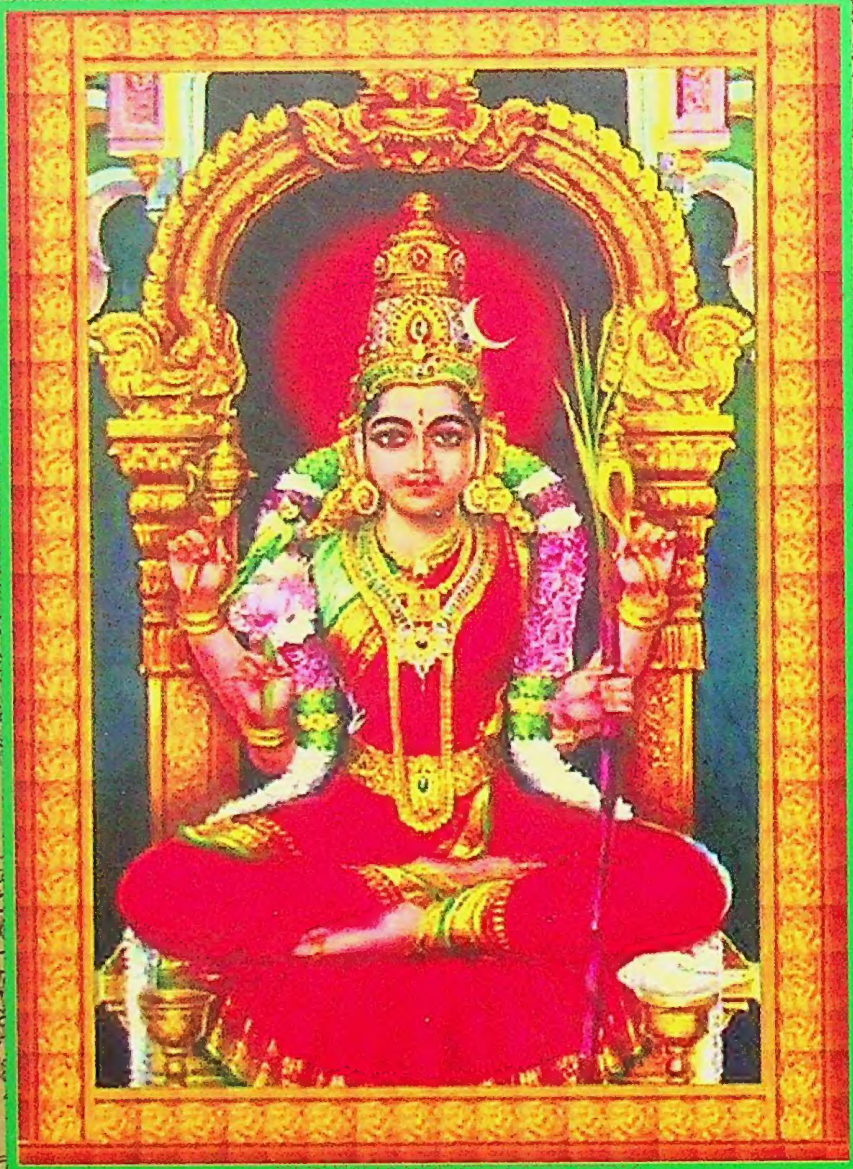


इगो वीर इववइरववलवल

(With meanings and commentaries in English)



N. Ramamurthy



ee Ramamurthy, by profession, was a
nker and an IT professional managing
projects related to banking. He parted
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mpany to venture his own consulting
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book is one such cause.

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sharing it. And what better way to share than
teaching. Thus his passion for spreading the
knowledge is also getting satisfied. To mention
few he conducts training programmes and
plays the role of visiting professor for a couple
business schools.

contd....



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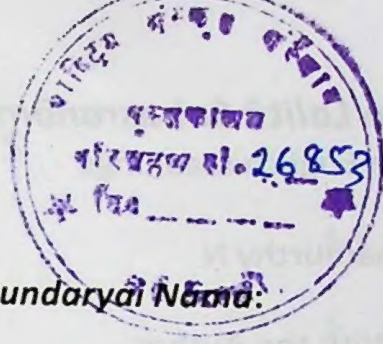


Sree Ramamurthy, by profession, was a banker and an IT professional managing IT projects related to banking. He parted from a senior management level in an IT company to venture his own consulting and also to devote himself spiritually. This Translation of *Lalita sahsranamam* from Tamil version is one such cause.

He started his career with a post graduate degree in Mathematics, but during his 34+ years of enriching professional journey, he has equipped himself with various degree/diploma/certificates in diverse fields like law (B.G.L.), Banking (C.A.I.I.B.), IT Audit (CISA), Project Management (PMP), Global Leadership (CGBL), Green and Black belt in Six Sigma, etc. and to top it all, at the age of 55, he is actively pursuing research for a Ph.D. programme in a never ventured area linking Vedic Mathematics and Information Technology. His intellectual thirst for learning is barely quenched by these.

The knowledge cycle starts with acquiring but is complete only when it is transmitted to others. Hence having acquired knowledge and gaining vast experience and expertise in varied fields it will not be complete without sharing it. And what better way to share than teaching. Thus his passion for spreading the knowledge is also getting satisfied. To mention a few he conducts training programmes and plays the role of visiting professor for a couple of business schools.

While one side of him uses latest gadgets and moves around with PDAs and laptops, his other side always is dedicated to gaining spiritual knowledge. *Vedas*, *sâstras* and Samskrit language in particular impresses him. May be this is the reason for indulging in such an area for his doctorate research. He also actively participates in the activities of *Rudra Pârâyana Samithi* and co-ordinates *Mahâ Rudrams* and *Athi Rudrams*. It is certainly this interest which has made him successfully write this book, but it is his humility that he attributes his success to everyone else.



श्री:

Śree Lalitā Mahātripurasundaryā Nama:

श्री ललिता सहस्रनामम् *Śree Lalitā Sahasranāmam*

(With meanings and commentaries in English)

*

With Transliteration of Samskrit verses/names
a lucid English rendering and commentaries)

*

A translation of the book written in Tamil by
Śree. S. Gaṇapatisubramanian and *Śree M. Sundararaman*
mainly based on "*Soubhāgya Bhāskaram*" the commentary in
Samskrit by *Śree Bhāskararāya*.

*

Translated into English by
Ramamurthy N

Forwarded free of cost with the compliments of
Rashtriya Sanskrit Sansthan (Deemed University)

CBH PUBLICATIONS

Śree Lalitā Sahasranāmam

With English meanings

Ramamurthy N

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15th September 2009

FOREWORD

The author is a perfect example of the good old saying '**Where there is a will, there is a way**'. Even most of the profound literary scholars would have demurred at the thought of undertaking the herculean task of translating the ever increasing popular Tamil edition of *Lalitā Sahasranāmam* to English. But the author has taken this as an opportunity and a Devene blessing and has managed to complete it almost with perfection. His qualities are comparable to that of *Arjuna's* dedication, *Yudhishtira's* righteousness, *Veda Vyāsa's* knowledge and *Hanuman's* mighty power. Rightfully he is named after the legendary god *Ram* himself.

The author with all his capabilities, devotion and the divine blessings of *Śree Mātā*, managed to complete the translation within 9 months. He has used modern day tools like laptop and internet for extensive research in an effort to reproduce the Tamil version and at the same time retain its originality and flavour.

The Hindu religious philosophy is so vast and contains so many masterpieces and treatises where each one is a deep ocean in itself. But there are many linkages between these gems of literary and divine masterpieces. In this work the authors of the original and translated versions have tried to provide some sneak preview into these linkages so that the readers, if not able to understand it fully, at least would be able to appreciate the essence.

As Lord *Śree Kṛiṣṇa* himself said in *Śreemad Bhagavad Gita*, it takes several births before one is born as a human being by virtue of his past deeds, which brings him closer to God. As human beings, so blessed we are that we are one step closer to Devine which we can

attain if we whole heartedly devote ourselves to God during our life time.

By giving way to transient pleasures knowingly or unknowingly, we however move farther from God and salvation. It is therefore imperative upon every one of us to purify ourselves and for this, as mentioned in *Lalitā Sahasranāmam* itself, there is no better way than uttering the divine names of *Śree Lalitā*. It would even be more potent and effective, if we understand and import behind these divine names of *Śree Lalitā* while chanting. It is towards this end that the author has made an effort to bring this rare work of art, where literature and divinity confluence and has translated into various languages from the Language of Gods, themselves - Samskrit.

He had steadfastly worked on this spread over the past 9 months – not only translating the Tamil version into English but also finding out equivalent English words wherever Samskrit words themselves were used in the original Tamil version. I am quite confident that this work is going to benefit a larger audience with different religious background through the medium of English and not being confined to Hindus only as the great work of *Lalitā Sahasranāmam* is meant to be for the welfare of the universal family (*Vasudeva Kudumbam*) as per the great Hindu tradition) !!!

Śree Mātre Namah

P.M.VENKATASUBRAMANIAN



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THE SECRETARY TO THE
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DIRECTOR FOR NEW PROJECTS

FOREWORD

There are various *Sahasranaama* hymns about each of the Hindu Gods. Among them only two *Sahasranaamas* on *Viṣṇu* and *Lalitā*, are very famous. *Viṣṇu Sahasranaama* forms part of *Mahaabhaarata* and it was told by *Bheeshma* to *Yudhishtira* and others.

Lalitā Sahasranaama forms part of the *Brahmaaṇḍa Puraana* and it was told by *Śree Hayagreeva* to Sage *Agastya*. In this hymn itself, it has been stressed more than once that it is a very secret one and should not be told to ineligible persons. Hence this is not very popular like *Viṣṇu Sahasranaama* among the common people. However, it is well known to those who follow *Śaakta* principles and *Devee* worshippers.

Śree Adi Śaṅkara first wrote commentary in Samskrit to *Viṣṇu Sahasranaama*. *Śree Bhaaskararāya* wrote the commentary in Samskrit to *Lalitā Sahasranaama*. These commentaries are not just meanings, but research theses on those hymns.

I went through the commendable work done by *Śree Ramamurthy* on *Śree Lalitā Sahasranaama* with its English rendering. The specialty of this laudable work is a complete rendering into English of the Tamil work of *Śree. S. Gaṇapatiśubramaṇjan* and *Śree M. Sundararaman*. This Tamil work was in turn based on the famous book "*Soubhāgya Bhāskaram*", the commentary on *Śree Lalitā Sahasranaama* in Samskrit by *Śree Bhāskararāya*.

The introduction and study part of the present work is unique and gives more details about the work and its implied meanings – not usually found in other publications. It is aimed at common audience and not necessarily scholarly readers.

Every name in this *Sahasranaama* is loaded with a lot of inner *mantras*. These cryptic inner meanings are explained in detail with comparison to other *Puraanas*, *Upanishads*, *Śrīe Bhagavad Geeta*, etc.

The *Phalaśruti* part of this *Sahasranaama* explains in detail about various results or fruits that can be reaped by chanting these names. But if they are chanted, after understanding the inner meanings of them, definitely more benefits can be reaped. It is generally enjoined in the *Upanishads* that the performance of a *brahmavidyaa* or any other *vidyaa* is better done when performed after knowing its meaning as in “*yo naachiketam agnim chinuyaat ya evam veda*”, etc.

This book helps the readers, to clearly understand the meanings, traditions / methods of performing worship, etc., in simple English. It also elaborates the details about *Devee* worship, *Śreechakra*, *Śreevidyaa*, etc. Especially the *Paribhaasha* verses are astonishing ones – the way they explain the unique method of splitting the verses into names.

I understand, Śrīe Ramamurthy conceptualised this initiative in December 2008 and has completed the mammoth task in a matter around 9 months. It is not only translating from Tamil to English, but from Samskrit to English, since most of the Samskrit words are used, as they are, in Tamil.

May Śrīe Devee shower Her blessings on him.

Dr. SINIRUDDHA DASH

Professor and Head
Department of Samskrit
University of Madras, Chennai

श्री:

DEDICATION

(to this English Edition)

Śreedeevee's blessings can be the only factor instrumental in reproducing the book in its current form.

However, there have been many worldly supports in this cause and I take this opportunity in conveying my heartiest appreciations to them.

The 1000 divine names of *Lalitā* start with *Śree Mātā* (mother of universe) and the point where my journey of life started is at my mother Smt. *Alankaravalli*. Hence it would be apt to thank her for giving me the most important resource required in this cause – a healthy body and a clear conscience. She suffered a lot in her life in upbringing us and though she is not physically present with us now, she continues to live within our hearts, through all our actions and continue to shower her blessings. It is her dedication and hard work which forms the foundation of our core values and it is because of her that we stand at where we are at present. I dedicate this cause and as a result this book to her.

Fittingly one of the two authors of the Tamil edition *Śreemān. S. Gaṇapatisubramanian* is my maternal uncle (younger brother of my mother). I got inspired in *Vedas* in general and Samskrit in particular from him and he is a sort of *mānaseeka guru* for me like *Dronacharya* to *Ekalavya*. He was never short of ideas and it was his vision and dream to bring this book in English. Though he is also physically not available now to see this book in English, I am confident that his blessings are another source for me to complete this task. I dedicate this book to him also.

Śreemān S. Srinivasan, a cousin of *Śreemān. S. Gaṇapati-subramanian*, conceptualised this task of translating into English. However, on account of various reasons he could not pursue. But he gave his full support in all possible ways to me especially in printing and bringing out this book in this form. My hearty thanks to him.

My hearty thanks to Mr. M. Easwaran of CBH Publications. He has value added to the contents of the book, not taking this work as mere publishing, but going through the entire book and making necessary corrections and suggestions for corrections, etc. This has improved the book a lot in its present form. The author is so happy that the role of publishing this book has landed in the right hands of Mr. M. Easwaran.

My sincere thanks to Smt. Neeta Agrawal, who has beautifully designed the cover, which has come out in a nice way as it is in your hands.

I just cannot move out by saying thanks to Mr. P.M. Venkatasubramanian and Dr. Sinirudha Dash who have written the forewords nice words about me. I hope I am worthy of them.

I am thankful to Smt.M.Girija, Proprietor, CBH Publication for taking up the publication of this book, and releasing the book in the shortest time possible.

As always, my family has been very supportive and helpful, without whom this cause would not have been successful. My family members helped me a lot in reviewing and reducing the mistakes. I pray to *Śree Lalitā* for their well being and continued support in future endeavours.

RAMAMURTHY. N

श्री:

PREFACE TO ENGLISH EDITION

“*Avanarulāleye Avan Tāl Vanangi*” – to worship his feet with his own blessings is a famous Tamil saying.

I am elated for the simple reason that the whole journey of writing this book was completed within 9 months from the time the idea was firmed up. But the fact is that we are all just a medium for **Her**, it was **Her** wish and thus it was destined to happen. It was **She** who has done it and **She** has used me as a tool.

The original Tamil edition written by learned scholars, Śree S.Ganapati Subramanjan and Śree M. Sundararaman of Gnana Bhāskara Sangam, at the behest of their Guru (Śreemati Prakaasambaa Sametha Śree Chidānanda Nātha) was first published in the year 2000. Since then it continued to have increasing popularity among the Tamil-knowing public especially those who have passion towards religion. But all its way through there were repeated requests to the author/ publishers from several quarters that the Tamil edition be translated into English for the benefit of the larger audience in mind. This formed the crux of this enthralling journey.

There were so many roadblocks to overcome on the way some of which are worth mentioning for the reason that these could provide an insight and also a motivating factor for many a people who have passion to indulge in similar activities but are still thinking where or how to start.

A lot many Samskrit words are used in Tamil as they are. In most of the sentences only the verb was in Tamil otherwise the subject, predicate and adjectives were all Samskrit words. Hence it ended up translating the words to English not only from Tamil but also from Samskrit. This was the biggest challenge. It is always difficult to translate the divine Samskrit language to convey the exact sense because of the fact that English is not exhaustive as Samskrit, whereas Samskrit is com-

plex. As Mathew Arnold explained about the difficulties in translating the Bible from Hebrew to English, here also some of the expressions and phrases are notoriously untranslatable. In most cases, English is found wanting for communicating exactly some of the expressions or feelings, but similar limitations in Samskrit is a lot lesser. For instance there are no words/phrases communicating the exact meaning of the word *Dharma*. Hence a lot of search, research is required to convey the true sense for some of the words.

Using tools like computers for directly translating instead of hand writing has helped in more ways than one. It has done a little part towards saving the Mother Nature by saving huge amount of paper work. Also the process of reviewing was much easier and so did the proof reading and subsequent corrections. Any number of such reviews and corrections were easily possible.

I believe that justice has been done to whatever little possible work I have done and I do hope that the original book has been translated without losing its flavour.

I have tried to maintain simple and easily understandable English throughout this edition keeping in mind an average reader. Hence I request the readers to take cognizance of any good messages conveyed rather the language used for it. Also I request them to notify of any mistakes so that it could be corrected in future editions.

Of course, to read this book, the readers may have to have a little knowledge of Samskrit, which could not be avoided entirely. But the effort required for learning and understanding it is miniscule when compared to the virtues we are getting out of it. So let us all put that small effort and seek Her blessings.

Om Tat Sat

श्री:

INTRODUCTION TO ENGLISH EDITION

Of all the means of realising God, the easiest is chanting the name with fervor –

Rāmakriṣṇa Paramahansa.

Lalitā Sahasranāma is a unique hymn in that Śreedevee who is extolled is not a sectarian deity, but the universal spirit who is the ultimate guiding principle of this universe. All the names are mellifluous and if chanted with an understanding of their meanings, they enable the devotees to attain remarkable peace and bliss. Sage *Pathanjali* says, *Tat Japatas Tatartta Bhavanam* – the name of a God has to be told after understanding the meaning and enjoying the same. A CD player plays the chant perfectly, but it will continue to remain as CD player and will never become divinised. Only a person who chants with faith knowing its meaning and focusing the awareness makes progress. Śree *Bhāskararāya*'s commentary helps the devotees to have an insight into the deep significance of each name.

There are many books which provide meanings for *Lalitā Sahasranāma* in English. Then what is the specialty of this book? This is not **just another book**. In this page I try to explain in a nutshell, how different this book is and the research which has gone into this book.

Śree *Bhāskararāya* was the first to write the *bhāṣyam* (commentaries in Samskrit) for *Lalitā Sahasranāma*. The magnum opus of the Tamil book was primarily based on this commentary, which has now been translated into English verbatim.

The best feature of this book is that every name is compared with the corresponding meanings/ analogies in 20+ Upanishads, various mantras, *Brahmasūtram*, *Devee Bhāgavatam*, *Mahā Shodanyāsam*, *Nityā Shodashikārnavam*, different *Sutrās*, *Shiva* and other *Puranas*, *Soundaryalaharee*, *Śree Durgāsaptasate*, *Śree Lalitā Trisate*, *Śree Lalitopākhyānam*, *Śree Varivasyā Rahasyam*, *Sreemad Bhagavad Geeta*,

Sreevidyāsaparyāpaddhati, *Sruti* and *Smrutis*, *Viṣṇu Sahasranāmā* and what not.

Just to mention the references, it has taken more than half the page. Hence to compare every name with these is more than enough proof to understand the effort that has gone into.

For instance 712th name *EE* has explanations/references running for 5 pages and the irony is that this is the smallest name and has got the longest explanation. The inner cryptic meanings, interpretations, etc., are also explained in detail. This stands as a testimony to the effort that has been put into bringing the best possible correct and truthful information.

In addition to the commentaries for the 1000 names, the Tamil book has lot of information, must know details for every pious individual. Hence I have chosen to translate and provide here the entire introduction part including the publisher's note, preface, etc., of the Tamil edition.

Every one of the thousand names has got loaded with so much of *mantras* and inner meanings. The forty verses called *Paribhāshā stotras* is a self-contained research paper on *Lalitā Sahasranāma*. It is perfect allegory. At the outset the surface meaning of these verses is as praising and bowing *Śreedeevee*. But the deep meaning is that, it explains the structure of all the thousand names – how many names contain how many letters, the following names start with which letter, the starting letter of every hundredth name, etc. It is a delight to read these 40 verses. However, it is very difficult to understand by oneself, without the detailed interpretations/ explanations given in this book. This is because the numerals are denoted by Samskrit letters and in cryptic method.

Every human being must recite the *Lalitā Sahasranāma*, failing which he has not attained the fruit of his/ her birth. This has been mentioned in *Lalitā Sahasranāma* itself. I have made an effort to understand

this so that people can appreciate it further and get the blessings of Śreedeevee.

Conventions – All the words in Samskrit when transliterated in English have been written in *italic* form. While transliterating the Samskrit words into English, most of the international convention of diacritical marking has been followed, but not in its entirety. For example - *Kriṣṇa* has continued to be written as *Krishna* – for easy reading. ‘Ā’ has been used wherever ‘aa’ pronunciation is required. But ‘ee’ has been used in the place of ‘ī’. The important reason for the same is that the author does not intend scholarly readers but expects a very common audience for this book. However most of the internationally accepted markings have been used. The diacritical marks used in this book and the corresponding pronunciations are as below:

ā	-	as in August or author
ḍ	-	as in do or industry
ě	-	as in seen, or been
ṇ	-	as in Kannan
ṣ	-	as in push
ś	-	as in Shankar or Shyamala
ṭ	-	as in tea

Śreedeevee wherever mentioned implies *Śrīe Lalita*. Also it is mentioned in bold letters as **She, Her, etc.**, to indicate *Śrīe Lalita*. The entire 1000 names have been listed in the alphabetical order in Appendix 1. The Samskrit words which cannot be translated directly into English as a single word, have been explained in Appendix 2.

The names are written in *Devanāgarī* also to make the reading easy for those who can read Samskrit.

The *Lalitā Sahasranāmam slokas* or verses have been given in Annexure 1 to this book for completeness taking a minor deviation from the Tamil book.

Om

DEDICATION

(as given in the Tamil Edition)

Most of our life has been spent in worldly affairs like family and profession. An iota of virtue in the previous births has led to some devotion to Gods, able to reach some good teachers in this line, got initiated in *mantras* and could involve ourselves in chanting and other actions. But still we are not yet relieved from worldly affairs.

In these circumstances, a good friend of ours and also known to our teacher Śree K. Sundararaman (retired from a high post from M/s Chemplast) suggested that he wanted to read the commentary of Śree *Bhāskararāya* for Śree *Lalitā Sahasranāma* alongwith some of his friends. We informed him that the book with Tamil meanings published by Kumbakonam Śree Gaṇesa iyer would be of much help in this regard. However, we are not getting that book for years.

We felt that if that book is printed again it would be of great help to the devotees of Śree *Lalita*. But we could not find out from whom we have to get permission, where are they, etc., to re-publish it. We dropped this idea, since publishing without proper approval will be against ethics and also will be illegal.

Hence, Śree K. Sundararaman, requested our teachers to bring out a fresh Tamil translation that would be suitable for the current day worldly men. He requested, "Your society, coming in the race of Śree *Chidānanda Nātha* and not interested in fame or glory and really involved in the service of Śreedeevee, has to do it". Our teachers also accepted this request and decided that this has to be done as a mark of respect to Śree *Chidānanda Nātha* and entrusted the task to us.

Though we wanted to do this task, which would satisfy our teachers, we hesitated that we do not have adequate knowledge and capacity to own this responsibility. Our teachers have ordered that "you two have to do this by any means". How can we disobey our teachers? In addition to that order, to encourage us they blessed that "there were a lot of great learned in our guru paramapara (lineage of teachers)

They would show us a good path for us, who are following a good tradition. They would support us with adequate knowledge and capacity. They would also bless us with good messages to come to our mind”.

With the strength of their blessings as the only support and as per their orders, we started this task on 09th May 1997. By October 1998 (*sarath Navarāthri*) period, the task has almost been completed. In the meantime on account of our ill health and on account of our family and professional chores, we could not complete it in a full-fledged way. Whenever our mind and body became tired, our teachers encouraged us and got this task completed. Even after completion of writing, the printing took some time. This work also got completed in July 1999 (during *Vārāhi Navarāthri*) period.

To write this Tamil meaning, the works of Śree Gaṇesa iyer, Śree Radha Kṛṣṇa Sāstrigal and the English translation of Śree Ananda Kṛṣṇa Sāstrigal were all of much help. Our sincere thanks to them.

When there is a lot of crowd, the father used to lift his child above his head to show any function; the child will also be very happy thinking that he has seen the function, which has not been seen by others. We are also in the state of that child. With the blessings of our lineage of teachers, we could fathom the depth (*gambheera*) of the commentary of Śree Bhāskararāya. (Isn't he the son of Śree Gambheerarāya?)

Sir Isac Newton, a famous scientist from west, also has conveyed almost a similar message. “If I have seen further than others, it is because I have stood on the shoulders of giants”.

This Tamil commentary has been written with the unlimited compassion of Śreedeevee. As per the route shown by Śree Ādi Śaṅkara, we offer back Her own words;

*Pradeepa Jvālābhir Divasakara Neerājanavidhi:
Sudhāsootesh Chandropala Jalalavairarghya Rachanā I
Svakeeyairambhobhi: Salila Nidhishouhityakaraṇam
Tvadeeyābhir Vāgbhistava Janani Vāchām Stutiriyam II*
(Soundaryalaharee – 100)

Even if there are any mistakes, we seek the blessings of Śreedeevee, with the help of Kālidāsā;

*Amba Staveshu Tava Tāvadakartrukāni Kuntē Bhavanti
Vachasāmapi Kumpha Nāni I
Dimpasya me Stutirasāvasamanjasāpi Vātsalya Nighna
Hrdayām bhavateem Dhinotu II*

(Ambā Stavam)

Again we follow Kālidāsā;

*Vidhe Vedyē Vidyē Vividhasamaye Veda Kulike
Vichitre Vishvādyē Vinayasulabhe Veda Janani I
Shivajne Sulasthe Shivapadavadānyē Shivanidhe
Shive Mātar Mahyam Tvayi vitara Bhaktim Nirupamām II*

(Sakala Jananee Stavam)

With utmost care, we have tried to avoid the printing and word mistakes. However, in such a voluminous book some mistakes could have crept in. According our previous generation people's sayings;

*Gachchata: Skhalanam Kāpi Bhavatyeva Pramādata: I
Hasanti Durjanāstatra Samādadhati Sajjanā: II*

Those good people who read this book are requested to take only the good things, like a Swan bird, and ignore the flaws.

With a prayer to our teachers and to Śreedeevee to bless us with the eternal devotion, we dedicate, with regards, this book in Tamil to our lineage of teachers and to Śreedeevee, who is in the form of spiritual teachers.

*Āshrayeham Guruvarān Prakāsha-chid-guhānandān I
Ātma-prakāsha-vimala-shānta-poorṇān Devyabhedān II*

Chennai
28th July 1999

S. Gaṇapatisubramanian
M. Sundararaman
(Gnāna Bhāskarasangam)

PUBLISHER'S NOTE

(as given in the Tamil Edition)

The book called *Śree Lalitā Sahasranāmam* is a treasurehouse, which contains within itself, whatever *tatva* relating to *Śreedeevee*, in sacred writings, scriptures, *Vedas* and *Upanishads*. It is like ocean of milk containing nine gems. No other hymn can be equated to this hymn.

Though the Supreme Being is frozen in many a form, worshipping it in the form of mother is the best and easy too. For everyone at all times, chanting of *Śree Lalitā Sahasranāmam* is the best and great tool to reach salvation. The great person called *Śree Bhāskararāya*, who was an ardent worshipper and great learned man, has written the commentary for *Śree Lalitā Sahasranāmam* in Samskrit, titled *Soubhāgya Bhāskaram*. Our teachers have given us an opportunity to publish this book in Tamil based on this book. We submit our grateful regards in their feet.

Śree Gaṇapatisubramanjan and *Śree Sundararaman* have their profession as Accountants and have an indepth knowledge of Samskrit, great worshippers of *Śreedeevee*, devotion to gods and teachers, but so simple to look at. They, according to our requests, most obedient to as a mother and giving respect to our words, have taken the task of writing this book as a sincere one, and have brought out most of the rare matters, which were not been published so far. Especially they have completed this rare task with so much of hard work, amidst their busy-schedules.

This book has come out successfully, after a series of tasks like, purchase of papers, proof correction, incorporating beautiful pictures on the cover page through computers, compiling and quoting various evidences for the secret statements mentioned in the names, not only making it as a combination of words but also making it as interesting as possible to all types of readers to enjoy depending on their capacity and to fulfill their wishes.

The authors, in spite of their ill health, considering the task on hand as 'God', have completed it in a fantastic manner. We seek to Śreedeevee, who is in the form of *Gurumaṇḍala*, to provide all her blessings like long and healthy and fulfillment of all the eight types of desires to these two authors.

Amidst busy work schedule, *Brahmasree* ^{Goda}~~Kota~~ G Venkateshvara *Sāstrigal* has set apart his valuable time for writing the Foreword for this book with so much of poetic taste. Our hearty and sincere thanks to him. He has also helped in another way to the authors, in this regard. He gave a discourse on *Soubhāgya Bhāskaram* every Sunday for five years in our society. This has kindled the interest on us, with the blessings of our teachers.

Our unlimited thanks are due to Associated Printers who have brought out this book in a great grand manner at a very less cost. Our thanks are due to Śree V Hariharan, promoter of Advieu Crafts, for artistically and beautifully designing the pictures on the cover and other pages.

The commentary on *Śree Lalitā Sahasranāmam* has come in search of your house. The objective of publishing this book is to propagate devotion on God and teachers among all. We request our teachers, who always bless us in a subtle form, to make this goal fulfilled. We request all the readers to read this book and become eligible for the limitless compassion of *Śree Rājārājeshwaree*. We seek *Śree Lalitā*, to bestow her blessings, matured knowledge and great wealth to all those who have worked hard to bring out this book successfully.

15th October 1999

Śree Chitānandanātapādarenu
Śreemati Rājjammal

FOREWORD

(as given in the Tamil edition)

The learned have said

‘Mokshaika Hetu Vidyā Śreevidyāiva Na Samshaya:’

The wants of human beings are many. The most common among them is about salvation. Salvation means, getting rid of all the sorrows, suffering presently and moving to the stage of Supreme Bliss. This has been clearly mentioned in *Vedas*. The evidences like *Svetasvatara Upanishad* (II-3,8) that self realisation is an important tool to this; *Gnānādeva Tu Kaivalyam Tameva Veditvā Ati Mrutymeti*. Still it is very difficult for everyone to get that self realisation. That can be reached only by getting the *Vedānta* books like *Upanishads*, *Śreemad Bhagavad Geeta*, *Sūtras* of *Vyāsa*, and their commentaries, etc., hearing them read by teachers, thinking about them and meditating on them. Further maturity, determination, control of organs, control of mind, passion, peace, patience and interest on salvation are all very important. Getting eligible for this from and out of normal family life is very difficult.

For this purpose only, *Vedas* have prescribed the routes of worship (*upāsana*) and devotion for the medium level people. Because of this worship the mind becomes focused, get drenched in the benign look of good teachers, get the opportunity to hear *Vedāntas* in this birth itself and be useful to get salvation. It will not be a great loss for them, even if they do not get self realisation in this birth itself. Because, after death, they reach the world of *Brahma* called *Śreepuram*. There they get taught the self *tatva* by *Sanāka* and other sages and reach soul salvation early. Hence they do not have re-birth again and enjoy the supreme form. This is the important usage of worship path. For those who do not follow this path, *Vedas* have prescribed the path of actions. That is, actions like – *Sandhyāvandanam*, chanting of *mantras* (*japa*), *homa* (conducting sacrificial fires), doing *poojas*, *Agnihotram*, *Chāturmāsya*, *Darsa*, *Vājapeyam*, *Ashvamedham*, etc. *Sāstra* says that for those who do these actions without specific interest on the results,

but still do them only for satiating the Supreme Being, get their mind purified and enter into the worship path or the knowledge path, which is above it.

Tametam Vedānuvachanenena... Vivitishanti.

Brahadāranyaka Upanishad (44-22)

Vedas mention such worship in many ways. They are, *Prateeka* worship, *Sampat* worship and *Aham Graham*, etc. In the section of *Veda* called *Āraṇyakam* the methods of such worship have been clearly mentioned, the rules prescribed, the regulations to be followed, etc. They are mentioned in *Upanishads* also then and there.

Our ancestors and sages have all in general followed the worship path only. It was easy for them to follow the worship path because they have learnt the *Vedas* and have understood the meanings also. The worship method started to fade away on account of passage of time and since most of the people did not understand the meaning of *Vedas*. At this stage, the great incarnation Śree Ādi Śaṅkara wanted to clearly show this path and have identified and evolved six important worshipping methods. That is why he got the title as *Shanmatha Pratishtāpanāchāryar* (establisher of six religions). Like him some more great people have also explained the worshipping methods. However, only the methods established by Śree Ādi Śaṅkara prevail in this world. Those six methods are; *Gānapatyam*, *Koumāram*, *Souram*, *Saivam*, *Vaishnavam* and *Śāktam*.

For each of these the *Sūtras*, commentaries, worshipping methods, etc., have been prescribed. The great persons like Śree *Bhāskararāya*, who came after Śree Ādi Śaṅkara have expanded these methods as easily understandable by all and followed the traditions.

The six methods mentioned above are all of equal status. However, worshipping of Śreedeevee has been considered as a great one and has been followed by many people right from early days. For Śree Ādi Śaṅkara also, internally liked path is worshipping of Śreedeevee only. That is the reason, he has specifically mentioned in his commentaries on *Śree Bhagavad Geeta* as; *ShaktiShaktimatoh abeda*: This is clearly

mentioned in the 14th chapter. Hence let us see some nuances about worshipping Śreedeevee.

We read about worshipping Śreedeevee in *Veda* and others. *Rig Veda* (5-47-4) says; *Chatvāra Ēm Pipratikshemayanta*: The verses beginning with *Emānukam* in *Yajur Veda* describe about Śreechakra and *Kuṇḍalinee* and other energies in our body. Many *Upanishads* forming part of *Atharvana Veda* like *Tripuropanishad*, *Devee Upanishad*, *Tripuratāpinee Upanishad*, *Pāvanopanishad* and *Bahvrucha Upanishad* explain worshipping Śreedeevee. The books called *tantras* are in the form of discussions between *Paramashiva* and Śreedeevee. They form the basis for this worship. There are 64 in number and the important among them are – *Tantra Rāja Tantram* and *Svatantra Tantram*. These are must read books for all the worshippers.

Sūtras: The *Sūtras* which form the basis for Śreevidyā are all done by *Parasurāma*. Hence they are called *Parasurāma Kalpasūtras*. It has 10 sections. The second section describes about worshipping *Gaṇapati* and all the other describe about worshipping Śreedeevee. One famous *Meemāsaka* called *Rameshwara Soori* has written commentary for this in a convincing and clear way. His most liked disciple is our Śree *Bhāskaraarāya*.

Purāṇas: Śree Vyāsa has clearly shown in his *purāṇas* about the greatness of worshipping Śreedeevee. Particular mention has to be made about Śreedeevee *Bhāgavatam*, *Brahmāṇḍa Purāṇam*, *Mārkaṇḍeya Purāṇam*, *Skāṇḍa Purāṇam* and *Padma Purāṇam*. The famous *Durgā Saptashatee* is a subset of *Mārkaṇḍeya Purāṇam*. The hymn *Śree Lalitā Sahasranāmā* forms part of *Brahmāṇḍa Purāṇa*. *Lalitopākhyāna* explains in detail about the plays of Śreedeevee like destruction of *Bhaṇḍāsura*.

Stotras: There are many verses describing the methods and greatness of worshipping Śreedeevee. Important among them are; *Śreeshubakotaya Stuti*, *Shakti Mahimnā Stotra* authored by sage *Doorvāsa*, *Durgāchandra Kalā Stotra*, *Soundaryalaharee* authored by

Śree Ādi Śaṅkara, Panchadasee Stotra and Tripurasundaree Mānasika Pooja.

The greatest among the worshippers of Śreevidyā, is Śree Parameshvara himself. Next in the order is Śree Hayagreeva, Agastya, Lopamudra, Indra, Kubera, Sun, Cupid, Kālidāsa, etc. It is understood that Śree Lalitā Sahasranāma hymn was told to sage Agastya by Śree Hayagreeva. Parasurama and other incarnations also are worshippers of Śreedeevee. In that process this worship goes on and on in the form of the teacher-disciple race from deities, to Siddhās, to sages, and to human beings. An important person in this race is Śree Bhāskararāya, who lived in 1690 - 1785 C.E. He is such a great man, that he has written many books like *Varivasyā Rahasyam*, *Setubandham*, *Soubhāgya Bhāskaram* (commentaries for Śree Lalitā Sahasranāma hymn) and *Drusabhāskaram*. He followed the path of *Vedas*. However, he performed various sacrifices and worshipping of Śreedeevee without fail and showed this path to his disciples. In the same manner, *Avalānanda Nātha* alias *Ārthor Avalōn*, a Westerner, has published a number of scholarly treatise and helped this world. Thus, this worship has spread throughout the country. In the last century a great person called Śree *Chitānanda Nātha* got initiated into this worship from Śree *Guhānanda Nāthar* in Allahabad (who has sacrificed everything including his dress) for many years, practiced it, got the experience and initiated it to many of his disciples. Many of his disciples are spread across the country. He has translated lot of books, which are the roots for Śreevidyā in Tamil. They are *Varivasya Rahasyam*, *Kāmakala Vilāsam*, *Shakti Mahimnā Storam*, commentaries for *Trishatee*, *Subramanya Tatva* and *Nityāhnikam*.

A great work done by him is the worshipping procedure called *Śreevidyā Saparyā Paddhati*. This has been formulated in an excellent manner based on the treatise called *Nityotsavam* by *Umānanda Nātha*, *Varivasya Prakāsam* and *Rahasya Varivasyai* by Śree Bhāskararāya, *Parasurama Kalpasūtra* and *Paramānanda Tantra*. There is no doubt that the worshipping method followed by all in India as well as abroad is this method only. He approached many learned people, compiled various matters and made clear very subtle nuances. He himself has given

discourse on this. In the same way, he made my teacher (*Ātma Vidyā Bhooshanam Vidyāvāridhi Sāstraratnākaram*) *Brahmasree Injikollai Jagateeshwara Sāstrigal* to give discourse in Tamil on the books called *Śree Lalitā Sahasranāma*, *Setubandam*, *Kāmakala Vilāsam* and *Varivasyā Rahasyam*, and helped the then living disciples. These books are very difficult and can be understood only by those who have solid indepth knowledge on 3 or 4 *sāstras*. Many books have subsequently been published on the methods of worship and *Nityāhnikam*. However, it is surprising that, there is no value addition by adding something new or making the method easier.

There are four important methods in this worship of *Śreevidyā* viz., *Samayāchāra*, *Vāmāchāra*, *Dakshināchāra* and *Koulāchāra*. Out of these *Samayāchāra* and *Dakshināchāra* are based on *Veda* path. Whatever be the method, everyone can get *Śreedeevee's* blessings, by following what was instructed by the teacher.

Eligible candidates for worshipping Śreedeevee: Only men or couples are eligible to do many rites or rituals mentioned in *Veda*. Ladies have become ineligible to do them. According to the saying; *Na Gāyatrīyā: Paro Mantra:*, only males are eligible to chant the *Gāyatreemantra* itself and the same is the case with other *mantras* also. The only route to reach the *Dharma* for those not belonging to the three castes is to serve all others. Hence the route of action (*karma mārga*) has become unapproacheable for many. On the contrary worshipping *Śreevidyā* has become a method that can be easily followed by all at all times.

Śree Kṛṣṇa said in *Śreemad Bhagavad Geeta* (9-32); *Striyo Vashyā: Tat Soodrā: Tepi Yānti Parāmgatim*. Accordingly this method can be followed by all.

This method can be followed easily by children, youth, elderly people, those who are with family, widows or widowers.

Equanimity: Equanimity is the first prerequisite that is needed for the worshippers of *Śreevidya*. This advice is the best in

Traipurasiddhāntam rules, even before initiating the *mantras*. One should have a feeling that the method followed by him in worshipping Śreedeevee is the best. At the same time he should not denounce the other methods or deities. The living beings in the world follow the methods of their own liking, which in turn are the results of actions done in previous births and according to their mental maturity. However, everyone should one day or other may come to worship Śreedeevee. Hence it is a crime to denounce other worshippers.

In the same manner, all the 64 arts are games of Śreedeevee only. All those arts are forms of Śreedeevee only. (235th) *Chatushashṭīyupacārādhyā* and (236th) *Chatushshashṭīkalāmayee* are Her names. Hence the other arts like music, dance, drawing, etc., cannot be ridiculed. In addition to understanding devotion to teachers, the worshippers of Śreevidyā have to understand one other important matter - that is self realisation. The author of the *Sūtra, Parasurama*, has clearly mentioned this. Hence each one has to do the hearing, chanting and meditation as much as possible. Lack of interest is not in order in the path of knowledge.

Śree Lalitā Sahasranāma is the one which has to be chant by worshippers of Śreedeevee. A number of commentaries/ translations have been written for this. Some of the important ones are;

1. Śree Soubhāgya Bhāskaram by Śree Bhāskararāya.
2. Jayamangala by Bhatta Nārāyaṇa
3. Parimalam by Simamputla Ramamurthy Sastry
4. The Ocean of Tranquility by C. K. Jaisimha Rao

Even out of these the first one is incomparable. We read lot of translations for this book. The important one among them is the Tamil meaning by Śree G.V.Gaṇesaiyer. In the same way, Śree S V Radhakriṣṇa Sastry also has clearly translated in Tamil. Still lots of issues, mentioned by Śree Bhāskararāya in Samskrit in secret way, have not been cleared. They are to be obtained through teachers or those learned in *sāstras* and great worshippers, who have experienced it. The 1000 names in this hymn are like 1000 *mantras*. A message, conveyed

once, has not been repeated again or in any other name. Hence, *Śree Bhāskararāya* has clarified through *Chalākshara Sūtra* about the cryptic letters for these 1000 *mantras*. In the same way some of the inherent meanings also have not been cleared in the above mentioned books.

I did through discourses, by the blessings of teachers and *Śreedeevee*, from 1982 onwards, every Sunday, in *Śree Gnānabhāskara* Society about various books on *tantra*, *mantra*, *sāstra* and commentaries on *Vedas*, followed by *Soubhāgya Bhāskaram* of *Śree Bhāskararāya* in detail in Tamil. This book is mainly published by taking notes from those discourses. Hence the question, that why a new Tamil translation, when already done by Gaṇesaiyer and all, does not arise. In the same way, something more than what is mentioned in the commentary of *Śree Bhāskararāya* has been discussed in the discourse from the *tantras*, as mentioned in other books like Jayamangala, Ārthur Avalōn, and C. K. Jaisimha Rao, and from the commentaries of *Vedas*. It has to be noted that the authors have included some of them in this book.

The time spent in compiling this book by me and by the members of the society is worthwhile in our life. An important use is that we had the focused mind on *Śreedeevee* during those days. The mental resolve of *Śree Chidānandanātha* to propagate the plays (*leelās*) and greatness of *Śreedeevee* to this world is also another reason for the same. I pray with prostration in the lotus feet of the teacher, that in the same way other books also should be published in Tamil. Let the blessings of mother of this universe (*Jaganmātā*) be showered on all.

*Advaita Vedānta Prachāramanṣāhitya, Meemāmsā, Nyāya,
Vedānta SiromaṇiVidyāvāriti, Advaita Siddh Ranākara*

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M.Sc., Ph.D, CAIIB

Chennai 02nd October 1999.

श्री:

PREFACE (As in the Tamil edition)

I – Some important aspects of this book:

1. This section lists down briefly the various aspects of *Śree Lalitā Sahasranāmam* and especially in this publication. The aim of it is to give a high level idea of the specialties of this book, for the first time readers; through this they should get an interest in their mind in reading this book. Though these specialties have been elaborated in the concerned places, at the cost of duplication some of them are being mentioned here as reiteration.
2. This *Śree Lalitā Sahasranāmam*, as indicated by the name, is a hymn mentioning 1000 names of *Śreedeevee*. According to our tradition, for each of the deities we worship, we have 100, 300 and 1000 names listed down. These are used to chant as well as doing *archanā* to the respective deities. It is a speciality of our religion to have 1000 names to worship, *Śreedeevee*, who is the earlier most *Shakti* without any form. The fundamental message within this is that the entire universe originated from sound. That sound is in the form of letters. Hence any sound or letter either directly or symbolically indicates the supreme being – hence limitless hymns. LIFCO themselves have published 1000 names about at least 35 deities. These are all taken from various *purāṇas*. *ŚreeViṣṇu Sahasranāma* is taken from *Mahābhārata* as told by *Bheeshma*. *Śree Lalitā Sahasranāmam* is taken from *BrahmāṇḍaPurāṇa*. In this series, the *trishatee* (300 names) on *Parameshwara* alone is taken from *Vedas* in the form *Rudranamakam*. *Śree Gaṇapati Sahasranāma* is seen in *Vināyaka Purāṇa*. It is conveyed by *Śree Gaṇapati* himself. *Śree Parameshwara*, when he started for killing the demon *Tripurā*, he forgot to worship *Śree Gaṇapati* and hence he lost the battle. Hence, as suggested by *Nārada*, he worshiped *Śree Gaṇapati* and again ventured for the battle. At that time the 1000 names on *Gaṇapati*, was conveyed by *Gaṇapati* himself to *Shiva*. The hidden meaning of this is the direct explanation of the statement in Tamil that “*Avanarulāleye Avan Tāl Vanangi*” – to worship his feet with his own

blessings. In the same manner, this *Lalitā Sahasranāmam* also was communicated by eight *Vāgdevées* with the own orders of *Śreedevee* only. They are; *Vasinee*, *Kāmeshvaree*, *Moodhinee*, *Vimalā*, *Arunā*, *Jayinee*, *Sarveshvaree* and *Koulinee* – the secret *yoginees* residing in the seventh hall of *Śreechakra*. *Śreedevee*, herself says about them in the first part of this hymn as “on account of my blessings, you have great capacity of speech. Further you have been appointed to provide the capability of speech to my devotees. You always think of my names”. Hence compile a hymn symbolically with my names, so that my devotees can pray and get my blessings.

3. The supreme being, which do not have any form has been given names to –

- Worship with thousands of names.
- Imagine hand, feet and other organs and give oblations to it.
- Describe it as having various characters and indicate them with the concerned names to bow it.
- Assume that it has done various actions and communicate those actions through different stories and worship with names concerning to those stories.

In this the number 1000 is not just a measurement, but to indicate it is infinite.

4. In the later part it has been mentioned that there are crores of 1000 names about *Śreedevee*. They are *Ganga*, *Gāyatree*, *Shyāmalā*, *Lakshmee*, *Kali*, *Bālā*, *Lalitā*, *Rājarājeshvaree*, *Saraswatee* and *Bhavani*. This *Lalitā Sahasranāma* hymn is the greatest among all of them.

5. Let us consider the important reason for this. In official matters, if we need to get some work done, don't we praise that concerned officer? The one issue in this regard is that there do not exist a single official who can solve all our problems. Further our request or praising is not concerning that official – it is just because he has the capacity to solve our problem. Hence the respect and devotion is to the capacity of that official only. This is what we accept as worshipping the

Shaktis(energies). This method is worshipping the capacity with each of the deities, by separating the capacity from the deity. Hence each name consist these *shaktis*. In some of the names this has been explicitly mentioned. However, in most of the names it is mentioned through secret root letters (*beejāksharas*), *mantras* or cryptic sounds. This is individual specialty of this hymn. That is the reason why it is enough if one chants this hymn. There is nothing else needed for the development of human beings. This has been repeatedly mentioned in the results part of this hymn.

6. The greatness of Samskrit language is mentioned in the name itself (Samskritam – done in a perfect way). Each word has lots of meanings. In the same manner splitting of each word differently will provide different meanings. This makes different people split the words differently and convey different meanings. Though it can be taken that this does not affect heavily, this hymn exactly has 1000 names – not even a single more or less. Hence if splitting of words is not done properly and the names read individually, then count of 1000 may change. That is the reason, to split the words properly, *Salākshara Sūtras* were first formulated. Because this is not available now *Paribhāshā Maṇḍalam*, with 40 verses, was written by the teacher of the author of this book. All these have been explained in this book.

7. In the same manner, there are 51 letters in Samskrit – out of which the specific 19 letters have been left out and the remaining 32 letters only have been used to begin the 1000 names in this hymn. This and number of names beginning with each of the letters have all been calculated. The 25th name *Shuddhavidyāṅkurākāra dvijapakti-dwayojjwala* seems to explain the reason why only these 32 letters have been used.

8. Further each of the verse in the *Paribhāshā Maṇḍalam* is about Śreedeevee and indicates the beginning letters of the names and the number of letters in each name as well.

9. Further the beginning letters of each of the hundredth name (101st, 201st, ...) has also been mentioned in one of these verses. All

these convey the message that the splitting of words has to be done very carefully. So much care has been taken that even if a small mistake happens, it may affect greatly. This much care is needed because this hymn forms part of *Brahmāṇḍa Purāṇa* as a continuous verse and since the written format was not earlier available it was passed on by word of mouth to the disciples by the teachers.

10. One other specialty of this hymn is that the main part of 182.5 verses, we cannot read any fillers or any word which does not have any meaning. That is, there are no filler words or meaningless words like *Cha, Vai, Tu, Hi, Eva*, etc.

11. There is no repetition of names. If such duplication is seen, by properly splitting the names those names can be considered as a new one. Hence there is no flaw of such duplication of names.

12. As mentioned earlier, each of the names contain *mantras*, only if this hymn is learnt through a proper teacher its complete meaning can be understood and enjoyed. That is the reason, the secret meanings and *mantras* are not explained explicitly in this book.

13. One other surprising aspect is seen in many names. If 3 or 4 names are contained in a half verse, individual meanings can be taken for them. If those 3 or 4 names are read in a combined manner, even then we get a complete meaningful sentence. For instance;

- i. *SudhāsāgaramadhyasthāKāmāksheeKāmadāyinee*
(61st, 62nd and 63rd names)
61 – One who dwells in the midst of the ocean of the nectar.
62 – One who has beautiful eyes.
63 – One who fulfills all the desires.

When these names are read in a combined manner it gives the meaning that **She**, who has beautiful eyes and by residing in the midst of the ocean of nectar, fulfills all the desires of **Her** devotees.

- ii. *Gāyatree vyāhruti: Sandhyā dvijavrundaniShevitā*
420 – One who is in the form of *Gāyatree*.

421 – One who is in the form of invocations.

422 – One who is in the form of twilight.

423 - One who is well worshipped by the groups of twice born.

When these names are read in a combined manner it gives the meaning that **She**, in the form of *Gāyatree*, is worshipped in the twilight, with invocations like *Bhoo:*, *Bhuva:* and *Suva:*, by the groups of twice born.

iii. *Kleemkāree Kevalā Guhyā Kaivalyapadadāyinee*

622 – One who is the personification of the letter *Kleem*.

623 – One who is the Absolute devoid of all attributes.

624 – One who is the most secret.

625 – One who bestower of the solitary abode.

When these names are read in a combined manner it gives the meaning that *Śreedeevee*, in the form of the *Kleem* root letter, as an individual who is devoid of all attributes, if worshiped in secret form bestows the salvation.

Thus these are some of the combination of names.

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श्रीः

PREFACE

(As in the Tamil edition)

I – Some important aspects of this book:

1. This section lists down briefly the various aspects of *Śree Lalitā Sahasranāmam* and especially in this publication. The aim of it is to give a high level idea of the specialties of this book, for the first time readers; through this they should get an interest in their mind in reading this book. Though these specialties have been elaborated in the concerned places, at the cost of duplication some of them are being mentioned here as reiteration.

2. This *Śree Lalitā Sahasranāmam*, as indicated by the name, is a hymn mentioning 1000 names of *Śreedeevee*. According to our tradition, for each of the deities we worship, we have 100, 300 and 1000 names listed down. These are used to chant as well as doing *archanā* to the respective deities. It is a speciality of our religion to have 1000 names to worship, *Śreedeevee*, who is the earlier most *Shakti* without any form. The fundamental message within this is that the entire universe originated from sound. That sound is in the form of letters. Hence any sound or letter either directly or symbolically indicates the supreme being – hence limitless hymns. LIFCO themselves have published 1000 names about at least 35 deities. These are all taken from various *purāṇas*. *ŚreeViṣṇu Sahasranāma* is taken from *Mahābhārata* as told by *Bheeshma*. *Śree Lalitā Sahasranāmam* is taken from *BrahmāṇḍaPurāṇa*. In this series, the *trishatee* (300 names) on *Parameshwara* alone is taken from *Vedas* in the form *Rudranamakam*. *Śree Gaṇapati Sahasranāma* is seen in *Vināyaka Purāṇa*. It is conveyed by *Śree Gaṇapati* himself. *Śree Parameshwara*, when he started for killing the demon *Tripurā*, he forgot to worship *Śree Gaṇapati* and hence he lost the battle. Hence, as suggested by *Nārada*, he worshiped *Śree Gaṇapati* and again ventured for the battle. At that time the 1000 names on *Gaṇapati*, was conveyed by *Gaṇapati* himself to *Shiva*. The hidden meaning of this is the direct explanation of the statement in Tamil that “*Avanarulāleye Avan Tāl Vanangi*” – to worship his feet with his own

blessings. In the same manner, this *Lalitā Sahasranāmam* also was communicated by eight *Vāgdevées* with the own orders of *Śreedeevee* only. They are; *Vasinee*, *Kāmeshvaree*, *Moodhinee*, *Vimalā*, *Arunā*, *Jayinee*, *Sarveshvaree* and *Koulinee* – the secret *yoginees* residing in the seventh hall of *Śreechakra*. *Śreedeevee*, herself says about them in the first part of this hymn as “on account of my blessings, you have great capacity of speech. Further you have been appointed to provide the capability of speech to my devotees. You always think of my names”. Hence compile a hymn symbolically with my names, so that my devotees can pray and get my blessings.

3. The supreme being, which do not have any form has been given names to –

- Worship with thousands of names.
- Imagine hand, feet and other organs and give oblations to it.
- Describe it as having various characters and indicate them with the concerned names to bow it.
- Assume that it has done various actions and communicate those actions through different stories and worship with names concerning to those stories.

In this the number 1000 is not just a measurement, but to indicate it is infinite.

4. In the later part it has been mentioned that there are crores of 1000 names about *Śreedeevee*. They are *Ganga*, *Gāyatree*, *Shyāmalā*, *Lakshmee*, *Kali*, *Bālā*, *Lalitā*, *Rājarājeshvaree*, *Saraswatee* and *Bhavani*. This *Lalitā Sahasranāma* hymn is the greatest among all of them.

5. Let us consider the important reason for this. In official matters, if we need to get some work done, don't we praise that concerned officer? The one issue in this regard is that there do not exist a single official who can solve all our problems. Further our request or praising is not concerning that official – it is just because he has the capacity to solve our problem. Hence the respect and devotion is to the capacity of that official only. This is what we accept as worshipping the

Shaktis(energies). This method is worshipping the capacity with each of the deities, by separating the capacity from the deity. Hence each name consist these *shaktis*. In some of the names this has been explicitly mentioned. However, in most of the names it is mentioned through secret root letters (*beejāksharas*), *mantras* or cryptic sounds. This is individual specialty of this hymn. That is the reason why it is enough if one chants this hymn. There is nothing else needed for the development of human beings. This has been repeatedly mentioned in the results part of this hymn.

6. The greatness of Samskrit language is mentioned in the name itself (Samskritam – done in a perfect way). Each word has lots of meanings. In the same manner splitting of each word differently will provide different meanings. This makes different people split the words differently and convey different meanings. Though it can be taken that this does not affect heavily, this hymn exactly has 1000 names – not even a single more or less. Hence if splitting of words is not done properly and the names read individually, then count of 1000 may change. That is the reason, to split the words properly, *Salākshara Sūtras* were first formulated. Because this is not available now *Paribhāshā Maṇḍalam*, with 40 verses, was written by the teacher of the author of this book. All these have been explained in this book.

7. In the same manner, there are 51 letters in Samskrit – out of which the specific 19 letters have been left out and the remaining 32 letters only have been used to begin the 1000 names in this hymn. This and number of names beginning with each of the letters have all been calculated. The 25th name *Shuddhavidyānkurākāra dvijapakti-dwayojjwala* seems to explain the reason why only these 32 letters have been used.

8. Further each of the verse in the *Paribhāshā Maṇḍalam* is about *Śreedeevee* and indicates the beginning letters of the names and the number of letters in each name as well.

9. Further the beginning letters of each of the hundredth name (101st, 201st, ...) has also been mentioned in one of these verses. All

these convey the message that the splitting of words has to be done very carefully. So much care has been taken that even if a small mistake happens, it may affect greatly. This much care is needed because this hymn forms part of *Brahmāṇḍa Purāṇa* as a continuous verse and since the written format was not earlier available it was passed on by word of mouth to the disciples by the teachers.

10. One other specialty of this hymn is that the main part of 182.5 verses, we cannot read any fillers or any word which does not have any meaning. That is, there are no filler words or meaningless words like *Cha, Vai, Tu, Hi, Eva*, etc.

11. There is no repetition of names. If such duplication is seen, by properly splitting the names those names can be considered as a new one. Hence there is no flaw of such duplication of names.

12. As mentioned earlier, each of the names contain *mantras*, only if this hymn is learnt through a proper teacher its complete meaning can be understood and enjoyed. That is the reason, the secret meanings and *mantras* are not explained explicitly in this book.

13. One other surprising aspect is seen in many names. If 3 or 4 names are contained in a half verse, individual meanings can be taken for them. If those 3 or 4 names are read in a combined manner, even then we get a complete meaningful sentence. For instance;

- i. *SudhāsāgaramadhyasthāKāmāksheeKāmadāyinee*
(61st, 62nd and 63rd names)
 - 61 – One who dwells in the midst of the ocean of the nectar.
 - 62 – One who has beautiful eyes.
 - 63 – One who fulfills all the desires.

When these names are read in a combined manner it gives the meaning that **She**, who has beautiful eyes and by residing in the midst of the ocean of nectar, fulfills all the desires of **Her** devotees.

- ii. *Gāyatree vyāhruti: Sandhyā dvijavrundaniShevitā*
420 – One who is in the form of *Gāyatree*.

421 – One who is in the form of invocations.

422 – One who is in the form of twilight.

423 – One who is well worshipped by the groups of twice born.

When these names are read in a combined manner it gives the meaning that **She**, in the form of *Gāyatree*, is worshipped in the twilight, with invocations like *Bhoo:*, *Bhuva:* and *Suva:*, by the groups of twice born.

iii. *Kleemkāree Kevalā Guhyā Kaivalyapadadāyinee*

622 – One who is the personification of the letter *Kleem*.

623 – One who is the Absolute devoid of all attributes.

624 – One who is the most secret.

625 – One who bestower of the solitary abode.

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Thus these are some of the combination of names.

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taries of *Śree Bhāskararāya*. In some of the places, some more stuff has been added.

7. To explain easily some of the matters have been given in table format.
8. Not to be difficult for reading and also not to be a strain for eyes, effort has been taken in composing and printing.
9. Further where the Samskrit letters are written in Tamil, it has subscripted as 2 or 3 or 4, to avoid mistakes in pronunciations.
10. It has been an attempt first of its kind to provide the drawn paintings as below:
 11. *Śree Hayagreeva* advising *Agastya* - to explain the origin of this hymn
 12. *Vasinee* and other seven *Vāgdevées* in front of *Śree Lalitāmahātripurasundaree* in Her assembly hall as an exhibition of the first time composing this hymn.
13. We hope that this book with such specialties will be useful for the devotees.

Śree Vidyā

1. Some of the important aspects of Śreevidyā have been compiled in this section, based on various books on Śreedeevee. We hope this will be helpful to more clearly understand the meaning of this Sahasranāma.

1.Happiness is the one everyone wants:

2. Everyone in this world wants only happiness. This is called *purushārttam*. The happiness is of two types. One is self imagined. Hence it is perishable. This is indicated by the name *kāmam* (wish). This is unreal. *The other one is salvation, which is eternal and indestructible.*

Both these are reached through *Dharma*. But Dharma is reached through economic (*artha*) means viz., wealth.

In general all these four, that is, *Dharma*, economic wealth, wish and salvation, are in a combined form called as *purushārthas*.

To enjoy the eternal salvation, *Paramashiva* has prescribed various *vidyās* – *Veda*; *sāstra*, *smṛuti*, *purāṇas*, epics, etc. These depend on various differences in human beings and the purity of their minds. Hence they are all means of getting correct knowledge only. There are no *inter-se* gradations among them. The followers of one method should not denounce the other. But at the same time, we read that in *asāstra* praising a presiding deity and denounce other deities. The inherent truth in this is to bring interest and confidence to those who follow that *sāstra*. Denouncing of other *sāstras* is not to degrade or ridicule them. But, the intention is, that those who are not competent should not enter into it.

This is what is advised in *Koulopanishad* as; *Lokān Na Nindyāt*, in *Parasurama Kalpasūtra* as; *Sarva Darshana Anindā* and in *Śreemad Bhagavad Geeta* as; *Na Buddhivedam Janayet*.

The salvation is to recognise by experience that the soul that is imagined as 'self' is actually the form of eternal supreme being only and the body and the universe are all perishable. This truth has been hidden by ignorance (illusion). *Vedas*, etc., help in re-recognising the truth and to identify the real form.

II. The form of Supreme Being:

3. *Veda* itself could not define the form of the Supreme Being. They only give a negative description that "this is not supreme Being, and that is not, etc. *Veda* says that the Supreme Being is beyond the realm of mind and speech; *Yato Vācho Nivartthante Aprāpya Manasā Saha*. In reality, *Veda* says, that realizing the union of the soul with Supreme Being, which is without any qualities, or any flaws or any form, is called salvation. The great statements like *Tatvamasi* also advise the same. To realise this many *vidyās* (*Maduvidyā*, *Bhoomā Vidyā*, etc.) without any qualities, have been advised by *Vedas*. But only some people can follow this.

We worship, with devotion, the supreme being, which is not a male or female or neutral and does not have any attributes, by assigning a form to it. We also assign some attributes to that form. Hence this is called *Saguṇopāsana* (worshipping with attributes). The name and form are created according to the will and pleasure of the individuals based on the maturity of their minds.

Śrīe Ādi Śaṅkara established six religions, by streamlining and systemising the existing practices of worshipping with attributes and removing any flaws in them. One among them is *Śreevidya*.

Since the supreme being is without any attributes, or flaws and the supreme spirit is the source of all sensations with periodic cessation activities, there is no thought of 'self' for it. It is a witness to all without any limitations or attachments. The feeling of 'I-ness' occurs to it only through energy. In that case it acquires attributes and flaws. *Kāmakalā Vilāsam* says that *Paramashiva* who is without any limitations and is in the form of knowledge, acquires the feeling when sees in a mirror on

account his reflection he gets the feel of 'I-ness' when looking into the mirror of reasoning.

Sāstras say that this form of *Paramashiva*, without any limitations and full of knowledge, is called *Kāmeshwarā* and the reflected form seen in the mirror is called *Kāmeshwaree* or *Lalita*.

Since it is the 'I-ness' (*Ahantā*) of *Parameshwarā* as a combined form of souls, it is called *Parāhanta*. Because of this *Parāhanta* only *Parameshwarā* gets the feel of the need for creation; *Sa Ikshata Bahu Syām Prajāyeya*.

Hence *Śreedeevee* is the cause of creation of this world. Since *Paramashiva* gets such quality of actions called as *Dharmas*, he is called as *Dharmee*. Those *Dharmas* are called as *Tripurasundaree*, *Shakti* and *Devee*. Though addressed through different names both are one and the same. The unified form of both is called the supreme being. Hence when *Śreedeevee* is addressed as supreme being, Her form is called as the *Prakāsha Vimarsha* (manifest and unmanifest) and *Sāmarasya* (equal without any superior or inferior).

III. Mother and God:

4. *Veda* advises as; *Mātru Devo Bhava* – the mother has to be seen as God. By reversing this, we see the God as mother in *Śreevidya*. We move closely and friendly with mother. We can be affectionate to her. The affection of mother over her children is the greatest. She does not mind the mistakes done by children, forgives them and do lot of help.

5. Thus worshipping the God in the form of a woman is also in practiced in other countries. The researchers say that such worship was in vogue in Egypt and other countries in ancient days. In Rome in Europe, before the Christianity was spread, worshipping *Devee* was in practice. She has been described as having sandal jewels in forehead, wearing garlands and with long hair. She says about herself as below;

"I am she that is the mother of all things
Mistress and governess of all elements

The initial progeny of the worlds
The chief of the powers divine,
The Queen of Heaven; the principal of the
Gods celestial, the light of the Goddesses...

My name, my divinity is adored throughout the world, in diverse manners, in variable customs and in many names, for the Phrygians call me the mother of the Gods; the Athenians Minerva; the Empyreans Venus; the Canadians Diana; the Sicilians Droserpina; the Eleusians Ceres; some Juno, others Bellona, other Hecate; and principally the Ethiopians who are excellent in all kinds of Ancient doctrines, and by their proper ceremonies accustomed to worship me Queen Isis".

It seems the tribal people called *Koul* in Britain and ancient people in France were worshippers of *Devee*. It seems, by the triangles drawn by them and mapping the Sun, Moon and fire to those triangles, Jews were involved in worshipping *Devee*.

It is also seen that such worship in vogue in China and Japan.

(Reference – the foreword in English, written by Śree K.M.Panickar for the book titled *Śreevidyā Mantra Bhāsyam* by *Brahmasree Perunkulam Veerarāgava Sāstry*).

IV. Ancient and praised by *Vedas*:

6. The worshipping method is very ancient. There are evidences for this in *Vedas* and *purāṇas*. For instance, these are about *Śreedevee - Śree Sooktam*, *Durga Sooktam*, *Sundaree Tāpinee Upanishad*, *Pāvanopanishad*, *Rātre Sooktam*, *Devee Sooktam*, *Devee Upanishad*, *Tripuropanishad*, *Bahvroshopanishad*, *Koulopanishad*, *Guhyopanishad*, *Mahopanishad*, *Sarasvatee Rahasyopanishad*, *Soubhāgya Lakshmy-upanishad* and *Śreechakra Upanishad*.

In *Śree Rudram*, we read as;

Yā Te Rudra Shivā Tanoos Shivā Vishvāhabeshajee I
Shivā Rudrasya Beshjee Taya No Mruḍa Jeevase II

In *Purusha Sooktam*, we read as;
Hreeshcha Te Lakshmeeshcha Patnyou

Kenopanishad says that *Uma Devee* came in person to advise *Indra*.

The *Kāmakala Beeja*, 'Ēm', which is very important in worship of *Devee* has been mentioned in *Srutis*. For instance;

Ya: Prāneeti ya Ēm Shrunoti Yateem Shrunotyalakam Shrunoti
Ya Em Chakāra na So Asya Vedā Chatvāra Ēm Piprati
Kshemayanta:

So many learned and elders have followed this method of worship. The notable among them are; *Vashisthar*, *Sanakar*, *Sanātanar*, *Sanatkumārar*, *Sukhar*, *Durvāsar*, *Agastyar*, his wife *Lopamudra*, *Kālidāsar*, *Gowḍapādar* and *Śree Ādi Śaṅkara*.

V. Books about Śākta:

In addition to *Vedas*, mention has been made in many *purāṇas* also about worshipping *Devee*. Most important among them are – *Devee Bhāgavatam*, *Brahmaṇḍa Purāṇam*, *Mārkaṇḍeya Purāṇam*, *Skāṇḍam* (*Soota Samhitā* part), etc.

The principles and methods of worshipping have been mentioned in many a *tantra*. The goal of this worship is to make the worshipper feel through experience the *Vedānta* statement that self and the supreme being are one and the same. Everyone can experience this only by his own efforts. Hence the practicing methods have been explained in these *tantra* books. There are some contradicting views between them. However, since they have a single goal, they have to be taken as correct and the method which is best suitable for the individuals should be followed.

These *tantras*, are mainly in the form of dialogue between *Parameshwara* and *Parameshwaree*. Their names may change like *Bhairava*, *Bhairavee*, etc.

In addition, some learned people, have compiled the practices during their time, and published books about it.

Some important books on Śākta explaining about the Śreedeevee worship are:

- *Tantra Rāja Tantram*,
- *Vāmakeshwara Tantram* (a part of which is *NityāShoḍashikārnavam*),
- *Rudrayāmalam*, *Kulārnavam*, *Gnānārnavam Tattātreyā Samhita*, *Sharadā Tilakam*
- *Prapancha Sāram* (written by Śree Ādi Śaṅkara),
- *Paramānanda Tantram*,
- *Kālidāsā's ChitkagaṇaChandrikā* and *Panchastavam* (a group five small verses),
- *Durvāsā's Shakti Mahimnā Stotram* and *Lalitā Stavaratnam* (also called as *Āryātvichati*),
- *Parasurama Kalpasūtra*, *Tripurā Rahasyam*,
- *Śree Vidyā RatnāSūtras* by Śree Gouḍapata
- *Soundaryalaharee* written by Śree Ādi Śaṅkara and its various commentaries
- *Varivasyā Rahasyam* by Śree Bhāskararāya
- *Kāmakalā Vilāsam*
- Various books written by Sir John Woodroffe (Arthur Avalon) – particularly – *Shakti* and *Saktha*, *The Serpent Power* and *The Garland of Letters*.
- *Śree Vidyārnava Tantram*
- Books written by Śree Chidānanda Nātha – the list is given in his biography section.
- *Tirumantiram* by Tirumoolar, Some songs by Maṇickavachagar, Some songs by various Siddhās.

VI. Who is eligible for this worship? Who can take it?

7. Anybody who has ardent wish to reach the salvation is eligible for this worship. No bar on sex, caste, etc. The eligibility is based on good conduct, devotion, passion, control of organs, purity (both of mind and body), faithfulness and devotion towards the teacher.

We often experience that though we have heard of the *Vedānta* principles many a time, that do not stick to our mind permanently. This worship will be of utmost help for those who are in this stage. We can consider them as the fittest.

Most people do this worship with the temporary goal in mind like (childbirth, curing of diseases, etc.) and not the eternal knowledge or salvation in mind. They would get the results they wanted. In due course they themselves would get interest in knowledge and salvation.

VII. The method of worship has to be learnt only through a teacher.

8. Whatever be the intellect, it will give its fruits only if it is obtained through an appropriate teacher. It is not correct to think that we can get the knowledge through reading from the books. Such an intellect got only through the books will not give fruits on the other hand may land up in some side effects.

The importance of a teacher has been stressed in *Vedas*, *Smrutis* and *Tantra Sāstras*.

Mainly, *tantras* do not cover about this worship – many important principles, methods and *mantras*. Further, more than the methods mentioned in *tantras*, the method traditionally followed by the lineage of teachers is better placed. If there is a controversy between *sāstra* and tradition, only the tradition prevails. Traditions are to be learnt through a proper teacher.

Those who are interested should reach to an appropriate teacher and request him to initiate. One important caution has to be noted in this regard.

The relationship of teacher-disciple is the best. The disciple surrenders to the teacher and request to bring him up. Hence before finalising one person as a teacher, the disciple has to completely understand about the teacher. It is a general rule that once finalised, he cannot change the teacher. Nowadays, we hear that, the teachers

demand a lump sum as a fee to initiate any *mantras*. It does not seem to be a new matter. Rameshwarar, who wrote the commentaries for *Parasurama Kalpa Sūtra*, has quoted the below one even at his time;

Guravo Bahava: Santi Shishya Vittāpahārakā: I
Durlabhoyam Gurur Devee Shishya Santāpahārakā: II

Devee! There are many teachers who appropriate the wealth of the disciples. It is very rare to see the teachers who remove the sufferings or sorrows of the disciples.

However, this caution has to be carefully followed. That is one has to decide on a teacher, with good qualities. *Sāstras* have in detail explained the characters of a good teacher. The important ones among them are – peaceful, pure, one who perform his actions properly, one who has knowledge of *sāstras*, one who has control of his organs, one who has good mind, one who does not have ego, one who has compassion, one who hails from a good teacher-disciple race, one who is not greedy, one who is capable of clarifying the doubts of his disciples, and one who has passion towards development of the religion.

It is very rare to have one person who has all these qualities. One who has most of these qualities can be considered.

The teacher also tests the disciple, decides on his qualification and advise and initiate accordingly.

The duties of a disciple are – have full faith on the teacher, do service as far as possible, act according to his advises and chant the *mantras* taught by him.

VIII. This *Sahasranāmam* can be chanted only those who got initiated.

9. The first part of this hymn (44th verse) says that this hymn has to be sung for satiating *Śreedevee* after doing *archana* for the *Śreechakra* and chanting *panchadasheemantra*. In the next verse **She** says, “even if *archana* is not done for me and even if my *mantra* is not chanted, this

hymn has to be sung for my satisfaction" – it has to be taken that, this has been mentioned to reiterate the importance of this hymn. This has further been made clear in the last part (verses 5 and 6). Accordingly, after taking bath in the morning, finishing the oblations like *Sandhyāvandanam* (both *vaidheeka* and *tāntreeka*), etc., according to the individual's tradition, the prayer room has to be entered and worship to the *Śree Chakra* has to be done first. The *mantra* has to be chanted for 100 or 300 or 1000 times. And then only this secret hymn has to be read.

In the same last part (verses 81, 82 and 83), it has been mentioned that this hymn should not be told to those who do not have *Śreevidyā mantra*. If this rule is violated, *yoginess* get angry and may land up in ill effects.

Hence, those who want to chant this hymn with devotion have to reach an appropriate teacher, get initiated and then only this has to be chant. What to do till such time? The reply is available in the same part (verses 48 and 49) – this hymn has to be written in a book and that book has to be worshiped.

One need to have the faith that *Śreedeevee* herself will lead to a proper teacher. **She** herself has the names *Gurupriā*, *Gurumoorthi*: and *Gurumanḍalaroopiṇḇee*.

IX. *Śreechakram* and *Meru*:

10. A deity can be worshipped on an idol or picture. This is the physical form of that deity.

11. In a metal sheet if some lines are drawn according to the prescribed rules that is called *yantra*. This is the subtle form of the deity.

It is habit to wear this *yantra* as a casket.

The combination of some sounds is called *mantra*. This is still subtle form of the deity than *yantra*. All the 51 verses of

Kandaranuboothi, talk about various *yantras*. Similarly each of the verse of *Soundaryalaharee* has one *yantra* corresponding to it. The *yantras* relating to other deities are also in vogue.

An important *yantra* relating to *Śreedevee* is *Śreechakra*. It can be noted that only this *chakra* has a prefix *Śree*.

Śreechakra has four upward triangles, five downward triangles and a *bindu* in the centre. This *yantra* has Lotus with eight or sixteen petals, three girdles and three border lines. (In some schools it is two border lines. *Śree Bhāskararāya* says that, in his book called *Setu Bandam*, both the versions are evidenced). In the *Śreechakra* in vogue in South India the gates of the border lines will be open.

Looking at this *Śreechakra* in a different dimension, we see *Bindu*, eight triangles, two polygons of ten corners each, polygon of 14 corners, eight petals, sixteen petals and three border lines. Thus we get nine halls (*Āvaranams*). (It is not the practice to treat girdles as *Āvaranam*).

The upward triangles are treated as pertaining to *Shiva* and the five downward triangles pertaining to *Shakti*. The same *Śreechakra* is rotated 180 degrees, making the *Shiva* triangles downward then it is called *Shivachakram*.

If this *Śreechakra* is made as a three dimensional figure (with length, breadth and height), then it is called *Meru*. This *Meru* is of three types, depending on the imagination of the worshippers.

If it is imagined as unified with 16 *nityā Deves* it is called *Meru Prastāram*, when unified with 51 letters it is *Kailāsa Prastāram* and when unified with *Vāgdevs* it is *Bhooprastāram*.

We saw that there are nine *Āvaranams* in *Śreechakra*. *Āvaranam* means curtain or fence or compound or fort.



Meru Sree Chakra

There is a separate worshipping method for *Śreechakra*. The deities, *Siddhis* and *Chakreshwaree* in each of the *Āvaranās* have to be worshipped. By getting their permission, we have to move to the next *Āvarana*.

The method of starting from the border lines and ending with *Bindu* is called destructive (*laya*) method. On the other hand starting from the *Bindu* and ending with border lines is called creative method. Mostly only the *laya* method is in practice.

Special *tatvas* (philosophies) for each of the *Āvarana* of *Śreechakra* have been mentioned in *tantra sāstras*. *Śree Chidānanda Nātha* has explained this in detail in his book called *Saparyā Padhati Vāsanaī*. For the fear of volume, the explanation has not been discussed here. However, a list prepared by himself detailing the qualities of each of *Āvaranas* has been given here.

12. Further the main emotions and the taste as described in the book called *Kāmakalā Vilāsam* and in 51st verse of *Soundaryalaharee* are added in the list. Given in the next page.

<i>Āvaranam</i>	<i>Tatva</i>	Prevailing Sentiments	Main Emotion
1.	Earth	<i>Rathi</i>	Love
2.	Moon	Happiness	Heroic
3.	Eight forms	Sorrow	Compassion
4.	<i>Mahāmāyā</i>	Fear	Fearful
5.	Ten incarnations	Disgust	Disgust
6.	<i>Vaishvānaran</i>	Furious	Furious
7.	Nature	Comedy	Comedy
8.	Three qualities	Surprise	Wonder
9.	<i>Brahmam</i>	Equality	Peace

X. Different stages in *Śreevidyā*:

13. There are different stages in *Śreevidya*. The important ones are *Ṣṭalāi*, *Panchadashee* and *Shoḍashee*. Imagining *Śreedeevee* as nine years old girl and is the worship of *Bālā Tripurasundaree*. The *mantras* pertaining to this get expanded a little and reach the other two stages.

There are 12 types of *Panchadashee mantras*. The *mantra* originated from each sage is one *Panchadashee*. The sages of the 12 *mantras* are: *Manu*, *Moon*, *Kubera*, *Lopamudra*, *Cupid*, *Agastya*, *Fire*, *Sun*, *Indra*, *Skanda*, *Shiva* and *Krodha Bhattarakā* (*Durvasa*).

Further it seems, there are *mantras* pertaining to *Nandikeshwar*, *Hari* and *Yama*.

The most famous among the *Panchadashee mantras* are the *Kādhividyā* originated by *Cupid* (starting with the letter *ka*) and *Hādividyā* originated by *Lopamudra* (starting with the letter *ha*). Even among these two, only the *Kādhividyā* is in practice. It is said that this is the greatest. The reason for such a conclusion is *Lalitā Trishatee* is based on *Kādhividyāi* and only the *Kādhividyā* has been merged with other *beejas* in *MahāShoḍasee mantra*. Further in the first part of this hymn (verse 17) it has been mentioned as; *Śreevidyāiva Tu Mantranām Tatra Kādhir Yatā Para*.

Śree Bhāskararāya mentions 14 different meanings for the *Kādhividyā*. (His book called *Varivasyā Rahasyam* may be referred). In recent times, *Śree Veeraraghava Sastrigal* from Kerala has given 80 different meanings. It has been told this has got the approval of *Śree Abhinava Nṛsimha Bhāratee swamijee* of *Srungeri Sharada Peeṭa*. (The book called *Śreevidyā Mantra Bhāshyam* written by *Śree Veeraraghava Sastrigal*, published by *Vāvilla Ramaswamy Sastrulu* at Chennai in 1960).

Devee upanishad has cryptically been described in *Kādhividyā*, *Chañḍi Navāksharee mantra* and *Bhuveshwaree mantra*.

XI. Different forms of Śreedeevee:

14. There are many forms for *Śreedeevee*. **She** has a name also as *Bahuroopa*. It is said that **She** has many 1000 names.

It is told that for administering this universe while imagining doing different tasks, **She** is told to take different forms. Further depen-

ding on different places the forms also change. Again various people worship imagining Śreedeevee with different colours, depending on the wish they want to get fulfilled.

In a famous way, **She** is worshipped as *Devee*, *Mahātripura sundaree*, *Rajarajeshwaree*, *Kāmeshwaree*, *Lalitā*, *Kāmākshee*, *Bhuvaneshwaree* and *Kalee*. In general there is a feeling that *Kalee* has a fierce form. The pictures also describe her in such a form. The picture poses are - naked, with garland of skulls and killing a demon with a trident. All the forms of Śreedeevee are with compassion. By destroying the evil habits of the demons, **She** shows good path to him also. *Saptashatee* also says; *Chitte Krupā Samara Nishturatā Cha Drushta*. We worship the demon *Mahishan* also, who was killed by Śreedeevee, in the *Chaṇḍikā Paramesvaree Āvarṇa Pooja*.

In *Skāṇḍa* also it has been mentioned that *Soorapadman*, after he is killed, he becomes a peacock and made the vehicle of Lord *Muruga*.

XII. Different methods of worship.

15. Worshipping of Śreevidyā is mainly of two paths – *Samaya* and *Koula*. The *Samaya* path has tow sub-divisions – *Dakshiṇa* and *Vāma*. Within each sub-division there are three methods viz., *Bāhyā* (without tools) and *Āntara* (worshipping without any tools) *Parāpara Pooja* (both the methods mixed).

Only the *Bāhyā* method is used in *Koula* path. Even in principles, the *Koula* and *Samaya* paths differ. The principle of *Samaya* path is that in the *SahasrāraKamala*, the *Kuṇḍalinee* energy merges with *Shiva* and the supreme bliss is enjoyed through the nectar rain falling from it.

Koula path is of two types viz., *Poorva* (East) and *Uttara* (West). According to this path the principle is that the triangle in the *Sahasrāra* is the dwelling place of Śreedeevee. The opinion of the followers of East *Koula* path is that the salvation is awakening of the *Kuṇḍalinee*. They perform the *Bāhya* worship in *yantras*. The worshipping practice of the followers of West *Koula* path physically includes worldly happiness like

Koula path should have special qualities. The e qualities cannot follow this path. If they nd up in some ill effects. Considering the aid about worshipping *Śreedeeve* is; *Tarala*

there are methods against the righteous-
rules, some humility for Śreevidyā itself.

This method can be successfully followed only by those, who have worshipped the other deities with the concerned methods, one who has matured inner-self and who has controlled his five senses.

Śreelakshmeedara, in his commentary for the 41st verse of *Soundaryalaharee* have mentioned some other methods followed by *Koulas* and says, "There are lot of things to be mentioned here. But since they are all against *Vedas*, I have left them. Some of the methods have been indicated here just to give an impression. The idea behind it is to prevent people from following the *Koula* path.

The *Samaya* path is so soft. The importance is given to righteousness, demeanor and sacred rules. In this method the worship starts with the feeling that self is the soul and *Śreedeevee*, different from self is the supreme being. That is, in the beginning there is a duality thinking that self and the worshipped deity are different. By performing worship many a time, chanting the *mantras* and by reading or hearing the scriptures relating to *Shakti*, little by little this duality mind set is changed to non-duality mind.

Only the *Samaya* method is appropriate for most of the people. That too, those who are somewhat lower grade according to mental status, physically use the alcohol, fish and meat. Instead of these three some soft representatives have to be used.

The five things whose beginning letters are 'Ma' are called as *Pancha Makāram*. The real philosophy behind this is as follows;

Śreedeevee has one name as *Panchatanmātrasāyakā* (11th name). The five arrows are the essence of sound, touch, form, taste and smell. The *Śākta tantras* mention this as *kula* things. *Kula* means *moolādhara* and other five bases. In all these six bases, these five elements are there respectively - earth, water, fire, air and ether. The mind to understand the *panchatanmātras* is also another *kula* thing. These are all symptoms of the supreme being in the form bliss.

Only these *kula* things were mentioned above, for the lower grade people, as alcohol, etc., by the *tantras*. These *tantras* are not recognised by the knowledge *kāṇḍa*.

If observed keenly, it can be understood that this worship itself is like a sacrifice. The five *makārās* are the oblations in the sacrificial fire. The higher grade people have to be identified as below;

Alcohol – the fire *tatva* – the *Brahmatmaikya Akanḍākāra Vruddhi* - the fall that spreads from *Sahasrāhāra*.

Fish – the water *tatva* – that controls and makes the outward looking organs to revert and look inwardly.

Meat – the earth *tatva* – cuts with the knife of maturity, the animal form controlled by the righteousness and the wickedness. This makes the self form integrated with the supreme being.

Hand Signs– the air *tatva* – to flame all the bad habits in the fire called *Brahma Vidya*.

Union – the ether *tatva* – the unison of *Shiva* and *Shakti*. Those who want to know more about *pancha makāra* can read Śree Chidānanda Nātha's book called *Saparyā Pattadi Vāsanai*, or *Kulārnavā Tantrai* or Sir John Woodroffe (Arthur Avalon)'s *Shakti* and *Saktha*).

There are two types in *Samaya* path viz., right and left. These depend on the individual's mind set. This has been explained in the 912th name *Savyapasavyamārgastha*.

It has been told that in both these methods the method of worshipping is of three types. Worshipping with tools like flower, fruits and other things – *Apara* (*Bāhya*) method is used when the worshipper does not have any knowledge of non-duality. Fit for medium grade people.

Entirely not having the duality mind is called *Parā* worship. Assuming all the actions done as worship is called *Parā* method. This is the greatest one. Fit for higher grade worshippers.

Parāpara method is to convert the duality mind set to non-duality through practice. Fit for medium grade worshippers. By starting with *Apara* method, the complete meaning has to be reminded in every stage of worship. Little by little the non-duality mind has to be reached. Later the stage of doing *Parā* worship also has to be reached.

XIII. Śreevidyā is very secret:

16. *Tantras* say that Śreevidyā has to be worshipped by keeping it as a most secret, since it is so great and it gives the salvation, which is the ultimate wish of human kind. Other *Vidyās* are like bitches, who are visible to all, but Śreevidyā is like a family lady who is visible only to husband who has a right over her.

Parasurama Kalpa Sūtra says;

Veshashyā Iva Prakattā: Vedādi Vidyā:

Sarveshu Darshnesu Gupteyam Vidyā ||

Kulārnavā Tantra says;

Anyāstu Sakalā Vidyā: Prakatā Ganikā Iva |

Iyam Tu Shāmbhavee Vidyā Guptā Kulavadhooriva ||

Hence it is mentioned that, this Śreevidyā has to be protected as very secret. If it anyone tells this to ineligible people, he will fall into hell. Hence it has been prescribed that the worshipper of Śreevidyā has to hide his worship from others;

Koulopanishad says;

Anta: Shāktā: Bahi: Shaiva: Loke Vaishnava: ||

Kālē Vilāsa Tantra says;

Anta: Shāktā: Bahi: Shaivā: Sabhāyām Vaishnavā Madā: |

Nānāmoorttidarā: Koulā: Vicharaṇti Maheetale ||

The intrinsic message is that worshipping *Shakti* should be known only to inner self mind. In practice, the *kumkum* as a *prasadam* of Śreedeevee, should be worn in between the eye brows and also should be hidden by other *Saiva* symbols like *Viboothi*, etc. The hand signs of Śreevidyā should not be shown in public and also one should not advertise that he is a worshipper of Śreevidya.

Since Śreedeevee and *Viṣṇu* are one and the same, talking about the greatness of *Viṣṇu* is equal to talking about the greatness of Śreedeevee.

XIV. The results of worshipping:

17. Śreedevee is in the form of guileless compassion. **She** bestows compassion without expecting anything in return. She is the mother of all the worlds. Hence however we, being **Her** children, worship her. **She** accepts it and bestow her blessings with compassion. Only the devotion and passion are important. **She** does not expect much of actions. (But, they help us in focusing the minds). **She** does not even expect us to understand the inner meanings of the actions. (However, if we know them it would fetch us the result early. Hence, in the next sections, we discuss about creation – seven creations and half creation).

Śreemad Bhagavad Geeta (IX – 26) also advises us;

Patram Pushpam Phalam Toyam Yo Me Bhaktyā Prāyachchati |
Tadaham Bhaktyupahrutamashnāmi Prāyatātmana: ||

Worship of Śreedevee can also be carried out without straining the body. The body is called as a temple (*Deho Devalaya Prakto*). Further Śreedevee, is being worshipped in the form of bliss and as a liker of eroticism – as *Lalitāmbikai*. *NityāShoḍashikārnavam* says that the worshipper has to decorate himself beautifully and perform worshipping with a smile in his face.

Similarly, for those who worship with a feeling of surrendering to **Her**, **She** bestows both the enjoyment as well as salvation.

Mangala Rāja Stavam in *Rudrayāmala* says;

Yatrāsti Bhogo Na Cha Tatra Moksha: |
Yatrāsti Moksho Na Cha Tatra Bhoga: |
Śreesundaree Sātaka Punkavānām |
Bhogashcha Mokshashcha Karasta Eva ||

989th name *Vājñchitārthapradāyinee* says that **She** bestows what is sought for. But, Śree Ādi Śaṅkara says one step further in his *Soundaryalaharee* (4th verse) that **She** bestows more than what is sought for; *Dātum Phalamapi Cha Vāñchāsamadhikam*. **She** only saves

from all dangers. Elders say that "What is to be done while in crisis? Just think about the feet of Śreedeevee. What will do that type of thinking? It makes even *Brahma* and others as servants";

*Āpati Kim Karaṇeeyam Smaraṇeeyam Charaṇayugakamampāyā
Tat Smaranam Kimkurute Brahmhādeenapi Kinkaree Kurute* ||

In *Saptashatee* also we read as;

*Durge Smrutā Harasi Beetimashesha Janto: I
Svastai: Smrutā Matimateeva Shubhām Dadāsi ||
Dāridriya Dukkha Bhaya Hāriṇee Kā Tvadanyā I
Sarvopakāra Karanāya Sadārdra Chittā* ||

Again in 12th chapter of *Saptashatee*, Śreedeevee has promised to save from all dangers.

We all continue to do one or other mistake. While enquiring about the expiation, it is understood that thinking of the feet of Śreedeevee is the only way out. 743rd name *Pāpāranyaḍavānalā* also conveys the same message.

BrahmāṇḍaPurāṇa says;

*Krutasyākilasya Pāpasya Gnānatognānatopivā I
Prāyashchittam Param Proktam Parāshakte: Padasmruti: ||*

It is enough if we worship Śreedeevee after surrendering with her and with determined and focused mind, and with devotion. We need not ask anything. **She** herself will bestow us what is good for us including the four types of wishes.

XV. The knowledge of creation, which will help in dissolution:

18. The goal of a good worshipper is to be happy with the understanding that he is not different from the Supreme Being by his own experience.

If it is understood that how we and the universe originated, it would be easy to retrace in the same path to reach the Supreme Being. Hence it is necessary to know the creation of this universe.

Vedas say the creation of this universe as below.

Itreya Upanishad (I-1-1) says – there was only one soul in the beginning. Nothing else was there. It wanted to create the worlds – it created;

*Ātmā Vā Itameka EEvākra Āseen Nānyat Kinchanamishat I
Sa Eekshata Lokānnu Srujā Iti Sa Imān Lokānasrujata II*

Taitreeya Upanishad (I-2-6) says – That supreme being, from which the ether and other things originated, desired to expand very much and grow (as world with name and form). It did penance with this desire and spread the light of knowledge. By doing that penance it created all the things whatever is available now;

*Sokāmayata I Bahusyām Prajāyeyeti I SaTapo'tapyata I
Sa Tapas Taptvā I Idam Sarvamasrujata II*

Chāndogya Upanishad (VI-2-3) says – It created the light by saying “I will become many and grow in a huge way”. According to the saying “I will become many”, the *Sat* in the form of that light created water;

*Tataikshata Bahu Syām Prajāyeyeti Tattejosrujata Tatteja
Ikshata Bahu Syām-Prajāyeyeti Tadapo'srujata II*

Brahadāranya Upanishad (I-4-3) says – That *Virāt Purush* did not enjoy the wealth individually. Hence, since it cannot enjoy the wealth alone, wanted a second. That *Virāt Purush* became male and female and became a form of tight embracing. Later split his form into two. From that originated the male and females;

*Savainaiva Reme Tasmāteekkee Na Ramate Sa Tviteeamacchat
Sahaitāvānāsa Streepumāmsou Samparishvaktou
Sa Imamevātmānam Tvetā' Pātayat Tata:
Patishcha Patneechāpavatām II*

Taitreeya Upanishad (III-10-6) says – I am the only who originated before this world, which is so beautiful and structured. I am prior to *Devas*. I am neutral of the eternal post;

Ahamasmi Pratamajā Rudāsyā |
Poorvam Devebhyo Amrutasya Nā Pa Ē ||

Muṇḍako Upanishad (I-1-8) says – By the penance (of knowledge), the *Brahmam* (with the goal of creation) grows. From this originated the un-manifested food. From this originated the *Hiranyagarbhā* in the form of breath, mind, the five elements which seem to be truth, the worlds (actions) and from actions the results (liked as nectar);

Tapasā Seeyate Brahma Tato'nnamabijāyate |
Annāt Prāno Manaḥ Satyam Lokāḥ Karmasuchāmrutam ||

XVI. Creation of this universe – as told by *Tantra sāstras*:

19. The same message is described in *tantra sāstras* with poetic taste. This is described in two dimensions viz., seven and half.

The *Brahmam*, which is without origin and eternal, shines in two ways viz., with and without qualities. This is called as *chit* (pure consciousness). It has unlimited powers. It contained within itself the things which can originate at any point of time. (That is, they later originated from it). The natural quality of it is to show itself.

From its form with attributes (called as *SatChitĀnandam* - Existence, knowledge and bliss absolute) the energy originated. From the energy originated the sound and from sound the *mahābindu* (the great point).

A movement happened in the *mahābindu* and very subtle sound waves (called as *mātrūkās*) originated. When a stone is thrown in a tank, water waves are created and hit each other. In the same manner, due to these sound waves the *mahābindu* was split into three (*bindu*, *nātham*

and *beejam* [seed] – this *nātham* is different from the one mentioned earlier).

From the *mātrūkās*, originated the sound what we hear (letters, words and sentences). *Tantrasāstras* mention that *Bindu* is *Shiva*, the *beeja* is *Shakti* and *Nātha* is the union of *Shiva-shakti*. This *Shiva-shakti-tatva* does not come apart even during the time of dissolution. *Nātham* is called as *Sat* (existence) (this is explained as *Sātākya* = *SatĀkyaYata*:). *Śreevidyātantras* say that these *Bindu*, *Beejam* and *Nātham* are mentioned respectively as *Prakāsha*, *Vimarsha* and *Misra* (bright, dark and soothing). These are also called as *Sukla*, *Rakta* and *Misra* (*Mahābindu* is called as fourth *Nirvāna* feet). These three, in a combined manner, are called as three *bindus*. *Tantra sāsāstras* mention these three in various ways like, Moon, fire and Sun or *Ichchā*, *Gnāna* and *Kriya* or *Vāmā*, *Jyeshtā* and *Roudhree* or *Brahma*, *Viṣṇu* and *Rudra*.

These three *bindus* are imagined as three vertices of a triangle. The desire, knowledge and action of the *Brahmam* with attributes create this universe. In the commentaries of *tantra sāsāstra*, Sun is called as *Kāman* (Cupid) and Moon and fire jointly called as *kalā* (art). Hence the combined form is called *Kāmakala*. This triangle is also called as *Kāmakala*.

It is told that the universe originated from *Kāmakala*. From *Shiva-Shakti-tatvas* originated the other 34 *tatvas* (detailed later). Hence the *tantra sāsāstras* say that the universe, in the form of 36 *tatvas*, originated only from the *Kāmakala*.

We saw that according to *Vedantas*, the supreme being got the idea creation – that word creation is indicated as *Ēkshanam* (a look), *Kāmam* (desires), *tapas* (penance) and *Vichikeersha*. This *Ēkshanam* and *Kāmam* have another name as *ShāntāShakti*. This *ShāntāShakti* (energy) is the combined form of *Ichchā*, *Gnāna* and *Kriya* energies. The action of *Ichchā*, *Gnāna* and *Kriya* energies is this universe. This universe is in the form of 36 *tatvas* right from *Shiva* till earth, as mentioned in the *Śākta* (*Kāshmeera*) and *Saivasāstras*.

A *Tatva* has many roles for the enjoying souls, the enjoyed objects, the enjoyment, the causes of enjoyment and the feel of enjoyment, till dissolution.

Soota Samhita says;

Ā Pralayam Yattishtati Sarveshām Bhoga Tāyi Bhootānām |
Tat Tatvamiti Proktam Na Shareera Kaṭāti Tatvamata: ||

Some *sāstras* say the number of *tatvas* is 36, some other say that they are 24 and still some other classify differently. As per the *Śākta tantras*, we consider it as 36 for our discussion purposes.

These 36 *tatvas* are majorly classified as *Ātma*, *Vidyā* and *Shiva*.

The *Shivatatva* is of the form of *ParaShiva*. The thought (or desire) of creation in *ParaShiva* is *Shakti Tatva*. The knowledge in the form of ego as 'self', the feeling that 'everything is my form' in the *SatChitĀnanda* form are called *Sadāshiva Tatva*. The knowledge with name and form is called *Ēshwara Tatva*. *Shuddha Vidyā* is the knowledge that there is no difference between the souls and the universe.

These five *tatvas* in a combined manner is called *Shiva Tatva* or *Shuddha Tatva*. Also called as manufactured dirt and indicate the causal body. It is worth noting that the *Shiva Tatva* is animate. It has to be keenly noted that each of these five *tatvas* is contained in the previous one. In the same manner the *tatvas* that are going to be discussed later, one is contained in the previous one.

The *purusha tatva* is completely describing pure consciousness, bliss, desire, knowledge and action.

Kalā tatva is reducing the energy of doing all actions.

Avidyā tatva is reducing the energy of knowledge.

The *tatva* called *Rāgā* is reducing the energy of desire in the form of eternal satisfaction.

Kāla tatva is reducing the energy of eternity in the form of pure consciousness.

Māyā tatva is that gives an illusion that there is mutual difference between the universe and the soul.

These seven *tatvas* in a combined form is said as *Vidyā tatva*. They indicate the subtle body called as deceitful dirt. Since this is with self desires, it contains both the brightness (and mobility) that is reflected in this and the immobility that is to be discussed later as *Ashuddha tatva*. Since it contains *shuddha* and *ashuddha tatvas*, *Vidyā tatva* is also called *shuddhashuddha tatva*.

The *purusha* with consciousness is the soul. He is the doer and the beneficiary. The self form does not do anything and also does not enjoy anything. Only the illusion makes such a form the status of action and enjoyment. Hence it has to be kept in mind this is only an imagination.

Only the *Ēkshanam* (a look), *Kāmam* (desires) and *Vichikeersha* mentioned in *Vedas* are the 12 *tatvas* mentioned above in different names.

The state of supreme being ready to exhibit itself is called the *prakruti* (nature) *tatva*. It equally has the three qualities viz., *satva*, *rajas* and *tamas*. From this originates the *Ahankāra* (ego) *tatva* with predominant *rajo* quality. The soul enjoys this universe only through this.

Bhuddhi (intellect) *tatva* with predominant *satva* quality originates. *Manas* (mind) *tatva* with predominant *tamas* quality originates.

The *Ahankāra*, *Bhuddhi* and *Manas tatvas* in a combined form is called inner-self (*antakkaraṇam*). To feel and enjoy these, further 20 *tatvas* originate in an orderly form. In short these are said to be - five

organs of knowledge (eyes, ears, nose, tongue and skin), five organs of action (tongue that speaks, hands, legs, anus and the genital organs) five self-characteristics (sound, touch, form taste and fragrance) and five primary elements (ether, air, fire, water and earth).

That 24 *tatvas* beginning from *prakruti* (nature) till earth, in a combined form is called as *Ātrna tatva*. This is also called atomic dirt. This indicates the physical body. These are tools for enjoyment. These, in a combined manner are called as *Ashuddha tatva*. These are static in nature.

The ego, manufactured and deceitful dirt hide the *ParaShiva*. The *Shiva* with these curtains like bodies is the soul; one without these curtains is *Paramashiva*. The below verse in Tamil, of the learned make us easily understand how the three dirt hides the *ParaShiva*;

Maratthai Maraittatu Māmata Yānai
Maratthil Maraintatu Māmata Yānai
Paratthai Maraittatu Pār Mudal Bhootam
Paratthil Maraintatu Pār Mudal Bhootam

Splitting of *Mahābindu* into three (*bindu*, *nātham* and *beejam*) in a metamorphic way mentioned as *Kāmeshwaran* and *Kāmeshwaree* in *Śāktasāstras*.

XVII. Kuṇḍalinee energy:

20. There is a saying that what is available in the universe is also available in the body. The supreme being, which is omnipresent is also available in our body. *Tantra sāsāstras* say that, in this, the *Shiva* part is in the *Sahasrāram* and the *Shakti* part is in the *Moolādhāram* as a snake wound into 3.5 rounds, sleeping with its head inside the cavity. The principle of this *sāstra* is that this *Kuṇḍalinee* can be awakened and merged with *Shiva* in the *Sahasrāram*. If this is done, we can enjoy the supreme bliss by the nectar that flows and wets all the *nāḍis* (pulse). This is a common principle across some other *sāstras* also. *Yoga sāsāstras* mention the physical methods of awakening the sleeping *Kuṇḍalinee*.

But, this is a dangerous one. If not done properly, it may have lot of side effects. Hence, the elders have advised that only the method of devotion is suitable to most of us (even if it is a little belated). (The book *Deivathin Kural*, 6th Volume may be referred).

Kunḍalinee energy is called as a subtle form of *Śreedeevee*.

Those who want to know in detail about *Kunḍalinee* may refer to the book called *The Serpent Power* by Sir John Woodroffe. XVIII. Non-duality and *ŚreevidyāSāstra*:

(This part is a gist of pages 685 to 689 from the book called *Deivathin Kural*, 6th Volume).

21. Both have a common goal. That is, to be happy by getting the knowledge "I am the *Brahmam*" by experience, is the goal.

Though there is an agreement with the end status, there is some difference about creation. It has been said that non-dual *Vedanta* is unreal and *Śreevidyā* is transformation or evolution argument. Unreal means showing what is non-existent as existent and what is existent as non-existent. A rope being seen as a snake is unreal. Rope is real and the snake is a lie. There is nothing like two as rope and snake. The true rope seems to be a snake in the unreal sense. This is only for an instance. In the same fashion, the principle of the non-duality is that the real supreme being seems to be soul or universe.

Disorder means the brightness due to reflection. Sun reflecting in water is transformation. In the same way, the principle of *Śākta* is that the uncontrolled *Shivashakti* is reflecting under control and seem to be soul and universe. The bright *Shiva* reflects in the genius *Shakti* and being shown as soul and universe.

One matter being changed to another is called evolution. The revolution argument says, for example milk getting converted into curd, in the same way the souls becoming the universe.

There is perennial argument between the followers of non-duality, transformation and evolution principles. Milk can become curd, but curd cannot become milk again. According to this the souls cannot again become supreme being. The important criticism of the followers of evolution principle is that this argument cannot be accepted.

We are not entering into this argument.

22. According to transformation principles, it is the act of illusion to show the non-existent as existent and vice versa. The illusion is without origin. It is told that it cannot be identified as such. The non-dual *Vedanta* advises that only if illusion is removed, the knowledge of *Brahmam* can be attained.

ŚreeKānchiKāmakoti Paramāchārya has told that – *Śākta sāstras* say that only the *chit* (pure consciousness) plays by reflecting in different forms. They also say that by living in this same world, by having the external things in this world itself as tools we have to reach and merge with the true and eternal *Brahmam*.

Non-duality says that duality is the act of illusion. *Śākta* says that duality is also created by *Śreedeevee*, who is the *Brahma Shakti*. By worshipping to *Parāshakti* and doing achievements according to *Śreevidyā sāstras*, the bondage with the illusion can be removed. *Śreevidyā sāstras* advise that by crossing the illusion, by integrating with the base energy (*ādhāra shakti*) and further integrating with the base peace (*ādhāra shantam*) with which the *ādhāra shakti* has merged – and in this route we can get integrated with the non-duality.

Only the *Brahmam* seems to be the soul by illusion: The non-duality *sāstras* say that by following the path of knowledge and removing the illusion, the soul becomes the *Brahmam*. It has been clearly accepted in *Śāktas* especially by *Sreevidyā tantras* that basically the soul and *Shiva* are one and the same and again at the salvation they become one. Duality, special non-duality, *Saiva Siddhānta*, *Shiva* non-duality and Kashmir *Saivism* – in this order - started against non-duality and little by little come closer to it and the last one Kashmir *Saivism* becomes almost

closest. Further non-duality – i.e. integration of the soul and the *Brahmam*, is mentioned only in *Śākta*. The difference between these two is only in the creation of non-duality and not in salvation (The book *Deivathin Kural*, 6th Volume).

On account of these reasons this *Lalitā Sahasranāma* has been mentioned as greater than other *Sahasranāmās*, because it explains the principles of *Śākta*.

Note: *Śree Bhāskararāya* himself has indicated in the below mentioned places about the evolution argument;

- a) Commentaries for 735th name *Mithyājagadadhishṭhāna*.
- b) Commentaries for the 3rd verse of *Varivasya Rahasyam*.
- c) Explanation for 5th verse, 4th chapter of *NityāShoḍashikārnavam*; *Tasyām Parinatāyām Tu Na Kashchit Para Ishyate*.

It can be noted that *Śree Ādi Śaṅkara* also in his commentaries for *Brahma Sūtra* (II-1-14) mentions that *Śreevyāsa* himself during the course of his actions encourage the evolution argument. The readers who want more details can read the original books.

XIX. NityāDevees:

23. Worshipping of *NityāDevees* is an important part of *Śreevidyā* method. *Śreedevee* has taken the forms of the fifteen *Nityā Devees*. Further, it is the practice to mention that **She** herself is the sixteenth *NityāDevee*.

Tantra Rāja Tantra explains in detail about *Tithi NityāDevees*.

It has been told that *Tithi NityāDevees* have connection to the subtle sound called *mātruka*. They are (alongwith 36 *tatvas*) the form of time. They are the vowels. They are the universe.

Other *sāstra* books have mentioned them as having connection with the five base elements (ether, air, etc.), they are the letters of *Śreevidyāmantra* and alternate names for the nights of bright lunar fortnight (*Darshā*, *Drushtā*, etc.) as mentioned in *Vedas*.

The meditation verses and worshipping methods of each of the *NityāDevees* have been mentioned in *Tantra Rāja Tantra*. Depending upon the requested desires the meditation verses and the description of forms of *Devees* may change.

XX. The glory of *Parāshakti*:

24. We saw the thought of *Brahmam* for creation as *Shakti* (energy). From this is it clear that *Shiva* and *Shakti* are unified, equal status and equally treated. Even then the part of activities of the world depends on *Shakti*. In the same way the capacity of giving results for worships (with desire) lies with *Shakti*.

Hence, those who want easy and fast results worship the female i.e. *Shakti* part of the supreme being. Such worship prevails for a long time. *Sāstras* have decided that *Gayatree Devee* is in the form of the supreme being and worshipping her by those who have been done with *Upanayanam*, is the same as worshipping the supreme being. Hence, it has been told that all the twice-born are *Śāktas* only and not *Saivas* or *Vaishnavas* since they worship *Gayatree*, who is the earliest *Devee* and mother of *Vedas*;

Sarve Dvijā: Shāktā: Proktā: Na Shaivā Na Cha Vaishnavā: |
ĀdiDeveemupāsante Gāyatreeṃ Vedamātaram ||

XXI. The differences between *Shiva*, *Shakti* and *Viṣṇu*:

25. We know from various evidences that there is no difference between *Shiva* and *Shakti*. It can be reminded that *Shakti* is the thought for creation of *Shiva*.

In the same manner different evidences have advised that there is no difference between *Shakti* and *Viṣṇu*. These are as below;

The supreme being, in the form of pure intellect has split into two due to illusion as righteousness (*dharmam*) and the person who has the righteousness (*dharmee*). *Paramashiva* himself is *dharmee*. *Dharmam* has again been split into two – one male and the other female forms. The male form protects, in the form of *Vishnu*, the universe. The female form is the consort of *Shiva*. All these three forms put together is the broad *Brahmam*. Thus says the *Saiva* (*Śreekantha*) religion. This has been explained by *Śree Appayya Deekshitar* in his book called *Ratna Trāya Pareeksha*. He has well established this in his own commentary through various quotes and evidences. Some of the important verses from that book (Mysore publications);

*Nityam Nirdosha Gantam Niratisaya Sukam Brahma Chaitanyamekam
Dharmo Dharmeeti Bhetatvayamayati Cha Prutakbhooya Māyāvachena I
Dharmas Tatrānubhooti: Sakala Vishayiṇee Sarvakāryānukoolā
Shaktichchechāti Roopā Bhavati Guṇagaṇachchāchrāyastveka Eva II
Kartrutvam Tasya Dharmee Kalayati Jagatām Panchake Srushṭi Poorve
Dharma: Pumroopamāptvā Sakala Jagatupātānapāvam Piparti I
Streeroopam Prāpya Divyā Bhavati Cha MahisheeSvāchrāyasyātikartu:
Proktou Dharmaprapetāvapi Nikamavatām Dharmivat Brahmakotee II*

Śree Bhāskararāya has quoted this in many a place.

Even in this *Sahasranāma*, *Śreedeevee* has been addressed as *Nārāyaṇee*, *Govindaroopiṇee*, *Viṣṇuroopiṇee*, *Vaiṣṇavee*, *Mukundā*, etc. Again, since the supreme being is the root cause of both of them, they have been treated as brother and sister and *Śreedeevee* has been addressed as *Padmanābha Sahodaree* (it can be reminded that they have been mentioned as brother and sister in the *Prātānika Rahasya*, which is read as part of *Saptashatee*).

Further, many names of *Śree Viṣṇu Sahasranāma* are comparable with that of the names in this *Sahasranāma*. As far as possible this has been mentioned in this book. Thus the indifference between *Shiva*, *Shakti* and *Viṣṇu* has been established.

But, in the last part of this hymn, it has been mentioned that there is no other *mantra* equal to *Śreemantrarāja* or there is no other deity equal to *Śree Lalitā* or there is no other *Sahasranāma* equal to this one. Further, the name of *Shiva* is greater than *Viṣṇu Sahasranāmā* and a single name from this hymn is greater than *Shiva Sahasranāma*. The details are given in the concerned verses. Let us see some important reasons here;

- a) We call the supreme being with the thought of creation as *Shakti*. Hence *Śreedeevee* is nearer to the supreme being than any other deities (it has to be construed that the duality principle is considered here, since this is based on many deities). The learned have shown to us that more than other practices like duality and special-non-duality, the *Śreevidyā* tradition is close to the non-duality principle (paragraph 22 may be referred).
- b) The combined energy form of all the deities is *Śreedeevee*.
- c) The method of worship, the philosophy and principles about the presiding deity has been explained in this hymn. This has not been done in any other *sahasranāmas*. These policies and principles are the guide to get the knowledge of the supreme being.
- d) This is the only *Sahasranāma* that has been composed by the order of the concerned presiding deity by *Vāgdevees* with Her own blessings. It has to be noted that though *Gaṇesa Sahasranāma* has been told by *Mahāgaṇapati* himself, the above mentioned specialties do not exist in it.

XXVI. The signets in worshipping *Śreevidyā*:

26. The *mudra*, signet, is one of the five important parts of *Śreevidyā*. By combining the fingers and showing it in a particular form is called signet. Each signet, cryptically, indicates a message or an emotion. We all know that such signets are already shown during dancing. Those who know the signet can understand the message conveyed by it.

The origin of the word *mudra* (signet) can be explained in two different ways. One explanation is *mudam rāti* – i.e. giving happiness.

This happiness is for both – one who shows the signet and to whom it is shown.

The second explanation is *Modanāt, Drāvanāt* – i.e. it is called as *mudra* since it makes the person to whom it is shown as happy and it drives away the sins of the person who shows it. The meaning of the word *Drāvanāt* has been given as that it drives away the universe from the mind of the worshipper – i.e. the mind set of duality.

There are signets relating to the concerned presiding deity and satisfying that deity in worships of all the deities. Some signets are common to all the deities - for example joining both the palms to bow. It is known to all of us that lots of signets are used in martial arts like goongfū, karate, etc.

There are many signets in worshipping *Śreevidyā* also. It is the practice to show the deer sign when chanting the *guru patukā* (chappals of teacher) *mantras* and immediately followed by the signs of *sumukha* (good face), *suvruddha* (good development), *mudgara* and *chaturasra* (fourth) and with the *yonī* sign to pray the teacher and *Gaṇapati* respectively in the left and right shoulders.

There are signs to be shown in *Navāvarṇa* worship during *Āvāhanam, Nyāsa, Pātrasādanam* and *Nivedanam*. The 122nd name *Shāmbhavee* is not accounted here since its fundamental meaning is consort of *Shambu*. Further *Shāmbhavee* signet has been mentioned in *yoga sāstra* and not in this method of worshipping. There are names in this *sahasranāma* with two names of signets.

In 979th name *Gnānamudra* has been mentioned. This is also called as *chinmudra*. It is to show the round symbol by joining the thumb and the forefinger of the right hand. *Paramashiva*, in the form of *Dakshināmoorthi* by keeping silent teaches the unison of *Brahmam*-soul to *Sanakā* and other sages, through this signet. (*Śree Ādi Śaṅkara's DakshināmoorthiAshṭakam* may be referred).

In 982nd name *Yonimudrā* has been mentioned. The teacher has to be bowed with this signet. In *Navāvarṇa* worship also at the end of

every *Āvarṇa*, *Śreedeevee* has to be bowed with this signet. This signet also indicates the unison of *Brahmam*-soul.

Ten signets, in a combined form, have been mentioned in 977th name *Dashamudrāsamārādhyā*. It is easy to know these signets by seeing them in person when somebody shows it. These are shown in *Navāvarṇa* worship.

Each signet has to be shown by using all the fingers of both the hands and having them jointly in equal position. It has been mentioned that the five fingers of each hand indicates the five primary elements (earth, etc.), the right side and the right hand indicate the bright *Shiva* form and the left side and the left hand indicate the immaculate *Shakti* form. (It can be reminded that the left of the *Ardhanāree* is female form). While showing the signets by joining the hands, the unified form of *Shiva* and *Shakti* has to be imagined and the signets indicate the creation and other actions. It has been told that if the signets are shown properly the deities get satisfied else they get angry.

However, these signets are not to be shown in public places as seen by lay men. It can be reminded that more than once it has been stressed that *Śreevidyā* worship has to be kept secret. These signets can be shown only during worship times.

Further those who aim at salvation these signets should be shown through mental desire and others can show them through hands. The below statement is seen in *Parasuramakalpa Sūtra*, annexure 2 (1979 publication page 611);

Mānasaroopa Sankalpā Mudrā Mokshārthinām Vidu: I

Itareshām Tu Sarveshām Hastābhyām Shasyate Budhai: II

Out of these, while establishing *Śreedeevee* during *Navāvarṇa* worship in *yantra* (either in *Śreechakra* or *Meru*) the signet called *Trikhandā* is shown. The worshippers of *Shoḍasee*, while performing worship to *Bindu* after the ninth *Āvarṇa* show this signet. This can be taken as the combined form of all the signets. It can be noted that *Śreedeevee* is called as *Trikhaṇḍeshee* in the 983rd name.

Śree Chidānandanāthar has mentioned in brief based on the Deepikā commentaries of Amrutānanda yogi for Yogineehrudayam (the latter part of NityāShoḍashikārnavam).

Āvarana	Signet	Philosophy (tatva)
1.	<i>Sarvasamkshobhinī</i>	Indicates the creation of the entire universe by the illusion of the static energy imagined from the pure conscious energy.
2.	<i>Sarvavidravinee</i>	Indicates the status of the universe (the status enjoyed by the five knowledge organs).
3.	<i>Sarvākarshinee</i>	Indicates the state of the mind with the knowledge (after the above enjoyment) in a subtle form (i.e. the remembering of the enjoyments).
4.	<i>Sarvavashankaree</i>	Indicates the matters that would be enjoyed by mind and the organs as well. The happiness and the sorrows of the enjoyer – i.e. the bliss status of the enjoyer (including the sorrows).
5.	<i>Sarvonmādhinee</i>	Indicating the careless state of the mind after the understanding that the worldly affairs would not provide eternal happiness, understand the flaws in them and the state of having an aversion to the experience of the universe – i.e. the state of determination in the mind.
6.	<i>Sarva Mahānkushā</i>	Even after having the determination, because of its previous experience the mind may turn out to the outward enjoyments. This indicates the focusing of the mind, at that time, and making it looking inwardly. i.e. Meditating upon the self realization.
7.	<i>Sarvakhesaree</i>	Indicates the expansion of the mind that would involve in the broad supreme being. i.e. it can also be construed as remembering the great statements. (Śree Bhāskararāya says in his commentary that this can happen only through compassion of the teacher and by learning the <i>tantras</i> , aimed at); <i>Sā Cha</i>

Āvarana	Signet	Philosophy (tatva)
		<i>GurudayālakshyaTantradhyayana Janya.</i>
8.	<i>Sarvabeejam</i>	The self form is the only cause of the universe. Hence it indicates that only the soul is the dwelling place and the brightness for the entire universe. i.e. it indicates <i>nitityāsana</i> .
9.	<i>Sarvayoni</i>	Indicates the union of the soul with the <i>brahmam</i> . i.e. the state of <i>savikalpa samādhi</i> (the initial temporary state of the spiritual state of consciousness).
10.	<i>Sarvatrikhanda</i>	Indicate the salvation state of the soul.

By showing these signets the presiding deities in the concerned *Āvaranas*, the head of *chakras*, *Siddhis* and the *mudraDevees* get satisfied. They permit to move ahead to next *Āvaranas*. (i.e. they provide the mind set to move ahead).

27. This preface has become lengthier part of this *Lalitā Sahasranāma*, which explains the relationship between *Śreevidyā* and the knowledge of *Brahmam*, by including various matters that are necessary for worshipping *Śreevidyā*, the relevant meanings and philosophies, etc., with the concerned evidences. We believe that by reading this, the readers will become more knowledgeable and then when they read this *Sahasranāma* it will be convenient for them.

XXII. The philosophy of *Śree Lalitopākhyāna*.

28. The gist of a story in *Lalitopākhyāna*, a part of *BrahmāṇḍaPurāṇa*, has been mentioned from 64th name *Devarshiganasanghāta stooyamānātma -vaibhavātill* 84th name *Haranetrāgni Sandagdha Kāmasanjeevanoushadhi*. We give below in a nutshell what was told by *Śreechidānandanātha* about the demons, *Balā*, *Shyāmalā*, *Vārāhi* and other *Shaktis*, the inherent meaning of all these, etc.

29. This miraculous explanation would be interesting for the readers.

Indra is a soul with pure inner-self, with ingenuity.

Cupid, who was burnt by *Paramashiva* was passionate towards the tools of enjoyments like flowers, sandal, ladies, etc.

Bhaṇḍasura is the form an impure soul with all the flaws. He was pride with ego in the form of *beeja*, eroticism, talking in air without experience, performing worship just to attract others as an outside drama. The pride is mentioned in Samskrit as *Dambhan*. If the letters in the word *Dambhan* is transposed we get the word *Bhaṇḍan*.

Vishangai is interested in sound, touching, etc.

Vishukran is the opposite state of *shukra*, the knowledge of lustre. It is the state of sorrow alongwith the idiotic thoughts.

The 30 sons of (starting from *Chaturbāhu* till *Upamāyan*) are the thoughts like ego, illusion, action, etc.

The 8 ministers of *Bhaṇḍa* (*Indrachatru*, *Vidyunmāli*, and others) are the form of desire, anger, stinginess, greed, delusion, envy, enchantment and harmful.

The army of *Bhaṇḍa* is a group of duality, a tool for the thought of soul (and hence an obstruction to the knowledge of *Brahmam*). *Vighnayantra* is a group that obstructs obtention of knowledge of non-duality. (These were destroyed by *Gaṇapati*. That is the reason, it is told, that the *mantra* of *ŚreeGaṇapati* has to be initiated in worshipping of *Śreevidyā*).

The city of *Soonyaka* is ignorance. *Chitagni Kuṇḍa* is the tool that destroys the ignorance and its actions; *Śreelalitāi Aham Pata Lakshyārttha Roopa Ātmagnānam*. The *Śreechakrarāja* chariot is the universe, body or the pure innerself.

The energies of *Śreechakra* are capable of destroying the ignorance of non-duality.

The details of self improvement *Shaktis* of *Śreelalitāmbā* are:

No.	Name of the energy	The organ or part of <i>Lalitā</i> from which it originated	<i>Tatva</i> (philosophy)
1.	<i>Parāmbāl</i>	Heart	The meaning of non-duality
2.	<i>Shyāmalai</i>	Intellect	Expansion of mind
3.	<i>Vārāhi</i>	Ego	Eternity
4.	<i>Vigneshwaran</i>	Smile	Happiness
5.	<i>Shaḍāmnāya Devatās</i>	<i>Moolādhāra</i> and the six <i>chakras</i>	Six knowledge groups like self independence, etc.
6.	<i>Pālai</i>	Games	The starting state of non idol thinking.
7.	<i>Sampatkaree</i>	Goad	<i>Yoga</i>
8.	<i>Ashvāroḍhai</i>	Noose	Control of internal organs.
9.	<i>Nakulee</i>	Palate	Hearing
10.	<i>Rashmimālā Devatās</i>	From <i>Moolādhāra</i> till <i>Brahmarandiram</i>	The base of the knowledge in the matters like sound, touch, happiness, sorrow, etc.

The summary of this story is that *ŚreelalitāDevee* destroyed *Bhaṇḍa* and his army (the thought of non soul and ignorance) with all Her *shaktis*. The philosophy of the battle between *Śreedevee* and *Bhaṇḍā* is the eternity with the character of the soul is grown, by destroying the thought of non soul and ignorance.

All the bows aimed by *Bhaṇḍa* are the form of ignorance. The bows returned by *Śreedevee* are all in the form of knowledge that will cure ignorance.

In gist, the battle between *Śreedevee* and *Bhaṇḍa* is between soul and self knowledge.

Further, the posterior form of *Śreedevee* was mentioned by killing of *Bhaṇḍāsura*. Again such a battle is happening everyday within every soul. Once the soul part called *Bhaṇḍa* is destroyed the complete form of *Śree LalitāDevee* is being unified with *Shiva* form. Such a great philosophy is explained in this story in a cryptic manner.

The same message was conveyed in the name *Chaṇḍa muṇḍāsuranishoodinee*. *Chaṇḍa* and *Muṇḍa* indicate the happiness and

sorrow created by the desires and aversion. Only after removal of these the other bad qualities can be removed. The below verses in *Śreemad Bhagavad Geeta* also explain the necessity of removing the desires and aversion;

Āpooryamāṇamachalapratishṭam Samuḍramāpa: Pravishanti Yatvat I
 Tatvatkāma Yam Pravishanti Sarve Sa Shāntimāpnoti Na Kāmakāme I IIII-70
 Kāma Esha Krodha Esha Rajogūṇasamudbhava: I
 Mahāshano Mahāpāpmā Viddhyenamiha Vairiṇam I IIII-37
 Veetarāgabhayakrodhā Manmayā Māmupāshritā: I
 Bahavo Gnānatapasā Bhootā Madbhāvamāgatā: IIIV-10
 Advēshṭā Sarvabhootānām Maitra: Karuṇa Eva Cha I
 Nirmamo Nirahankāra: Samadu:khasukha: Kshamee II
 Santuṣṭā: Satatam Yogee Yatātmā Drudanishchaya: I
 Mayyarpitamanobuddhiryo Madbhakta:Sa Me Priya: IIXII-13 & 14

That is the reason, it seems this name has originated, though there were *Raktabeejan*, *Nisumban* and *Sumban* who are above *Chanḍa* and *Muṇḍa*, the destruction of them are considered less than that of *Chanḍa* and *Muṇḍa*.

Navāvarṇa Table

N o.	Ākr uti	Prakr uti	Beej am	Chakar a	Head of Chakra	Yogi nls	Deities	Siddh i	Signet	State of mind	
1	Bqo pur am	Am Ām Sou:	Lam earth	Tralok ya Mohan a	Tripurā	Prak ata	Ajima and other - 10 Brahmee and other - 8 Sarvasa mkshobi nee and other - 10	Aṇi mā	Sarva Samksh obinee	State of Ignorance	Awak en
2	16 pet als	Im Kleem Sou:	Sam Moo n	Sarvās hā Paripo oraka	Tripuresh ee	Gupt a	Kāmākar shinee and other 16	Lag him ā	Sarva Vidrāvi nee		Drea m

श्रीललिता सहस्रनामम् *Śrī Lalitā Sahasranāmam*

N o	Ākr uti	Prakr uti	Beej am	Chakar a	Head of Chakra	Yogi nis	Deities	Sidd hi	Signet	State of mind	
3	8 pet als	Hree m Kleem Sou:	Ham Shiva	Sarva Sam Kshobh ana	Tripuras undaree	Gupt adar a	Ananka Kusumā nd other 8	Mah imā	Sarvāk arshine e		Deep Sleep
4	14 angl es	Haim Hklee m Hsou:	Ēm Kām akala	Sarva Soubhā gya Dāyak a	Tripurav āslnee	Sam prat āya	Sarva Sankhobi nee and other 14	Iṣṭv a	Sarva Vashan karee		Thoug ht of self desire of Ēshwa r
5	Out er 10 angl es	Hsaim Hsklee m Hssou:	Aem Viṣṇu	Sarvārt ha Sādhak a	Tripurāśr ee	Kulot teer na	Sarva Siddhipra ta and other 10	Vaṣṭ va	Sarvon māline e		Reach ing a teach er on one's own
6	Inee r 10 angl es	Hree m Kleem Blem	Ram fire	Sarva Rakshā kara	Tripuram ālinee	Nika rpa	Sarvagnā and other 10	Prāk āmy a	Sarvam ahānku shā	State of knowledge	Heari ng of holy storie s
7	8 angl es	Hree m Śreem Sou:	Kam Kām eshw ara	Sarvar oga Hara	Tripurāśl ddhā	Raha sya	Vashinee and other 8	Bhu ddhi	Sarva Kesaree		Repea ting of mantr as
8	Tria ngle	Hsrai m Hsklee m Hsrou:	Nada m Trish akti	Sarvasi ddhi Prada	Tripurām bā	Atira hasy a	Weapons - 4 Mahākā meshwar ee and other - 4	Ichc hā	Sarvab eeja		Satvā patti, Asams hakti - Nittity āsana m

Śree Gurubhyo Nama:
("Sir") Śree Chidānanda Nadar

Śreenatimindi Subramaṇja Iyer, whose *Deeksha* name is *Śree Chidānanda Nadar*, incarnated in this century (20th century) to advise the greatness, worshipping methodologies, and philosophies for the Tamil speaking people.

Aiming that the devotees of *Śreedeevee*, who read this book, should know something about the great services rendered by him to *Śreevidyā*, this part has been included.

There is a small and beautiful village called Seppittankulam, around 24 miles south and 10 miles west of Tavalagiri hills, which is also called as while hills. Some centuries before, some *Vaidheekha* families, settled here from Seven Godavari delta, as a race were called *Natimindi*. A great person called *Narasayyā* was born in this race in *Gowdinya gotra*. He belonged to *Andhra Venki Nāḍḍu* – son of the couple *Śree Venkatarāyalayya* and *Śreemati Kanakammāl*. He had *Vaidheeka* as profession. He was very much devoted to Lord *Muruga* of *Tirūtani*. He was wedded to *Ammāyi Ammal* daughter of *Śree Kuppayyā* of *Pudupalayam Magadamedu*.

Once, *Śree Narasayyā* was suffering from heavy stomach ache. On account of severe pain, he went to *Nedunkunran* with thought of suicide. Enroute, Lord *Muruga* disguised as an elderly person gave a herbal medicine for the body sufferings and *shadākshara mantra* for the worldly sufferings. *Muruga* tested *Śree Narasayyāin* many ways. *Ammāyi Ammal* also expired. Even amidst various sufferings and tests he did not leave his devotion to lord *Muruga*. After some time *Śree Narasayya* married *Kāmākshee*, the third daughter of *Śree Kuppayya*.

The couple *Śree Narasayya* and *Kāmākshee* was blessed first with a daughter followed by a son. The son *Subramaṇjan* born on 01-11-1882 was later shone as *Śree Chidānandar*.

Śree Narasayya himself taught *Vedas* for this child. For general studies, he also admitted him in a school. *Subramaṇjan* learnt every-



'SIR' CHIDANANTHA NATHAR



thing in a formal way. At the age of 16, he was wedded to *Śreemati Visalakshi*, a relation through his mother, belonging to Pazhavantangal of Chennai. They started their life at *Kāncheepuram*. Subramanjan lived there alongwith his two younger brothers *Venkataraman* and *Kuppusamy*. Out of his passion towards learning English, he also learned it.

Śree Narasayya expired in 1901. Since he had to support the entire family, he went through the teacher's training in 1904 and became a teacher of a corporation school in 1905. From 1913 onwards, he became the headmaster of the Corporation Model School in *Vallabha Agraharam*, Triplicane, Chennai. After serving for 25 years he retired from that job in 1937. He learnt painting while he was in the Teacher Training, by the encouragement of its head Rev. Father Mathew. He also became expert in Tamil literature by the fortunate meeting with *Venpapuli T. S. Velusamy Pillai* (all these helped him later). It helped in painting the picture of *Śree Guhananda*.

As per the wish of his mother, he travelled to North in 1911. On account of child birth, he could take his wife. He stayed with *Bairava Sastry* at *Tarakanch Shiva Mutt* at Allahabad. It was a holy time of *Mahodaya* coupled with *Kumba Mela*. He went to take bath in *Triveni Sangama* all along meeting various *yogis* and *sadhus*. There he saw a great person with so much of lustre. At once, getting excited, he bowed to him and requested to save from the worldly affairs. That great person also thought a while. It seems, he, who knows all the three times, wanted to propagate the greatness of *Śreedeevee* again accordingly to the present times, through this bowing South Indian. He ordered him to meet him again after 2 days on the *Mahodaya* day at Sun rise. On Monday morning in 1911, full Moon day, that great person with *deekshā* name as *Guhananda Nada* initiated *Śree Subramanya Iyer*. He bathed him, advised *Mahā* sentence, *Hamsa mantra* and *ŚreevidyāShoḍasee mantras*. He also advised the lineage of teachers, traditional methods, *padukāmantra* and gave him the name *Chidānanda Nada*.

Śree Chidānanda Nada returned to the place where he was staying and explained everything to his mother. He also invited *Śree*

Guhananda Nada for the *pooja* performed at the residence of *ŚreeSastry*. *ŚreeChidānanda Nada* stayed with his teacher for 27 days from the very next day, and learnt some important secrets of *Shivavidyā*, *Subramaṇja Tatva*, subtle points of non-duality principle and other advises. He used to take food only after feeding his teacher and mother. At this juncture *Śree Guhananda* advised *Shakti Panchaksharee* and *Subramaṇja mantra* to *Kāmākshee Ammal* also.

Śree Guhananda Nada got ready to go to *Badrikashramam* for *Shivaratri*. He ordered his disciple to return to South India and chant *Soota Samhita*, *Mahā Vākya Ratnāvali*, etc., secretly for 12 years. He blessed him that everything would be fine and you will get the self realization. He also blessed that his subtle form can be seen in the *Muruga* idol at *Tirutani* on the full Moon day during January – February (even nowadays this can be seen).

As per the orders of his teacher, *ŚreeChidānanda Nada* secretly worshipped for 12 years. He got the complete understanding of *Vedantas* from *Kallidaikuruchi Rājānga Swami*. *Vallimalai Śreekumaratuluvar* *Tirupugazh Society* compiled all his Tamil writings and published as *Tirutanigai Prapanta Tirattu*. Further his book called *KandaPurāṇa Sankraham* was also published in 1925. In this book *ŚreeChidānanda Nada* has included, *Nirguṇa Subramaṇjan Ashtotrasata Nāmavali* written by his teacher *ŚreeĀtmananda Nātha*. This society conferred the title *Arutkavi* to him in 1933 in *Tiruvattesar* temple.

ŚreeChidānanda Nada heard about *Śree Seshadri Swamy* of *Tiruvāṇṇāmalai* and was very much interested to meet with him. This got satisfied in the month on 20th May 1920. He could meet and bow to him by around 9:00 p.m. at *Kampattinaianar* temple. *Śree Seshadri Swamy* ordered him to come around 3:00 a.m. *ŚreeChidānanda Nada* was keeping awake and waiting. Exactly at 3:00 a.m., *Śree Seshadri Swamy* arrived, *ŚreeChidānanda Nada* bowed him and he gave *darshan* with red colour body. *ŚreeChidānanda Nada* was standing almost unconscious and *Śree Seshadri Swamy* started talking to him with compassion – “look at me deeply. Got it? No doubt? This is the same thing

what you have. Protect what is given to you". Immediately Śree Swamy left that place.

After this incident, ŚreeChidānanda Nada met with Ramana Maharishi, who is called as Junior Seshadri and discussed about Vedanta for quite a long time.

After secret worship for 12 years in the year 1924 during Sharada Navaratri time on a full Moon day he performed Śreevidyā Navāvarṇa worship on a Śreechakra in the Kāmākshee temple at Kāncheepuram. This worship was some reason obstructed. ŚreeChidānanda Nada continued it on every full Moon day for 20 years, as per the orders of ŚreeKānchiKāmakoṭi Paramāchārya. Till date this worship is being pursued by disciple race of him.

Some 70-80 years ago, on account of improper worship of Śreevidyā by some people, it earned a bad name. On account this many a person hesitated to start this worship. At this juncture, ŚreeChidānanda Nada established the proper worship of Śreevidyā, by clearly explaining its specialties and showing evidences from Veda and purāṇas. He initiated 1000s of disciples based on their capacity. He made 100s of people as heads of mutts and ordered to perform Navāvarṇa worship.

Since he was a teacher in a school, students used to call him with respect as "Sir". The disciples who were initiated by him also started to call him as "Sir". Even when they talk about him among themselves, he was addressed as "Sir". It has become a practice. Among those who were made as heads of mutts by him, there were some ladies (suvasinis). Śree Chidānanda Nada was the cause of them doing the Navāvarṇa worship in public.

In those days during worship of Titi Nityā, only males were deified as Titi NityāDevees. He changed this practice and made initiated ladies (suvasinis) only to be deified as Titi NityāDevees.

He also defined an abridged method of Bindu offerings and learning the same.

He established *Śree Brahma Vidyā Vlmarsini Sabha* (society) to research and to teach the secrets of *Śreevidya*. This society met every week and did research about various books. Many *Sāstra* experts in Chennai participated in these meetings.

As a result of this research many books were published. Some of them are:

1. *Śreevidyā Saparyā Pattadi*: This clearly explains the method of *Navāvarṇa* worship. This was compiled based on many books on *tantra*. Right from the day this book was published, only this method is being followed in *Śaṅkara* Mutts and other religious people. If we look at the other books published in recent times, these are all based on this book only. Some *nyāsās* and verses are suffixed or prefixed in them. Some other books are published in Tamil for those who do not know Samskrit.
2. *Śreevidyā Saparyā Vāsanai*: This explains the inner philosophies of each stage of *Navāvarṇa* worship. This explains how this worship helps in getting the experience of non-duality. This clearly evidences that *Śreevidyā* and the non-duality principle established by *Śree Ādi Śaṅkara* are one and the same. This book was published in English and Tamil. *Naṭarāja Iyer*, who was secretary of this society has noted down the points of discussions. Those points helped in release of this book. For this service, the entire *Śreevidyā* society has to have gratitude to him.
3. *Guru Tatva Vimarsam*: This book explains the extreme philosophies of teacher. This was based on *Veda* and *GuruGeeta*. This clarifies the *beeja* letters of *Guru Pātukāmantra*.
4. *Śree Nagara Vimarsam*: This book was Tamil translation of *Lalitā Stavaratnam* and *Āryā Tvishatee* by sage *Durvāsa*. It explains various inherent meanings.
5. *Shakti Mahimna Stotram*: This book is also a Tamil translation of a book written by sage *Durvāsa*. It mentions various inherent meanings.
6. *Varivasya Rahasyam*: This is Tamil translation of a book written by *Śree Bhāskara Rāya* in the same name. It is based on the commentaries written by him.
7. *Śreevidyā Nityāhnikam*: This is a single window compilation of various actions, chantings, meditations and readings that are to be followed by worshippers of *Śreevidya*. The 15 *katkamalamantras* were first published in this book.
8. *Śreelalitopākyāna Vimarsam*: This is the *Lalitopākyānam* from *BrahmāṇḍaPurāṇa*.

9. *Ajapā Kalpam*: A guide explaining the *Ajapa* chanting.
10. *ManĒshwa Panchakam*: Tamil translation of *ManĒshwa Panchakam* written by Śree Ādi Śaṅkara.
11. *LalitāTrishatee Bhāsyam*: Tamil meanings based on the commentaries of Śree Ādi Śaṅkara.
12. *Śree Subramaṇya Tatvam*: This book explains various secret philosophies learnt from Śree *Guhānanda* when he stayed with him. *ŚreeChidānanda Nada*, dedicated this book in the feet of Śree *Guhānanda*, and changed the name of the society also to *Śree Guhānanda Brahma Vidyā Vimarshinee Maṇḍalee*. In due course the name has become *Guhānanda Maṇḍalee*.
13. *Kāmakalā Vilāsam*: This book is the Tamil meaning based on meaning written by Śree *Nadanānanda Nātha* for the book written in Samskrit by Śree *Puṇyānandanātha* of Kashmir. Various subtle points about *Śreevidyā* have been explained in this. This is an important book in *Kādhividyā* tradition. This Tamil meaning was published during the 60th birthday occasion of "Sir". During that occasion, Śree *KānchiKāmakoti Paramāchārya* conferred him with the title *Abhinava Bhāskarar*. Śreevatsa Somadeva Sarma, who wrote preface to this book, has astonished whether Śree Ādi Śaṅkara and Śree *Bhāskara Rāya* have together incarnated as Śree *Chidānanda Nada*. In the greeting message sent by Śree *Vishuddānanda Teerta Swamy* of *Sringeri Mutt* also has mentioned Śree *Chidananda* as *Nava Bhāskarar*.
14. *ŚreevidyāGeeta*: This is the Tamil meaning of *Tripurā Rahasyam*, which is part of *gnāna* (knowledge) *Kāṇḍa*.

In addition to the above, Śree *Chidānanda* has written some other books also. Some noteworthy among them are:

- *Gnāna Prakāśana* – this is a *Vedanta* drama.
- *Kamalāmbikā Mahātmīyam* – this is a book about *Śreedeevee* in *Tiruvarur*. Some subtle philosophies from *Devee Mahatmiyam (Saptashatee)* and *Navāvarṇa Keertanas* of Śree *Muthuswamy Deekshitar*, have been clearly explained in this book.
- *Kamalālaya Kshetra Tatvam* – This book is based on *Muchukunda Sahasrananāma* and various other ancient books. This clearly explains the philosophy of the form of Śree *Thiagarāja* in this holy place. It advises that the heart of Śree *Thiagarāja* is the location of *Bindu*. It also clearly advises that the name *Veedhi Vidangan* indicates *Hamsa Mantra*.

- *Śree Panchanata Kshetra Tatvam* – This book advises that Tiruvaiyar, which is the holy place of five rivers, is the master place of the physical universe and the mental place in the form of order of the subtle body.
- *Chidambara Rahasyamum Naṭarājan Tatvamum*
- *Āryā Chataka* meaning of *Mooka Panchasati* – (included in the publication of *Kāmakoti Gocha Stanam*).
- The preface written to the book *Lalitopākyānam* by *Śreevatsa Somadeva Sarma*. The inner meaning of the battle with *Bhaṇḍāsura* has been explained in this book.
- The preface given to the *LalitāSahasranāmam* of *Kumbakonam Śree Gaṇesaiyer*. This has been published as it is.
- Different verses and poems written in Tamil and Samskrit.

In 1946 he inaugurated the form of his teacher seen in *Śree Muruga* idol at Tirutani to be seen by public, during the new Moon day (the anniversary day of his initiation). Deifying of pots, worshipping of teacher groups, *Chaṇḍī* sacrificial fire, etc., will begin even on the previous day at the *Soorā Chetty* choultry in the bottom of the hill. This festivity is still being performed by the disciples of "Sir".

There is a worship of *Gaṇapati* in the form of *Uchchishta Gaṇapati*. There is a special and secret *sahasranāma* for this worship. By tradition this is being advised only to the eligible disciples. Many subtle things about *Śreevidyā* have been mentioned in this. *Śree Chidānanda Nada* did know this secret *sahasranāma* also. He chant this in front of the head of *Sringeri mutt Śree Sachitānanda Sivābhinava Nrsimha Bharatee Swamy* as per his order and got some of the mistakes in his understanding and some of the doubts clarified. At that juncture swamy discoursed the meaning of the last 2 names for nearly 30 minutes.

One of the main services done by *Śree Chidānanda Nada* to *Śreevidyā* is discoursing the commentary of *Śree Lalitā Sahasranāma* by *Śree Bhāskaraṛāya* in Tamil.

Śree Chidānanda Nada had established *Śreechakra* or *Meru* in some of the *Siddhās* and great peoples' *samadhīs* and performed *Navāvarṇa* worship.

In 1955 he started a periodical by name *Śreevidyā*. It was planned that this issue should be available with the worshippers of *Śreevidyā* every year in each of the 4 *navarathris*. It had many great articles that are useful to the worshippers. On account of his ill-health and due to shortage of money (since the subscribers were not prompt), he could release 8 issues only. When the material for the ninth issue was ready, he expired. Some of his disciples released the 9th issue. But this was not continued further.

He left his physical body on sixth day of *Sharada Navarathri* September 1957 (on the day of *Mahā Vajresvari Nityā*). At that time *ŚreeKānchiKāmakoti Paramāchārya* was performing his daily chore worship camping at Samskrit College, Mylapore, Chennai. He just stopped it for a minute and then continued it. The people around were rumbling and thought that whether they have done any mistake or did not gather any item for the worship, etc. At the end of the worship *Paramāchārya* explained "at that time a worshipper was welcomed at *Mañi Dveepa* and I was enjoying it". This was mentioned to us by a close associate of *Paramāchārya*. He has also tied us that his name should not be revealed.

Though *Śree Chidānanda Nada* was in the family life he lived like an ascetic. Even during ill-health he worked hard for *Śreevidyā*.

He taught important books to his disciples. He participated on time, even in those days when the transport facilities were not this high, for the *poojas* performed at the house of his disciples.

His character can be described in multiple dimensions as – gigantic form, had eyes and face with lustre, peaceful, an example of simplicity, full of compassion, one who corrects the mistakes firmly, with mercy, one who is interested in the religious growth of his disciples, faithful, dedicated himself and hardworking for *Śreevidyā*, unattached, greatly devoted to teachers, had deep knowledge of *Śreevidyā* and *Vedānta* and at the same time prompt in doing the *vaidheeka* ordained actions, one who has the capacity to see his deity of interest in all the things

seen and read and one who has the broad mentality of utilising his intellect to be useful to all.

Śree Chidānanda Nada continue to be in *Śreepura* and guide us all. Let us bow his feet and reach salvation.

Preface by Chidananda Nathar to Śree Lalitā Sahasranamm by Śree G. V. Gaṅesaiyer*

I. History of the book:

Śree Lalitā Sahasranāma is in the form of dialogue between Śree Hayagreevā and Sage Agastya, as part of Lalitopākhyāna in Uttara Kāṇḍa of Sremad Brahmāṇḍa Purāṇa.

Śree Lalitopākhyāna has many divisions like Mantra Khaṇḍa, Nyāsa Khaṇḍa, Poojā Khaṇḍa, Purashcharaṇa Khaṇḍa, Homa Khaṇḍa, Rahasya Khaṇḍa and Stotra Kāṇḍa. In these, Shyāmala and Vārāhi Sahasranāmas, Panchameestavarāja and other stotras and this Lalitā Sahasranāma form part of Stotra Kāṇḍa.

This was compiled by Vāgdevrees like Vasinee, Kāmeshvaree and others as per the orders of Śreedeevee for the benefit of the devotees. The Sāstras have confirmed that if this hymn is read by the devotees after understanding the meaning and if Śreedeevee is prayed and meditated upon, She gets much satisfied.

Brahmāṇḍa Purāṇa is the last among the 18 great purāṇas. The author Vedavyasa has well included the matters relating to all the mantras and the form of Brahmavidya.

II. The philosophy of purāṇas:

Purāṇas originated to explain the nuances in Vedas to those who are not permitted to learn them and to explain the subtle points in Vedas through detailed descriptions. Hence Purāṇas are called as sub-Vedas. Vedas have been majorly classified into three kāṇḍās (divisions) viz., Karma (action), Upasana (worship) and Gnāna (knowledge). The sub-Vedas of Karma Kāṇḍā are Dharma Sāstra and Smrutis. The Purāṇas are the sub-Vedas of Upasanā and Gnāna Kāṇḍās. Hence the gist of Purāṇas is only the form of Brahmam and nothing else.

*this text has been included here as given in the tamil Śree Lalitā Sahasranamm by Śree G. V. Gaṅesaiyer as it was felt relevant here

Since this *Lalitā Sahasranāma* is also like a *Purāṇa*, its summary should also be the form of *Brahmam* only. The tool for a worshipper to understand the *Brahmam* not differently from him is *Brahmavidyā* or *Śreevidyā*. *Lalitā* in the form of *Śreevidyā* is also addressed as *Lalitāmbā*, *Tripurasundaree*, *Parai*, *Parāpattārikai*, *Parāhantā*, *Chitshakti*, *Samvit*, etc., all conveying one and the same meaning. A detailed description of *Śreevidyā* has been made in this book. It is necessary for the readers to read it leisurely.

III. *Lalitā Sahasranāma* resembles *Vedas*:

It was earlier mentioned that this *Lalitā Sahasranāma* was composed by *Vasinee* and other *Vāgdevees*. These *Vāgdevees* are only the speech form of *Śreedeevee*. *Śreedeevee*'s sublimeforms are *Pashyantee*, *Madyamai* and *Vaikharees*. As per the *Veda* statement *Yasya Vishvasitam Vedā*:, *Vedas* are the breath of *Parameshwaran*. The inhale and exhale breathes are due to the movement of oxygen.

Pashyantee, *Madyamai* and *Vaikharees* speeches also related to breathe only. Though inhale and exhale are caused by the same movement of oxygen, there is some mutual difference in them: hence this *Sahasranāma* (composed by *Vāgdevees* explaining the glory of *Śreedeevee*) and the *Vedas* (which are the inhale and exhale of *Parameshwara*) are equal: there is no difference between them. *Vedas* shine with anterior and posterior theories. In the same manner this *Sahasranāma* also shine with anterior – form of verses with attributes and posterior – form of verses without qualities, theories.

There is a formula defined for the *Veda* statements and sentences. In the same way there is an old formula called *Salākshara Sūtras* for this *Sahasranāma* also. The great man who wrote this formula is not known. We don't think that anybody would object for the thought that this could have been written by *Vāgdevees* themselves.

IV. The format of this *Sahasranāma*:

These *Salākshara Sūtras* are 24 in number. Some of these mention that the 1000 names of this *Sahasranāma* begin with such-and-such letters. All the names in this hymn begin only with 32 letters. This can be seen from the list of names given as an appendix to this book. As per the evidence of *Soota Samhitā* it can be understood that all the 1000 names begin only with one of the 32 letters;

Dvātrimshadbhedabhinnā Cha Ya Tām Vande Varapradām |
Akārādikshakārāntai Varṇairratyanta Nirmalai: |
Asheshashabdairyā Bhāti Tāmāmodapradām Numa: ||

The *Sūtra* also measures and conveys the number of names beginning with each of the letters.

The *Paribāshā Sūtras* – 40 in number – are in the form of description of *Salākshara Sūtras*, whose origin is not known. These were composed by Śree *Nrusimhānanda Yajvāva*. He is the teacher of Śree *Pāsurānanda Nada* alias *Bhāskaramaki*, who wrote commentary for this *Sahasranāma*. Some differences are found from the names currently being used and that are mentioned in the *Sūtras*. The *Sūtras* confirm that the names beginning with *Ā* are 10 in number, *Ja* – 19, *Sha* – 59 and *Sa* – 122. However, in practice the names beginning with *Ā* are 11 (one more) in number and *Ja* – 18 (one less). Hence it leads to the presumption that a name that was starting with *Ja* has changed to being with *A*. The (46th) name *Sinjjānamaṇimamjeeramaṇḍitasreepadāmbujā* has been included under *Sa* (*Si*) in the *Sūtras*. But it seems that it has to be included under *Sha* (*Shi*) serial. Further according to first verse of the *SūtrasTriguṇai*: - three names starting with the word *Guṇa* – *Guṇāteetā*, *Guṇanidhi*:and*Guṇapriya*. But there is no name as *Guṇapriya*. Instead we have a name as *Gurupriya*. This is one difference. We find very little differences like this – Śree *Bhāskara Rāya* himself has mentioned at the end of his commentaries that it is not a very big fault to have such minor differences.

These 1000 names are like *mantras*. Hence the *Sūtras* define the number of letters in each of the *mantras*. In addition to such definition it also explains the serial in which those *mantras* occur. Hence it is quiet

impossible to modify the serial in which the names occur, or to insert a new name or to delete an existing name or even to modify an existing name.

The names which are in the form of *mantras* give the desired results to those who chant with devotion. This has been explicitly mentioned in the last part of the hymn.

The complete hymn of 1000 names is in the form of a garland of *mantras*. All the four castes are eligible to read this.

The meanings of these 1000 names are in a continuous form explaining the characters of the form of *Brahmam*. This cannot be overlooked by those who subtly do research on this hymn.

The character of the *Brahmam* has been mentioned in *Brahma Sūtra* called as *Sāreeraka Meemāmsa* as *Janmādyasya Yata*: for those who has thirst to know the *Brahmam*. Again in *Upanishads*, the same is mentioned as *Tajjalānitishānta Upāseeta*. *Purāṇas* are the meaning form of *Upanishads*, which are themselves *Brahma Kāṇḍas*. It has already been mentioned that this *Sahasranāmā* is a gist of all *purāṇas*. The first three names of this *Sahasranāmā* explains that *Śreedeevee* (*Chitshakti*) only is the cause of the creation, protection and destruction of this universe. They are respectively – *Shreemātā*, *Shreemahārājnee* and *Shreematsimhāsaneshwaree*. From the fourth name onwards till 999th name the fourth and fifth actions of *Śreedeevee* viz., screaming from the impacts of material pleasure & displeasure (*Tirodhāna*) and blessings (*Anugraha*) are mentioned. The soul gets the bondage and salvation through *Tirodhāna* and *Anugraha*. Hence the tools for the removal of bondage and to seek the bliss, are described in detail in this hymn. The last name *Lalitāmbikā* describes the knowledge and realisation experience. This can be well read from *Śreelalitānubhooti Prakaraṇa* of the book called *Svānubhooti Rasāyana* written by *Śreemad Paramahansa Kotakanallur Sundara Swami*. In the meantime, some research on the names *Chidagnikuṇḍasambhootā* (4th) till *Shivashaktyaikyaroopinee* (999th) has been summarised in the below table:

No.	Serial Nos of the names	The subject dealt with
1.	4 and 5	Form of brightness
2.	6	Form of reflection
3.	7 to 51	Gross form
4.	52 to 54	Dwelling place of Śrēedevee.
5.	55 to 63	Śrēepuram, the city of Śrēedevee.
6.	64 to 84	The actions of Śrēedevee after being originated from Chidagni. Lot of secret glories of Śrēedevee have been described.
7.	85 to 87	Subtle <i>mantra</i> form
8.	88 and 89	Subtle <i>kāmakalā</i> form
9.	90 to 112	Subtle <i>kunḍalinee</i> form
10.	113 to 131	Tools to reach Śrēedevee, who is in 5 different forms as – physical, sublime, subtle, minute and cosmic.
11.	132 to 134	Free from affectations
12.	135	Criticism of scientific school of religion
13.	136	Criticism of logical school of religion with evidences
14.	137	Criticism of vacuum profounder school of religion
15.	138	Criticism of logical school of religion
16.	139	Criticism of those who argue that <i>Brahmam</i> is with organs.
17.	141	Criticism of those who argue that <i>Brahmam</i> is with characters.
18.	147	Criticism of Cārvāka theories
19.	151	Criticism of duality theory
20.	153 to 256	The characters of the exceptional face of Śrēedevee
21.	257 to 274	The form of Śrēedevee as a savior of the souls suffering from five types of sorrows and the savior of five types of <i>Brahmans</i> .
22.	275 to 999	Description of the mental, daily chores, the inner and very inherent meanings of <i>mantrasāstra</i> , <i>yoga sāstra</i> , non-duality <i>sāstra</i> , <i>tantra sāstra</i> , devotion <i>sāstra</i> , etc.

If the continuity of the 1000 names right from the beginning till the end is keenly observed, it can be seen that it is arranged in very much similar to the four divisions *Brahma Sūtra* viz., *samanvaya* (integration of the diverse texts into a homogeneous total picture), *avirodha*

(removing all possible objections and internal contradictions), *Sādhana* (the worshipping methods) and *Phala* (the results).

No.	Serial Nos of the names	The subject dealt with
1.	1 to 3	Neutral character
2.	4 to 131	<i>Samanvaya</i> (confirming that everything is in the form of <i>chitshakti</i>)
3.	132 to 256	<i>Avirodha</i> (nullifying the criticism of all the other schools)
4.	257 to 274	Tool for self enquiry and realisation
5.	275 to 999	Doing mental realisation through various evidences of <i>sāstras</i> and other tools
6.	1000	Results of the form of knowledge of self realisation

1. The names relating to non-duality *sāstra*: *Ameyā, Ajā, Ātmavidyā, Ekākīnī, Antarmukha Samārādhya, Kevalā, Kooṣasthā, Guṇāteetā, Chinmayee, Chiti:, Chidekarasaroopīnī, Chichchakti:, Chetanā-roopā, Jñānavigrahā, Tatpadalakshyārthā, Tat, Tvam, Ayee, Dvaita-varjitā, Deshakālaparichchinā, Nirādhārā, Naishkarmyā, Brahmatmaikyasaroopīnī, Brahmaroopā, Parā, Bhoomaroopā, Mohanāshīnī, Mithyājagādhishṭhānā, Muktidā, Muktinilayā, Vedavedyā, Vyāpīnī, Shivā, Srutiseemanta sindoorikruta pādābjadhoolikā, Shivamkaree, Sarasvatee, Satyānanda svaroopīnī, Sacchidānandaroopīnī, Sarvopanishadudghuṣṭā, etc.*
2. The names relating to *mantrasāstra* and *Śreevidyā*: *Akulā, Ādishakti:, Ichchāshakti Gnānashakti KriyāshaktiSvaroopīnī, Ē, Umā, Oḍyānapēṭhanilayā, Kadambavanavāsīnī, Kāmākshī, Kirichakrarathārooḍhadanāthāpuraskrutā, Kāmeshwaramukhāloka KalpitaŚreegaṇeshvarā, Karāmgulinakhotpannanārāyaṇadashakrutī:, and Kāmeshwarāstra nirdagdhasabhaṇḍā Surashoonyaka.* These names are related to *Lalitopākhyānam* and *Devee Bhāgavatam – Gurumaṇḍala Roopīnī, Gurupriyā, Manuvidyā, Chandravidyā, Chitkalā, Jñānamudrā, Jñānajneyasaroopīnī, Tatvāsānā, Trikoṇāntaradeepikā, Trikhāṇḍeshī, Trikoṇagā, Panchapretāsānāseenā, Panchakrutya parāyanā, Pratīpanmukhya Rāgāntatithimaṇḍalapoojitā,*

Pāshahastā, Panchasankyopachāriṇee, Bisatantutaneeyasee, Bindumaṇḍala Vāsinee, . Balipriyā, Bindutarpaṇasantuṣṭā, Bhagamālinee, Mahātantra, Mahāmantra, Mahāyantrā, Mahāyāgakramārādhyā, Merunilayā, Mantrasārā, Rahastarpaṇa tarpitā, Vimarsharoopiṇee, Veeramātā, Śreevidyā, Śree shoḍashākshareevidyā, Śreechakra-rājanilayā, Sarvamantra swroopiṇi and Sāmarasyaparāyaṇa.

This *Sahasranāma* gives room and supports all the extreme religions like *Samaya, Koula* and *Mishra*.

This includes the names like (a) *Samayācāratatparā* and *Samayāntasthā* which talk about religions and (b) *Koulamārga-tatparasevitā, Kuleshvaree, Kulasanketapālinee* and *Kulāmrutaikarasikā* which talk about *Koula* religion.

3. Some names relating to *yoga*: *Moolādhāraikanilayā, Brahmagranthivibhedinee*, 101st to 110th names, *Vishuddhichakra Nilayā* (475) onwards 62 names, *Yoginee, Yogadā, Yogyā* and *Yogānandā* relate to *Yoginee nyāsā* method. The above 101st name *Maṇipoorāntaruditā* relates to *Sāmaya* religion and explains the usage of purity. The format of *Kuṇḍalinee* and piercing through the knots are described in this name. The *yoga* has been explained both through religion and *koula*.
4. The names relating to *bhakti* (devotion) *sāstra* viz., *upāsanākāṇḍa* of *Vedas*: *Bhaktigamyā, Bhaktivashyā, Bhaktasoubhāgyadāriṇee, Bhaktipriyā, Kshipraprasādiṇee, Bhaktachittakekighanāghanā, Nāmapārāyaṇapreetā, Lopāmudrārchitā, Dhyānagamyā, Varadā* and *Kāmapoojita*.
5. The names relating to *karma* (action) *Kāṇḍa* of *Vedas*: *Krutajñā, Shishṭeshṭhā, Shishṭapoojitā, Svāhā, Svadhā, Shubhakaree, Sāmrajyadāyinee, Deekshitā, Yajnaroopā, Yajnapriyā, Yajnakartree, Yajamānasvaroopiṇee, Dharmādhārā* and *Varṇāshramavidhāyinee*.

Thus when deeply read, it is very clear that there is nothing in this world which is not talked about in this *Sahasranāma*.

6. Furthermore, there are some names which are the essence of the meanings of all the *sāstras* – *Vishvaroopā*, *Pashupāshavimochanee*, *Parā*, *Moolaprakruti*, *Parākāshā*, *Parāparā*, *Savyāpasavya*, *Mārgasthā* and *Bisatantutaneeyasee*. Its greatness will be very clear while reading the commentaries.

Brahmam has been mentioned as a *shakti* in this hymn. Only this is being described as various names like *Brahma Shakti*, *Ātma Shakti* and *Chitshakti*. However, it is nameless: and hence formless. Those who want to know more about *Chitshakti* can refer the *Śreevidyā* section in this book.

The *chitshakti* described in this hymn has no *Linga* and hence it is flawless. This *chitshakti* cannot be explained through speech; hence *Śreedeevee* has been mentioned in masculine, feminine and neutral genders.

Among all the *Sahasranāmās* those relating to *Devee* are great. Among them the greater ones are ten in number viz., *Ganga*, *Gāyatree*, *Shyāmalā*, *Lakshmee*, *Kālī*, *Bālā*, *Lalitā*, *Rājarājeshvaree*, *Saraswatee* and *Bhavāni*. This *Lalitā Sahasranāma* is the greatest among all of them.

These have been mentioned in the first section itself in detail. May be referred, if necessary.

V. The commentaries for this *Sahasranāma*:

1. *Vimarsānanteeyam* – This was written by *Vimarsānanda Nada*, disciple of *Śreemad Vimalananda Nada*. So far this has not gone for printing. The manuscript was found in *Kancheepuram* and it is available in the library at Adyar.
2. The commentary of *Śreevidyāranya Swamy*. It is available in the library at Jammu in Kashmir.

3. Another one written by one of the *Sanakaracharyas* in the race of *Śree Ādi Śaṅkara*.
4. One written by *Śreebhāsurānanda*. This is the one greatly used in the present days. Many a scholar has accepted that there is no other commentary equal to this.

The biography of *Śree Bhāskararāya*, his living time, his religious philosophies, other books written by him, the temples consecrated by him, etc., have been detailed in the section called "Bhāskara and his glory". This may be referred.

VI. The author of translation of the commentary in Tamil for this *Sahasranāma*:

Śreeman G.V.Gaṇesaiyer B.A., B.L., helped the Tamil speaking world by translating the commentary of *Śree Bhāskararāya* for this hymn in Samskrit. His translation was such that it did not Deviate from the original in any account, and also had relevant quotes from *Vedantas*, *Logic sāstra*, *Āgamās*, *Purāṇas*, *Sūtras*, etc.

It seems he had high knowledge in *Vedanta sāstra* and *Śreevidyāsāstra*. The flow of his Tamil translation was so clear and easily understood by everyone. Since he was an expert in English also he learnt the book *Arthur Avalon* written by Sir John Woodroffe and other books. It seems he belongs to the race of *Tiruvaiyar Śreevidya*.

He has also written a great Tamil meaning for the commentary of *Lakshmeedhara* for *Soundaryalaharee* written by *Śree Ādi Śaṅkara*.

Further he has written explanations in Tamil for the *Satakās* (100 verses) written by the ancient great poet *Mookakavi* – *Āryāsatakam* and *Kaṭākshasatakam*. All the books written by him were published by *Śreejanartana Printing Works Limited*, Kumbakonam. I owe him a lot and convey my sincere thanks for making me write a preface for his commentary for this hymn.

Even though I am in no way eligible to write the preface for the great book (meaning in Tamil) written by *Śreemān Iyer*, a great scholar

BIOGRAPHY OF ŚREE BHĀSKARA RĀYA

1. Many years back the book called *Soubhāgya Bhāskaram*, commentary on *Lalitā Sahasranāma* was published 2 or 3 times. The biography of *Śree Bhāskara Rāya* was not written in detail in this book. It was mentioned that he was born in either in Sānkvee or Peet city in Maharashtra and he lived as leprosy patient or as a beggar and nothing else is known about him. Lot of incidents in the biography of *Śree Bhāskara Rāya* were first published in the preface of the book called *Varivasyā Rahasyam* published by *Śree Brahmayāyā Vimarśinee Sabha*, Chennai established by *Śree Chidānandanātha*, our teacher. *Śree Bhāskara Rāya* has specifically mentioned the completion dates of his books *Soubhāgya Bhāskaram* and *Setu Bandam* in those books themselves. In the commentary of *Sahasranāma* it is mentioned as *Motachchāyā Mitāyām*. If this is converted to numbers we get during Oct-Nov of 1785 C.E., ninth day of bright lunar fortnight, Wednesday. In the same manner in his books called *Setu Bandam*, which is the description of *NityāShoḍashikārnavam*, it is mentioned as *Shake Sharmachāpe* – i.e. the book was completed on the holy *Shivarathri* day of 1733 C.E. The *Vikrama* calendar is mentioned in one book and the *Salivahana Sahaptam* was mentioned in the other. This indicates the difference in place of publishing. *Soubhāgya Bhāskaram* was written in Banaras, where in *Vikrama* era is being followed (even today), whereas *Setu Bandam* was written in Goa also called as *Śree Saptakoteeshvaram*. It seems *Salivahana* era is in vogue in this area. Hence it could have been mentioned in the book. *Salivahana* era is 134 years less than *Vikrama* era. From these 2 evidences we can consider the period of *Śree Bhāskara Rāya* as the early part of 18th century C.E. In addition his disciple *Jagannatha Paṇḍit (Umananda Nada* after initiation) has explained a method of worship, with the permission of his teacher, in a book called *Nityotsavam*. He himself has mentioned the completion date of this book as *Rasārnavakarveta Miteshu*. This means 4876 *kali* years – i.e. 1775 C.E. This also in a way helps to decide the period of *Śree Bhāskara Rāya*. In addition in his book called *Guptavati*, a description of *Chāṇḍi Saptavatee*, he



SREE BHASKARA RAYAR



has mentioned it as *Sādhuchchāyā Parimitaprmodavarshe Chidambare Tanutāt*. That means this book has been written in the place called Chidambaram in the year 1740 C.E. In the same manner, in another book written by himself called *Drusha Bhāskaram* we read that it has been written in 1708 C.E. From all these it can be derived that he has written 4 books between 1708 and 1740. In the year 1775 the book called *Nityotsavam* was completed by his disciple. From all these it can be calculated that his period is between 1690 and 1785. His biography has been written by *Śree Umanandanada* in an epic poetry form titled *Śree Bhāskara Vilāsa Kāvya*m. There is no mention about years in this book. Further even there is some difference in the names of the Tamil years as Keelaka, Promoda, Kalayukti, etc. Calculating backwards from the Tamil year *Vegudanya* (corresponding to the then current year 1998 C.E.), 1758 C.E. can correspond to Tamil year *Vegudānya*. The year of completion of the *Sahasranāma* was 1729 (Tamil year *Kalayukti*). But calculating backwards from 1758 (*Vegudānya*) – 1729 will correspond to Tamil year *Sādāraṇa*. In this way we find some differences in the names of the years. However, the count is correct – the reason for the same is not known. The below details are taken from the book called *Śree Bhāskara Vilāsa Kāvya*m.

2. *Śree Bhāskara Rāya* was belonging to *Viswamitra Gotra*. *Dukadeva* son of *Ekanada* was born in this race. His son was *Paṇḍit*. *Śree Gambirarāya* was born to him and his *Chandramamba*. Their race is *Bhagavata* race. Still he learnt the complete *Āgama sāstra* from his uncle *Āgamacharya Nārāyaṇa* who was belonging to the race *Sreevatsa Gotra*. He was living in Beejapur city itself. Once the king of *Vijayanagara* asked him to give a discourse on *Mahabharata* in his assembly. Having been happy and excited with his scholarly speech ability, he conferred him a title as *Bharati* for his entire race. He has translated the *Mahabharata* into the Parsi language. *Gambirarāya* has written the *Viṣṇu Sahasranāma* in a verse format as *Padyāprasoonānjali*. He has detailed the story of his race in it. Once *Gambirarāya* visited the city called *Bagā* (later called as Hyderabad) along with his wife. There only *Śree Bhāskararāya* incarnated as an early morning Sun for this

couple *Gambirarāya* and *Konamamba*. Even at the early childhood he got initiated with the *mantra* called *Vāgdevata* from his father and he got the knowledge of even tough books and *sāstras*, as a surprise to everyone. Later *Gambirarāya* moved to Banaras as holy visit with his family. There itself, he performed *Upanayana* to his son in a great grand manner. Later he made his son as a disciple to *Śrīe Narasimhayajvā* in the nearby village called *Lokapalli* near the town called *Nārāyaṇapet*. In a short duration *Śrīe Bhāskara Rāya* has well learnt all the *Vidyās*. Later he got initiated in the *Śrīevidyā* worship through a teacher called *Shivadatta Shukla* (called as *Prasantanada* after initiation) in Gujarat. With the permission of his teacher, he started to go around Bharath to spread the matters relating to *mantra-sāstra*. Later he learnt *Gowḍa Tarka* (logic) *sāstra* from *Śrīe Gangadaravajapeyee* and became expert in it. Since learning *Atharvana* was diminishing, he himself learnt it and taught to others also to publicise it. The learned readers might remember that recently *Śrīe Kānchi Kāmakoṭi Paramāchārya* sent one *Puṇḍit* to Gujarat and asked him to learn *Atharvana* from the only surviving teacher there and asked him to spread it in Tamilnadu. What a wonder - how these two great men had unique thought in supporting *Vedas*?

3. *Śrīe Bhāskararāya* later married a girl called *Ānandee* and initiated her also. Her initiation name was *Padmavatiammal*. Once when he visited Gujarat, there he won the debate with a great scholar in *Vallabha* tradition. Further he also won in a debate with a *Madhwa* saint while returning. Thorough this he married a lady called *Pārvatee*, who was a relative of this saint in his previous *ashrama*. Later he went to Banaras with his 2 wives and did a *Somayaga*. Then he lived in Banaras itself for some time.
4. By hearsay some interesting incidents have been heard to have occurred in his life during his stay at Banaras. During his time, it is usual for the *Vaidheekas* to make fun and find fault in worshipping paths. Some scholars thought that *Śrīe Bhāskararāya* belonged to rightist path and has to be criticized and hence waiting for the suitable opportunity. Having known this, *Śrīe Bhāskararāya* circu-

lated a notice that he was planning to do a sacrifice and whoever wants to debate with him can come and attend. Some scholars accepted this challenge and visited the place of *yāga* (fire sacrifice) alongwith *Śree Paramahansa Kunkumānanda nada*, a great scholar living in Banaras. *Śree Bhāskaraarāya* welcomed everyone and offered hospitality to all of them in a proper way. They all were stunned by the ability, debating capability and knowledge in *mantra-sāstra* of *Śree Bhāskaraarāya*. They asked various questions to him, but he replied all of them with ease. Later those scholars asked him whether he can tell the names, origin and history of the 64 crores of *Yoginee Deves* mentioned in the 237th name *Mahāchatushshashṭikoṭi Yogineegaṇasevita*. Immediately *Śree Bhāskaraarāya* without any hesitation said "Ok I will start telling – note down" – and after meditating upon *Śreedeevee*, started as a flow of water opened from a dam to tell about the *yogineeDeves*. Those scholars became tired of writing the name and other details. *Kunkumānanda* told them that not to think of that person as an ordinary human being. He is a great devotee who has got the blessings of *Śreedeevee*. **She** herself sat on his shoulders and replied your questions. Hence you people cannot win him. By saying he spread the holy water in their eyes and asked them to see. They also became fortunate to have a look at *Śreedeevee*. They all bowed to *Śree Bhāskaraarāya* and sought his pardon.

5. *Kunkumānanda* mentioned here was a great knowledgeable person who had self realisation. When white *viboothi* is spread on his body it became red *kumkum* and this name to him.
6. *Tānāji Jadav* was the knight to the king *Sāhu* who was the grandson of *Sivāji* at Maharashtra. His son *Chandrasena Jadav* was the king of *Palakee* in Karnataka. He was a disciple of *Śree Bhāskaraarāya* with great respect and devotion. He has no children and hence he was very much worried. He came to see *Śree Bhāskaraarāya*, who visited near his place. He bowed him and conveyed his worry. *Śree Bhāskaraarāya* blessed him and said he would soon get a male baby and gave him *prasādam*. After the return of *Chandrasena* to his kingdom, as per the blessings of his teacher, his wife got pregnant.

In the meantime *Nārāyaṇa Devar*, a worshipper, visited his Palki town. He is also a disciple of *Śrīe Bhāskararāya*. With the usage of *Śrīe Bhāskararāya*'s initiation itself, he got the high capability of speech. Not knowing these details, *Chandrasena* went and bowed him alongwith his wife. He asked him about the sex of the baby in the womb of his wife. He, by reflex, said that it would be a female child. *Chandrasena* was taken aback and he said "my teacher *Śrīe Bhāskararāya* said it would be male baby and you are saying this way". By hearing this *Nārāyaṇa Devar* got wild and said to *Chandrasena* "Idiot, you are testing my teacher's words with me and have done disrespect. You have to suffer the fruits of it. You will get a baby who will be neither a male nor a female". By saying this, he started from that place after bowing to his teacher again and again through his mind. *Chandrasena* also felt that this situation has arisen on account of his own foolishness and returned to his place. After some time he got a eunuch baby. After some years *Śrīe Bhāskararāya* happened to visit that place. *Chandrasena* bowed his teacher alongwith his wife and child. By seeing the child with eunuch characters he asked *Chandrasena* about the incident. He bowed him, narrated the story of the curse of *Nārāyaṇa Devar* and said it all due to his sin. After hearing the story, though it was due the foolishness of *Chandrasena*, *Śrīe Bhāskararāya* thinking that his words should not go wrong, he took the child alongwith him with the intention of making him a male. He built an Ashram in the Coast of nearby *Kriṣṇa River*. He stayed and performed a vow called *Trusārgyapradānam* aiming at Sun for the baby sake. Daily he used to come to the river, bowed to Sun and gave *argya* to him and prayed for manliness of the child called *Ramachandra Jadav*. After this worship he had to walk a long distance to his ashram in the hot Sun. On account of this his disciples were very anxious and gave an idea to their teacher that they can build the Ashram near the river. Hearing this the teacher said, why can't we bring the river near the Ashram? The disciples hearing this thought "the learned can do this also just by thought". The next day *Śrīe Bhāskararāya* meditated upon Sun just at the entrance of his Ashram itself. "I began your prayer in the *Kriṣṇa River*, for the manliness of this *Ramachandra Jatav*. To help this you have to make the river flow near this

ashram". Sun replied to this "Oh! Great worshipper, every object created by *Brahma* has some controls. Don't you know that they cannot deviate from those controls? If you want to make this child a male, you should have asked it directly to me. Why are you asking me to divert the path of the river, etc.? Immediately *Śree Bhāskara* replied with anger that "Do you think I am a beggar? This child should get manliness through praying to you and worshipping *Drusabhāskara*. This will spread the greatness of worshipping Sun to this world. A person worth to be a God has the capacity to do a task or not to do or to do it in a modified manner. If you can't do this, leave it. I will get it done through any means". At once Sun blessed that "till the end of your life River Kriṣṇa will flow through near your ashram". Thus *Drusabhāskara* worship was completed in a grand manner and *Ramachandra Jatav* became a complete man. As evidence to this – in the place called Munimedu there are two paths of Kriṣṇa River – current one and the previous one. Further, *Śree Bhāskara* has written a book called *Drusabhāskaram* explaining this method of worshipping Sun.

7. 754th name in this *Sahasranāma* is *Aparna*. This has been explained as "by worshipping which God the debts are cleared, **She** is called *Aparnā*". As a background to this, a hearsay story is being told – Once *Śree Bhāskararāya* owed some money to a person. Since he could not repay it on time, the debtor abused him. *Śree Bhāskararāya* regretted a lot and wrote a meaning to this name as *Apgatam Runam Yasyā: Sā Aparna*. Further *Śree Bhāskararāya* in his own book called *Deveestavam* he has written the below verse – this has been mentioned by himself while commenting the 754th name;

Runamishṭama Datvaiva Tvannāma Japato Mama |
Shive Kāthamaparṇeti Roodhirbhārāyate Na Te ||

That is, I am regularly worshipping you. How can you have the name *Aparnā*, without clearing my debt? It is said that, after this *Śreedeevee* herself went in disguise as *Śree Bhāskararāya*'s wife and repaid the money to the debtor. There is no evidence other than the above verse for this story. It seems to be a real life one.

8. Later *Bhāskararāya* came to Tanjore as per invitation of the king coming in the race of Bosale. He was given a village to live as gift by the king. At that time Gangadhara Vajpeyee, who was his teacher for logic *sāstra*, was living in Tiruvalankadu, Kumbakonam, the South of Cauvery River. Having heard this *Śree Bhāskararāya* established a village called *Bhāskararājapuram* on the other side Cauvery and started living there. Another hearsay story - *Śree Bhāskararāya* imagined a Muslim lady belonging to Andhra as *Śreedeevee* and did worship on her. For this purpose he brought her to his *Pooja* room with his yoga skills and would send her back to her place after the worship.

9. After some time, he came to a place called *Madyārjunam*, a village in Tiruvidaimarudhoor and started living at *Mahādāna Street* there. During that time, in the evenings, he used to sit in the front verandah of his house resting on the wall and placing his legs raised on a pillar. Daily, a saint from the nearby *Veppatoor* village used to go via that street to the *Mahalinga Swamy* temple at *Tiruvidaimarudoor*. Everybody in the street used to respect him by standing up when he passes by. But *Śree Bhāskararāya* ignored this saint. On account of this that saint got an enmity on him. Once during *pradosham*, incidentally, they both happened to meet. At that time the saint started to talk ill of *Śree Bhāskararāya* in front of the entire public. But, *Śree Bhāskararāya* said to the saint that if he bowed him like other *grahastas*, then the head of the saint would have been broken into pieces and he did not bow him just to protect the saint only. To prove this, *Śree Bhāskararāya* kept the *daṇḍa* (a stick that is usually carried by a saint) and *kamaṇḍala* (a water jug) of the saint in a corner and bowed them. They both broke into pieces. Seeing this, the saint understood the greatness of *Śree Bhāskararāya* and sought pardon with him. From this incident, when the saint crosses his road *Śree Bhāskararāya* used to go inside his house, not to disrespect him. The reason for such greatness to *Śree Bhāskararāya* is due to *Mahashoḍānyasa* performed by him on a daily basis. The philosophy is that those people who perform *Nyāsa* regularly take the form of *ArdhanāreEshwara*.

10. Śree Bhāskararāya has written in total 42 books covering various subjects like *Meemāmsai*, *Vedāntam*, *Nyāsam*, *Mantrasāstram*, etc. That has been given in a list separately. He constructed many a temple and arranged for regular worship and other religious activities. Those temples are;

- (i) Śree Chakreshwara temple at Banaras.
- (ii) Śree Pānduranga Swamy temple at Moolahrata.
- (iii) Śree Gambeeranātaswamy temple at Kokanam.
- (iv) Śree Vajreshwara temple at RamEshwaram.
- (v) Śree Chandralamaba Devee temple at Samnadi. This is the family deity of Śree Bhāskararāya and also it is said that this temple is in the form of Śreechakra.
- (vi) Śree Kaholeshwara temple at Kerala.
- (vii) After his period his first wife *Padmavatee* constructed Śree Bhāskareswara temple in *Bhāskararājapuram* near the Cauvery River.

11. It is understood that this great person called Śree Bhāskararāya *Deekshita Bharatee* left this world and reached Śreepuram at the age of 95. From his writings it is very clear that he had high regards on Śree Ādi Śankara and Śreemad Appaiia Deekshita. Śree Umanandanada, the primary disciple of Śree Bhāskararāya, in his book called *Śree Bhāskara Vilasa Kavya* mentions as below;

Yasyādrushto Nāsti Bhūmaṇḍalāmsho Yasyā Dāso Vityate Na Kshetēshwal
Yasyāsādyā Nāsti Vidyā Kimanyair Yasyākāra: Sā Parāshaktireva ||

There is no place in this world not seen by him, no king who has not become disciple of him and no *vidyā* not known to him – he is the form of *Parāshakti*.

12. In the biography of Śree Ādi Śankara, there used to be a hearsay story stating the reason for him not writing the commentary for *Lalitā Sahasranāma*, but writing only for *Viṣṇu Sahasranāma*. With the intention of writing commentary, he asked a small girl to bring the *Sahasranāma* book (in general and not specifying). She brought *Viṣṇu Sahasranāma* book and this happened twice or thrice. With

this Śree Ādi Śaṅkara thought that this is the intention of Śreedeevee and wrote commentary only for *Viṣṇu Sahasranāma*. Due to this reason, Śreedeevee wanted to have a good commentary for **HerSahasranāma** by a great person and hence made Śree *Bhāskararāya* to originate and write this commentary. Having got this great good luck (*Soubhāgyam*) to write this commentary, he titled the book as *Soubhāgya Bhāskaram*.

13. There are differences of opinion about the religion of Śree *Bhāskararāya*;

- (i) In *Vedanta*: Does he belong to *Vivartta* or *Parināma* (dimension) group? The reason for this doubt is that in the explanation for the 3rd verse, first part of *Varivasya Rahasya* he himself has mentioned that the *tāntrikās* (following the *tantras*) criticises the *Vivartta* argument of *Vedantees* (who is skilled in *Vedantas*) and supports *Parināma* argument. In this regard Śree Chidānanda Nada has written a detailed description that it is very clear that Śree *Bhāskararāya* supports the non-duality principle of Śree Ādi Śaṅkara and it is not fitting that that he supports any other philosophy.
- (ii) Worshipping method: There was a wrong opinion that he was following rightist (*vāma*) method. He has just explained the rightist method in his *Setu Bandam* and other books. This could have lead to this conclusion. In reality he followed only the leftist (*Savya*) method.
- (iii) He has followed the below verse written by *Appaiyya Deekshitar* in his book called *Ratnatrya Pareeksha* in his life and spread the same.

*Nityam Nirdoshagandham Niratishayasukham Brahma Chaitanyamekam |
Dharmo Dharmmeetibhe Dadvaya Miti Pruthagbhooya Māyāvachena ||*

The pure consciousness in form of bliss, which is eternal, does not even have an iota of ignorance, does not have anything else as equal or greater, is the *Brahmam*. Only that is being seen as *Dharmam* (righteousness) and *Dharmee*.

14. One other interesting matter – in the meaning for the 13th name *Champakāshoka Punnāga Sougandhikalasatkachā*, the word *Sougandhi* denotes one flower or good fragrance of all the flowers. Based on this meaning we can find the solution for the question in *Tiruvilayadal Purāṇa* – whether the hair of the ladies has fragrance on its own or on account the flowers adoring the hair. In the dispute, in this regard, between *Śree Parameshwara* and a devotee called *Nakkeera*, *Nakkeera* was burnt. He boldly told *Parameshwara* that even when you show your third eye, the fault is fault only and hence he was burnt. This story was mentioned by *Tetiyoora BrahmaŚree Sastrigal* in his meaning for *Soundaryalaharee*. The below verse from *Hālāsya Māhātmya* says that on account of this debate, he had to take one more birth before attaining salvation;

*Ambāparadhato Muktim Nakkeero Naiva Gachchati I
Ambāparadhato Bhooya: Muktimāpa Dhvijottama: II*

The author conveys two evidences through this verse. First - in the 43rd verse of *Soundaryalaharee*, *Dhunotu Dhvāntam*, *Śree Ādi Śaṅkara* conveys through the word *Sahajam* that the fragrance of the hair of *Śreedeevee* is very natural. This clearly indicates that *Śree Ādi Śaṅkara* is the incarnation of *Śree Parameshwara*. The second – in the 13th name *Śree Bhāskararāya* says that the fragrance is due to the flowered adoring *Śreedeevee*'s hair. This indicates that he is the incarnation of *Nakkeera*.

List of books written by *Śree Bhāskararāya*

No.	Subject	Book
I.	<i>Vedāntam</i>	1. <i>Chañḍa Bhāskaram</i> 2. <i>Neelāchala Sapetikā</i>
II.	<i>Meemāmsa</i>	3. <i>Vāda Goutoohalam</i> 4. <i>Pāttachandrodayam</i>
III.	<i>Vyākaraṇam</i>	5. <i>Rasikaranjanee</i>
IV.	<i>Nyāsam</i>	6. <i>Nyāya Mandanam</i>
V.	<i>Chandas</i>	7. <i>Chañḍobhāskram</i> 8. <i>Chandasgoustupam</i> 9. <i>Vruddachandrodayam</i> 10. <i>Vārddikarājam</i> 11. <i>Choteevruddhi</i>

No.	Subject	Book
VI.	Kāvya (poetry)	12. Chandrasālā 13. Maturāmlam 14. Bhāskarasubhāshitam
VII.	Vaidheekam	15. Vaidheekakosam
VIII.	Smruti	16. Smruti Tatvam 17. Sahasrabojanakanteekā 18. Sanguchakranganaprāyachittam 19. Ekādashee Nirnayam 20. Pradosha Nirnayam 21. Drushabhāskaram 22. Kuntabhāskara
IX.	Stora	23. Shivastavam 24. Deveestavam 25. Shivadandakam 26. Shivāshtotarashanāma Stotra Vyākhyānam
X.	Mantrasāstra	27. Gadyotam (Gaṇapati Sahasranāma Bhāshyam) 28. Chandralāmbāmāhātmyateekai 29. Nāthanavaratnamālā Manjushā 30. Pāvanopanishad Bhāshyam Prayogam 31. Śreesookta Bhāshyam 32. Koulopanishad Bhāshyam 33. Tripuropanishad Bhāshyam 34. Śree Lalitā Sahasranāma Bhāshyam (Soubhāgya Bhāskaram) 35. Soubhāgyachandrodayam (Soubhāgya Ratnākara Bhāshyam) 36. Varivasyā Rahasyam 37. Tripurasundaree Bhāhya Varivasyā Rahasyam 38. Śree Ratnālokam (Parasurama Kalpa Sūtra Bhāshyam) 39. Guptavatee (Devee Māhātmya Saptashatee Bhāshyam) 40. Shataslokee 41. Mālā Mantroddhāram (relating to Katkamāla) 42. Setu Bandam

AUTHORS OF THE TAMIL EDITION

A brief about the publishers and the authors of the original Tamil edition in their words follows:

The lineage of teachers of the authors of the Tamil Edition:

The beginning of any worship is searching and reaching a teacher. Getting initiated in the *mantras*, with his blessings is called worship. One more important matter is to know the lineage of teachers. The philosophy of teacher has been mentioned in 725th name *Dakshināmoortiroopinee* of this *Sahasranāma*. One sense of this is that *Śreedevee* herself is in the form of a teacher. The other sense is that **She** is the first teacher and we are all the disciple/ lineage of teachers of **Hers** follows till our teacher. Hence every disciple should know about at least three generations - his teacher (*guru*), teacher's teacher (*parama guru*) and his teacher (*parameshti guru*). There are separate *padukā mantras* for each of them. Further it would be great if one can know upto seven generations. Our teacher only showed us our lineage of teachers. That is:

Poorṇānandanātha

Sānthānandanātha

Vimalānandanātha

Prakāsānandanātha

Ātmānandanātha

Guhānandanātha

Chitānandanātha

Prakāsānandanātha alongwith his consort *Śreeprakāshāba*

We bow to them all and dedicate this book, which is being published by their blessings, in their feet.

*Om Sarvachaitanya Roopām Tāmātyām Deveemcha Deemahi |
Buddhim Yā Na: Prachodayāt ||*

About us:

Śree Ādi Śaṅkara's words – *Satsangatve Nissangatvam. Nissangatvam* – for this status of without any association, *Satsangatvam* – association with good people is the only route. It is the first step to eradicate association with bad things or people. Aiming this, some the like-minded people joined together and formed an association called *Gnāna Bhāskara Sangam*. This is a kind informal group without minding about any legal formalities, without any income & expenditure accounts, president, secretary, etc. This had the residence of our teacher as its headquarters. It involved in some of benevolent activities for the past 15 years. Worships were performed during monthly and annual *parva* days. As a part of it learning about the books relating to Śreedeevee on Sundays was one of the activities. In this regard *BrahmaŚree Goda G Venkatesa Sastri* conducted discourse based on the book called *Soubhāgya Bhāskaram*, written by Śree Bhāskararāyaṇa Lalitā Sahasranāma. This book is the result of the enjoyment of this discourse.

We pray that this *Sangam* to grow more and more and involve itself in charitable activities. Let our teachers' and Śree Lalitā Mahātripurasundaree's blessings be showered on all, in this regard.

Vande Gurupatavāntvam Avānmanasa Gocharam |
Raktashukala Prapāmiśram Atarkyam Traipuram Maha: ||



**Sri. S. Ganapathi Subramanian
and Sri. M. Sundararaman
Authors of the Tamil Edition**



Paribhāshā Verses detailing the sequence of Names in Śree Lalitā Sahasranāma Stotra

1. Śreegambheeravipachchita: Piturabhoodya: Konamāmbodare
Vidyāshatādasakasyamarmabhidya: Śreenrusimhādguro: |
Yachcha ŚreeShivadatta Suklacharaṇai: Poornābhishikto bhavat
Sa Tretā Tripurā Trayeeṭi Manute Tāmeva Nāthatrayeem ||
 - a. Śree Bhāskararāya, who had Śreegambheerarāya as father and Konamāmbha as mother, Śree Nṛsimhanātha as teacher through whom he has learnt the secret of 18 vidyās and got complete initiation through ŚreeShivadatta Shukla. He imagined three nādās as Tretagnis, Tripuras and Trayees.
 - b. Śree Bhāskararāya introduces himself in this first verse by mentioning lineage of his teachers. He bows to his birth teacher (father) was Śreegambheerarāya, education teacher was Śree Nrusimhanandanātha and initiation teacher was Śree Shivadatta Shukla.
 - c. The word Trayee has lot of meanings – three agnis viz., Garhapatyam, Āhavaneeyam and Dākshināgni. Trayee also means three Vedas – Rig, Yajus and Sāma. Tripurā is explained in 626th name.
2. Gurucharaṇasanātho Bhāsurānandanātho
Vivrutim Atirahasyām Veeravrundair Namasyām |
Rasayati Lalitāyā: Nāmasāhasrikāyā:
Gurukrutaparibhāshā: Savivrunvan Ashesha: ||
 - a. Paribāshā verses were written by his teacher Śree Nṛsimhanandanātha, who was blessed by his teacher Bhāsurānandanātha. Śree Bhāskararāya, blessed by his teacher, explains in detail these verses, which are very secret and greatly worshipped by the group of devotees with respect.
 - b. Bhāsurānandanātha is the initiation name of Śree Bhāskararāya.
 - c. This Lalitā Sahasranāma has three great qualities. This exactly has 1000 names. One name is mentioned only once and there is

no duplication. Further there are no fillers like *Cha, Tu, Hi, Ēva*, etc. The names, beginning from *Shreemātā* and ending with *Lalitāmbikā*, are contained in 182.5 verses. Identifying the individual names by splitting the verses is very difficult. That too it should be identified satisfying the above qualities. To help in this regard there were 74 verses called *Salākshara Sūtras*. Unfortunately, these verses excepting 3 or 4, are not available now. Hence they are not known to anybody. Even if known, understanding the same is very difficult. For instance 2 Sūtras and their description are given at the end of this section. Since these verses are lost, Śree Nṛsimhanandanātha has composed 40 verses as an enabler to split the names. These are being explained here.

3. *Ashṭābhir Vānmayānām Adhipatibhiramoghoktibhir Devtābhi:
Mātrājñaptābhir Agriyam Yadarasi Lalitā Divya Nāmnām Sahasram I
Yadbrahmaṇeeramesa Prabhruti Divishadām Vismayā Dhānadaksham
Tatraikasyāpi Nāmna: Kathamiva Vivrutim Mādrusha: Kartumeshte II*
 - a. This *Sahasranāma* was composed by eight *Vāgdevees*, who are head of speech, as per the orders of Śreedeevee. This hymn gave surprise to all *devas* like *Brahmani* (*Saraswatee*), *Viṣṇu*, etc. For such a great hymn, how can a person like me write description even to a single name?
4. *Tathāpi Śreemātrā Daharakuhare Sootrdharayā
Samādishtā Vāsām Adhipatishu Kāpyanyatamikāl
Madeedya Śreenathatrāyacharaṇa Nirṇejana Jalai:
Pavitre Jihvāgre Naṭati Mamatā Sā Mama Matā II*
 - a. Still one of the *Vāgdevees* (who were ordered through heart by Śreedeevee, who controls everything and everybody) is dancing on the tip of my tongue, which was holified by the water which was cleaned the holy feet of my worshipping teachers. I look at her as my egoistic form.
 - b. This verse indicates the modest simplicity of the author. The flow is also so smooth.

c. This can be compared to what was mentioned by Śree Ādi Śaṅkara in the beginning of *Subramaṇja Bujanga Stotra*; *Cguḍejā Shadāsyā Hrudi Dyotate.Me Mukhānnis Sarante Girachchāpi Chitram.*

5. *Āprāsa: Kāmaroopāt Druhiṇasootanadaplāvitāt Āprateeso
Gāndhārāt Sindhusārdrādraghuvararasaritāt Ā cha Setoravacha: I
Ākedārāt Udeechee: Tuhinagahanata: Santi Vidvatsamājā:
Ye Ye Tān Esha Yatna: Sukhayatu Samajān Gachchamatkarttumeshte II*

- Let this trial of mine make all the scholars (worshippers), right from Kāmaroopā in the shore of Brahmaputra at the East (Assam) till Gandhāra, which is green by the flow of river Sindu at the West and from Setu that was glorified by the holy feet of Śree Ramachandra at the South till Śreeketār engulfed by ice at the North, happy. Why should we unnecessarily try to please the people other than the worshippers?
- He plays with the two words *Samājā:* and *Samajā:* The former indicates the group of scholars and the later indicates herb of animals. He indicates that those who are not worshippers are equal to animals.
- Śree Bhāskararāya has mentioned this verse in the introduction of most of his books.
- These five verses are bowing and explaining the glory. The *Paribhāshā* verses follow.

l. *Tripurām Kulanitdhimeeḍe Aruṇashriyam Kāmarāja Viddhāngeem I
Triguṇair Devair Ninutāmekāntām Bindugām Mahārambhām II*

- The meaning of this verse can be had in two ways. One relating to Śreedeevee and the other the method of splitting the names.

<i>Tripurām</i>	Three types of Puram – three <i>poopurams</i> in <i>Śreechakra</i> Triangle, three letters (bālā), three groups in <i>Panchadashaksharee</i> , threeforms of <i>Kuṇḍaline</i>
<i>Triputee</i>	<i>Gnana</i> , <i>Gnanātru</i> and <i>Gneyam</i> (the knowledge, the object of knowledge and the knower)

She is in all these triad forms.	
<i>Kulanidhim</i>	<p><i>Kulam</i> relates to a caste. <i>Nidhi</i> is wealth. <i>Jānāmeeti Tamevabantamanubatyetat Samastam Jagat</i> Right from <i>Paramashiva</i> till the teacher the <i>kulam</i> (caste) is of two types – one by birth and the other by knowledge. <i>Kulam</i> – following the ordained actions as per tradition</p>
<i>Arunashriyam</i>	one who is red in colour
<i>Kāmarāja Viddhāngeem</i>	One who is physically unified with <i>Kāmeshwaran</i>
<i>Trighuṇai Devair Ninutām</i>	One who is worshipped by <i>Devas</i> with three qualities (<i>Brahma</i> , <i>Viṣṇu</i> and <i>Shiva</i>)
<i>Ekāntām</i>	<p>One who is alone in secret Important deity The <i>brahmam</i> without any quality is called <i>Ekā</i> or <i>Mukhyā</i> or <i>Kevala</i> $A + I = E$ <i>Akāra</i> - <i>Shiva</i>:, <i>Ikāra</i> - Cupid and hence <i>E</i> - <i>Shivakāma</i> <i>Kāntām</i> – consort <i>Ekāntām</i> – <i>Shivakāmasundaree</i></p>
<i>Bindugām</i>	One who dwells in the <i>Bindu</i> , <i>Sarvānandamayachakra</i> at the centre of the <i>Śreechakra</i>
<i>Mahārambhām</i>	One from whom this great universe originated

ii. I bow to Her who is:

- Of the form of anything and everything indicated by the word triad.
- The wealth of *kulam*, which has many a meaning such as caste, knowledge *triputee*, tradition, base *chakra*, etc.
- Red in colour and physically unified with *Kāmeshwara*.
- Always worshipped by *Brahma*, *Viṣṇu* and *Shiva*, who predominantly have the three qualities *satva*, *rajas* and *tamas*.
- *Shivakāmasundaree* from whom the entire universe originated.

- iv. Second meaning is a guide to split the names. There is a method to indicate the numbers by letters in Samskrit. This was founded by sage *Vararuchi* and it is called *Kaṭapayādi*.

क <i>ka</i>	ख <i>kha</i>	ग <i>ga</i>	घ <i>gha</i>	ङ <i>gna</i>
1	2	3	4	5
च <i>ca</i>	छ <i>cha</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>jna</i>
6	7	8	9	0
ट <i>ṭa</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ढ <i>ḍha</i>	ण <i>ṇa</i>
1	2	3	4	5
त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na</i>
6	7	8	9	0
प <i>pa</i>	फ <i>pha</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma</i>
1	2	3	4	5
य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va</i>	
1	2	3	4	
श <i>sha</i>	ष <i>sha</i>	स <i>sa</i>	ह <i>ha</i>	
5	6	7	8	

Further all the vowels represent number zero.

The numbers corresponding to each of the letters are to be mapped, as per the above table and to be read right to left (in a transposed manner). Also the half letters are not taken into account.

Similarly there is also another method of representing numbers in Samskrit. It is called *Bhoota Sankhya* (Cryptic Method). For example the word *Rishi* will represent the number 7 (since there are seven sages – *saptarishi*). Similar cryptic numbers can be seen then and there we

come across them. Still some names do not follow any of these methods. They are split according to some special rules.

Two of the special rules have to be specifically mentioned – each line, that is half of the verse – has 16 letters. The numbers have to be determined as per *Kaṭapayādi* or cryptic methods and have to be subtracted from 16 and the remaining numbers have to be determined to the *Paribhāshā* verses. For this letter *Kaṭapayādi* rule should not be applied. For instance the 10th verse contains the word *Tanubhedot*. The letter *Ta* in this word indicates a name 6 letters, *nubhe* – a name with 10 letters, *do* – a name with 8 letters and ‘*t*’ also indicates a name with 8 letters. (According to the rules of *Kaṭapayādi* half letters like ‘*t*’ are not accounted for. However, as an exception, here it is considered to indicate a name with 8 letters.)

The second is – As per the above first special rule, if a number is mapped to a letter, wherever that letter occurs the same number has to be considered – not under *Kaṭapayādi* method. For instance, in the 11th verse the letter *mru* is mapped to number 5, as per the first special rule. Later in verses 12, 14, 16 and 19 also *mru* is mapped only to number 5.

When the letters in the words of these verses and the above said cryptic words, are mapped to letters we get the number of names beginning with a particular letter. *Tripurām-* *pu* = 1 and *rā* = 2 – when transposed we get 21 – that is the number of names beginning with the letter *tri* is 21. *Kulanidhim* – *nidhi* is *navanidhi* – that is, it indicates the number 9 - the number of names beginning with the letter *kula* is 9. In the word *Aruṇashriyam*, *Aruṇa*(means Sun) indicates the number 12 (Suns) – that is the number of names beginning with the letter *shri* is 12. In the word *Kāmarāja*, *rajā* indicates the number 16 (once upon a time there were 16 emperors) – that is the number of names beginning with the letter *kāma* is 16. In the word *Viddhāngeem*, *dhā*= 9, *gee* = 3 and hence *dhāngee* indicates the number 39 (after transposing) – that is the number of names beginning with the letter *Vī* is 39. The word *Triguṇai* indicates the number of names beginning with *Guṇa* is 3. *Guṇāteetā*, *Guṇanidhi*:and *Guṇapriya*. But there is no name as *Guṇapriya*. Instead we have a name as *Gurupriya*. *Ninutām* – *nu* = 0, *tā* = 6 and hence the

number of names beginning with *Ni* is 60. *Ekāntām* – the number of names beginning with the letter *tā* is only one (*ekā*). *Bindugām* – *gā* = 3- the number of names beginning with *bindu* is 3. *Mahārambhām* – *ra* = 2, *bhā* = 4, - the number of names beginning with *mahā* is 42. Thus this verse splits and gives 206 names as:

Beginning with	Number of names
<i>Tri</i>	21
<i>Kula</i>	9
<i>Shri</i>	12
<i>Kāma</i>	16
<i>Vi</i>	39
<i>Guṇa</i>	3
<i>Ni</i>	60
<i>Tā</i>	1
<i>Bindu</i>	3
<i>Mahā</i>	42
Total	206

Note: i. We have the name *Gurupriyā* only instead of *Guṇapriya*.

ii. It is not clear why these 206 names are separately mentioned when the below verses explain all the 1000 names.

II. *Lalitā Nāma Sahasre Chalārnasūtrānuyāyina: I*
Paribhāshā Bhāshyante Samkshepāt Koulika Pramodāya II

i. The cryptic meanings based on the *Salākshara Sūtra* of this *Sahasranāma* have been briefly described for the benefit of the worshippers of *Śreevidya*.

III. *Panchāshadeka Ādoou Nāmasu Sārdhadvyacheetisatam I*
Shadaseeti: Sādhānte Sarve Vimshatisatatrāyam Sloka: II

i. The first part of the hymn contains 51 verses, the chapter containing the names has 182.5 verses, the last part contains 86.5 names and on the whole there 320 verses.

IV. *Dasabhoo:sārdhanrupālā Adhyushtam Sārdhanavashadadhyushtam I*
Munisuta Hayāmbāshvāmbāshvokti: Dhyāna Mekena II

- i. The number of verses said by each person has been mentioned in the second half of this verse and the name of the persons are mentioned in the first half of the verse.

The number of verses told by	Sage <i>Agastya</i>	-	10
	<i>Soota</i>	-	1
	<i>Hayagreeva</i>	-	16.5
	<i>Devee</i>	-	3.5
	<i>Ashva</i>	-	9.5
	<i>Devee</i>	-	6
	<i>Hayagreeva</i>	-	3.5

In addition there is one meditation verse. In practice there are three more meditation verses, but those have not been mentioned in these verses.

- V. *Akshusarāchcharavarṇān Tata: Samānāntimou Kasayo: I*
Athamadhyānyānstapayo: Dveteeyamantye Tyajennavamam II

- i. Now it starts to talk about the beginning letters of the names.

<i>Akshu</i>	in the vowels starting from <i>a</i>
<i>Charāt</i>	excepting five letters <i>a, ā, e, ee</i> and <i>u</i>
<i>Charavarṇān</i>	following five letters <i>oo, ru, roo, lu</i> and <i>loo</i>
<i>Tata:</i>	in the remaining 6 letters <i>ee, ī, o, ou, am</i> and <i>a:</i> the three even letters <i>i, ou</i> and <i>a:</i>
<i>Kasayo:</i>	among the consonants, in the <i>ka</i> and <i>cha</i> families
<i>Antyou</i>	the last two letters <i>gha, gna, jha</i> and <i>jna</i> combined four letters
<i>Ata:</i>	next in the <i>ta</i> family
<i>Madhyāyān</i>	excepting the middle letter <i>da</i> the remaining four letters
<i>Tapayo:</i>	in the <i>ta</i> and <i>pa</i> families
<i>Dveteeyam</i>	excepting the second letters <i>tha</i> and <i>pha</i>
<i>Antye</i>	in the last <i>ya</i> and other letters
<i>Navamam</i>	excepting the ninth letter <i>ja</i> (𑂔)
<i>Tyajet</i>	not to be considered

- ii. Removing the above 19 letters, the entire 1000 names begin with the remaining 32 letters only. The reason for *Vāgdevees* not considering these 19 letters is not known.

- iii. This has been mentioned in *Sūta Samhita* as *Dvadrimśat Betabinnā Yā Tām Vandeham Parātparām*.
- VI. *Ittham Sishtānushtu Bvarṇārabdhesu Nāmasoo Tu Sankhyā: I Arvanata Tridvishvekadvi Chatu: Kanjapānavaradheerā: II*
- VII. *Kim Dhoopa Dvistambhachalabhayamāmse Padevara: Sanga: I Prakata Gayā Jala Vātee Dhusi Dharme Mā Khakholka Jēekā Dhee: II*
- i. The mathematics of the names beginning with these 32 letters is being mentioned here.

The verse	Beginning letter	Number of names
Arva	A	40
Nata	Ā	10
Tri	E	3 *
Dve	EE	2 *
Ishu	U	5 *
Eka	EE	1 *
Dve	O	2 *
Chatu:	Am	4 *
Kanja	Ka	81
Pāna	Kha	1
Vara	Ga	24
Dheerā:	Ca	29
Kim	Cha	1
Dhoopa	Ja	19
Dvi	Da	2
Stambha	Ta	46
Chala	Da	37
Bhaya	Dha	14
Māmse	Na	75
Pade	Pa	81
Vara:	Ba	24
Sanga:	Bha	37
Prakata	Ma	112
Gayā	Ya	13
Jala	Ra	38
Vātee	La	14
Dhusi	Va	79

The verse	Beginning letter	Number of names
<i>Dharma</i>	<i>Sha</i>	59
<i>Mā</i>	<i>Ṣha</i>	5
<i>Khakholka</i>	<i>Sa</i>	122
<i>Teekā</i>	<i>Ha</i>	11
<i>Dhee:</i>	<i>Ksha</i>	9
Total		1000

* The numbers marked as * are explicitly mentioned say using cryptic method. *Ishu* indicates the famous five arrows in the hands of cupid. The other numbers are as per *Kaṭapayādi* method of *Vararuchi*.

- ii. These 1000 names beginning with 32 letters can be split in one other way also. In *Navāvarṇa* worship, it is imagined that these 8 *Vāgdevēes* are dwelling in the seventh hall. In that context the 51 *mātrukā* letters are distributed to all these 8 *Vāgdevēes*. It is as below:

<i>Vāgdevēe</i>	<i>Mātrukā</i> letters	The first letter of the names	Number of names beginning with the letters of <i>Vāgdevēes</i>
<i>Vasinee</i>	16 – A, Ā, E, EE, U, Ū, Ru, Roo, Lu, Loo, Ē, I, O, Ou, Am, A:	8 - A, Ā, E, EE, U, EE, O, Am,	68
<i>Kāmeshvaree</i>	5 – Ka, Kha, Ga, Gha, Gna	3 - Ka, Ga, Gha	106
<i>Moodhinee</i>	5 – Ca, Cha, Ja, Jha, Jna	3 - Ca, Cha, Ja	48
<i>Vimalā</i>	5 – Ta, Tha, Da, Dha, Na	1 –Ta	2
<i>Aruṇā</i>	5 – Ta, Tha, Da, Dha, Na	4 - Ta, Da, Dha, Na	172
<i>Jayinee</i>	5 – Pa, Pha, Ba, Bha, Ma	4 - Pa, Ba, Bha, Ma	254
<i>Sarveshvaree</i>	4 – Ya, Ra, La, Va	4 – Ya, Ra, La, Va	144
<i>Koulinee</i>	6 – Sha, Ṣha, Sa, Ha, Ḥa, Ksha	6 – Sha, Ṣha, Sa, Ha, Ksha	206
Total	51	32	1000

Due to the compound of the seed letters, it is apt to map these eight types of names to eight *Vāgdevées*.

VIII. *Ittham Nāmasahasram Sādhakalokopakārakam Vihitam I*
Guṇagaṇasadbhāvāvāsritya Brahmaṇo'mbāyā: II

Thus this *Sahasranāmā* has been told explaining the characters and the forms of existence and non-existence of *Śreedeevee*, as a very big help supporting the world of worshippers.

- i. In Samskrit language there are presiding deities attached to each of the letters starting from 'A'. They are 51Devees – *Amrutā, Ākarshiṇee, Indrāṇi* till *Kshamāvati*. The worshippers of theseDevees are mentioned in this verse as *Sādhakaloka*. Hence just by pronouncing the letters lot of accomplishments can be achieved. Each name not only describes *Śreedeevee*, but also chants theDevee concerned to the beginning letter of that name.
- ii. The forms of these 51Devees have been drawn in the roof of the upper hall of the *Harasiddanātāmbikā* temple at Ujjain. Ujjain is one of the 51 *peeṭas* mentioned by the name *Pajñchāshatpeetharoopīṇee*.
- iii. This verse says that *Śreedeevee* is the *Brahmam*. In that, only in the *Sagūṇabrahma* state has form and qualities. This indicates those qualities and the forms of existence and non-existence of *Śreedeevee*.
- iv. In general the words are interpreted on account of 4 reasons viz., character, action, caste and tradition. All the names are interpreted based on these reasons only.
- v. It has been mentioned in many a place, that since all the sounds indicate *Śreedeevee*, the countless benefit can be reaped by chanting the names individually are in a combined manner as a garland of *mantras*.
- vi. Some names have the power of granting some special results. Those intending on these results can chant them in an ardent manner. For instance, *Annadā, Vasudā*, etc.
- vii. In the explanation to this *paribhāshā* verse, *Śree Bhāskararāya* has mentioned lot of rare things. All those things have not been dealt with here.

IX. *Mantradyo Jayati Guṇee Navacharaṇastrimshadardhābha: I*
Ekārdhatrāya Deho Bhoomada Hāreeta Shābdapāllecha: II

- i. In the forthcoming verses, the letters of each of the names are being mentioned.

- ii. This verse prays to the teacher and as well explains the splitting relating to the first 63 names.
- iii. *Mantradya*: - the teacher, who is the root cause of all the *mantras*. *Jayati* – shines in an excellent manner.
- iv. *Guṇee* – in reality the *Brahmam* is without any qualities, but it is meant here as with attributes since it is in the form of various *mantras*. The statement worshipping the teacher – *Vidyāvatārasamsidyai Sweekrutānekavigraha* may be compared.
- v. *Navacharaṇa* – new, novel and reddish-white feet of the teacher. Or if the word *charaṇa* can be taken to mean *chakras*, this can be interpreted as to indicate nine chakras – from *Trilokya Mohanam* till *Sarvānandamaya Chakra*. The teacher is integrated with and nothing different from all these *chakras*.
- vi. *Trimshadardhābha*: - half of 30, i.e. 15. It indicates the *Śreevidyā* called as *Panchadasākshari*. The teacher is integrated with and nothing different from this *mantra*.
- vii. *Eka*: - the remaining one, i.e. the teacher is the *brahman*.
- viii. *Ardhatrāyadeha*: - the form of *Kuṇḍalinee* within 3.5 rounds – the teacher has it.
- ix. *Bhoomadahāree* – one who removes the ego, which is so big like the earth. Or *Bhoomā* means bliss. He who gives it.
- x. *Itashabdapālleccha*: - *bda* means entangled lock of hair - *Shiva* is with that and hence called as *Shabda*. Enabler to reach his feet. *Shabdapāllec*: - one who has reached the feet of *Shiva* and has become *Ēshwar*. That is, the teacher is integrated and not different from *Ēshwar*, who can be attained through devotion with *Shiva*.
- xi. Now let us see the names indicated by these words:
 - a. *Mantradya*: - *Praṇava mantra* (*Om*) is the one to be chant in the beginning of all the *mantras*. Hence *Praṇava* has been indicated by the word *Mantradya*. Each name of this *Sahasranāma* has to be chant by prefixing and suffixing *Om* to it. It is being described that otherwise the *mantra* will spill over. Each name has to be packed in between two *Oms*.
 - b. *Guṇee* – $Ga = 3$, $ṇa = 5$ - the first name (*Shreemātā*) has 3 letters and the second (*Shreemahārāṇjee*) has 5 letters. In the same manner *Navacharaṇā*: – 9 names as quarter of a verse - that is, 9 names containing 8 letters each. *Trimsadardhābha*: - 30 names in the form of half verses – that is, 30 names containing 16 letters each.

Bha - next name is 4 lettered.

Eka - one name contains the remaining 12 letters.

Ardhatrāya – three half verse names, that is 3 names containing 16 letters each.

De – one name with 8 letters.

Ho - one name with 8 letters.

Bhoo - next is one name with 4 letters.

Ma – one name with 5 letters.

Da – one name with 8 letters.

Hā – one name with 8 letters.

Ree – one name with 2 letters.

Ta – one name with 6 letters.

Shabdapād – 7 names with quarter of the verse viz., 8 letters.

Le – one name with 3 letters.

Cha - one name with 5 letters.

Thus 63 names starting from *Shreemātā* till *Kāmadāyinee* have been accounted here.

<i>Gu</i>	3	<i>Shreemātā</i> (1)
<i>Nee</i>	5	<i>Shreemahārānjee</i>
<i>Navacharaṇā</i> :	9 X 8	<i>Shreematsimhāsaneshwaree</i> , <i>Chidagnikuṇḍasambhootā</i> , <i>Devakāryasamudyutā</i> , <i>Udyadbhānusahasrābhā</i> , <i>Caturbahusamanvitā</i> , <i>Rāgasvaroopapāshāḍhyā</i> , <i>Krodhākārāṅgushojvalā</i> , <i>Manorupekshukodaṇḍā</i> , <i>Panjchatanmātrasāyākā</i>
<i>Trimsadardhābha</i>	30 X 16	<i>Nijārunaprabhāpooramajjadbrahmaṇḍamaṇḍalā</i> , <i>Champakāshokapunnāgasougandhikalasatkachā</i> , <i>Kuruvindamaṇishreneekanatkoteeramāṇḍitā</i> , <i>Ashṭameechandra Vibhrājadalikasthala Shobhitā</i> , <i>Mukhachandrakalanngkābhamrugaṇābhivisheshakā</i> , <i>Vadanasmarāmāṅgalyagruhatoranachillikā</i> , <i>Vaktralakshmee</i> <i>Pareevāhachalanmeenābhalochanā</i> , <i>Navachampakapushpābhanāsādaṇḍavirājītā</i> , <i>Tārākāntitiraskāri Nāsābharanābhāsūrā</i> , <i>Kadambamamjareekluptakarnapooramanoharā</i> , <i>Tāṭāṅkayugaleebhootatapanodupamaṇḍalā</i> , <i>Padmarāgashilādarshaparibhāvikapolabhooh</i> , <i>Navavidrumabimba Shreenyakkāridashanaccadā</i> <i>Shuddhavidyāṅgurākāradvijapaktidwayojjwala</i> ,

		Karpooraveetikāmodasamākarshidigantarā, Nijasallāpamādhuryavinirbhartsitakacchapee, Mandasmitaprabhāpooramajjatkāmeshamānasā, Anākalitasādrushyachibukashreevirājītā, Kāmeshabaddhamāngalyasootrashobhitakandharā, Kanakāngadakeyoorakamaneeyabhujānvitā, Ratnagraiveyachintākalolamuktāphalānvitā, Kāmeshvarapremaratnamaniprathipaṇastanee, Nābhyālavālaromālilatāphalakuchadvayee, Lakshyaromalatādhāratāsamunneyamadhyamā, Stanabhāradalanmadhyapaṭṭabandhavalitrayā, Aruṇārunakousumbhavastrabhāsvatkateetatee, Ratnakimkinikāramyarashanādāmabhooshitā, Kāmeshanjātasoubhāgyamārdavorudvayānvitā, Mānikyamukuṭākārajānudvayavirājītā, Indragopaparikshiptasmaratoonābhajanghikā
Bha:	4	Goodhagulphā
Eka:	12	Koormaprushṭhajayishnuprapadānvitā
Ardhatrāya	3X 16	Nakhadeedhitisamchannanamajjana Tamogunā, Padadvayaprabhājālaparākrutasaroruhā, SinjānamanimamjeeramaṇḍitaŚreepadāmbujā
De	8	Marāleemandagamanā
Ho	8	Mahālāvanyashevadhi:
Bhoo:	4	Sarvārunā
Ma	5	Anavadyāṅgee
Da	8	Sarvābharanabhooshitā
Hā	8	Shivakāmeshvarāṅkasthā
Ree	2	Shivā
Ta	6	Svādheenavallabhā
Shabdapād	7X 8	Sumerumadhyasrunggasthā Śreemannagaranāyikā Chintāmaṇigruhāntasthā PanjchaBrahmasanasthitā Mahāpadmātaveesamsthā Kadambavanavāsinee Sudhāsāgaramadhyasthā
Le	3	Kāmākshee
Cha:	5	Kāmadāyinee (63)

X. Ardhachaturvimshati Tanu Bhedodbhava Guṇagaṇo Dashapāt I
Dambhāvaha Gomedā Bhāveha Chaturguṇa Guṇair Gangā II

The 64 names from 64 till 127 are being dealt with in this verse -

Ardhachaturvimshati	24 x 16	Devarshiganasanghāta Stooyamānātma Vaibhavā (64) to Shaktikooṭaikatāpannakatyadhobhāgadhārīṇee
Ta	6	Moolamantratmikā
Nubhe	10	Moolakooṭatrayakalebarā
Do	8	Kulāmrutaikarasikā
D	8	Kulasanketapālinee (special rule)
Bha	4	Kulānganā
Va	4	Kulāntasthā
Gu	3	Koulinee
Na	5	Kulayogīnee
Ga	3	Akulā
No	5	Samayāntasthā
Dashapāt	10 x 8	From Samayācāratatparā till Tadillatāsamaruchi:
Da	8	Shaṭchakroparisamsthitā
Bhā	4	Mahāshakti:
Va	4	Kuṇḍalīnee
Ha	8	Bisatantutaneeyasee
Go	3	Bhavānee
Me	5	Bhāvanāgamyā
Dā	8	Bhavārabhyakutārikā
Bhā	4	Bhādrapriyā
Ve	4	Bhādramoortti:
Ha	8	Bhaktasoubhāgyadārīnee
Chatur:	4 x 4	Bhaktipriyā, Bhaktigamyā, Bhaktivashyā, Bhayāpahā
Gu	3	Shāmbhavee
Nā	5	Shāradārādhyā
Gu	3	Sharvānee
Nai:	5	Sharmadāyīnee
Ga	3	Shānkaree
Ngā	3	Shreekaree (127)

- XI. *Rājā Chaturbalendro Bhootvā Balirāgamāndvdash I*
Guṇa Gaṇa Gouṇyam Gaṇa Gomārge Mārge Mrugeṇa Bhavet II

The 46 names from 128 to 173 are listed below:

<i>Rā</i>	2	<i>Sādhvee (128)</i>
<i>Jā</i>	8	<i>Sharacchandranibhānanā</i>
<i>Chatur:</i>	4 x 4	<i>Shātodaree, Shāntimatee, Nirādhārā, Niranjanā</i>
<i>Ba</i>	3	<i>Nirlepā</i>
<i>Le</i>	3	<i>Nirmalā</i>
<i>Ndro</i>	2	<i>Nityā</i>
<i>Bhoo</i>	4	<i>Nirākārā</i>
<i>Tvā</i>	4	<i>Nirākulā</i>
<i>Ba</i>	3	<i>Nirguṇā</i>
<i>Li</i>	3	<i>Nishkalā</i>
<i>Rā</i>	2	<i>Shāntā</i>
<i>Ga</i>	3	<i>Nishkāmā</i>
<i>Mān</i>	5	<i>Nirupaplavā</i>
<i>Dvi</i>	2 x 4	<i>Nityamuktā, Nirvikārā, Nishprapanjchā, Nirāshrayā</i>
<i>Dasha</i>	10 x 4	<i>Nityashuddhā, Nityabuddhā, Niravadhyā, Nirantarā, Nishkāraṇā, Nishkalankā, Nirupādhi:, Nireeshvarā</i>
<i>Gu</i>	3	<i>Neerāgā</i>
<i>Ṇa</i>	5	<i>Rāgamathanee</i>
<i>Ga</i>	3	<i>Nirmadā</i>
<i>Ṇa</i>	5	<i>Madanāshinee</i>
<i>Gou</i>	3	<i>Nishcintā</i>
<i>Nyam</i>	5	<i>Nirahankārā (special rule)</i>
<i>Ga</i>	3	<i>Nirmohā</i>
<i>Ṇa</i>	5	<i>Mohanāshinee</i>
<i>Go</i>	3	<i>Nirmamā</i>
<i>Mā</i>	5	<i>Mamatāhantree</i>
<i>Rge</i>	3	<i>Nishpāpā</i>
<i>Mā</i>	5	<i>Pāpanāshinee</i>
<i>Rge</i>	3	<i>Nishkrodhā</i>
<i>Mru</i>	5	<i>Krodhashamanee (special rule)</i>
<i>Ge</i>	3	<i>Nirlobhā</i>
<i>Ṇa</i>	5	<i>Lobhanāshinee</i>
<i>Bha</i>	4	<i>Ni:samshayā</i>
<i>Vet</i>	4	<i>Samshayaghee (173)</i>

XII.

Guṇa Bhuvi Gomruga Srunga Moolamagā Bhogagouravābhavē |
Sthoṇṇāṅga Mahānto Dvirbhava Dooshita Vākchatur Vibhājoshtou ||

The 49 names from 174 to 222 are listed below:

Gu	3	Nirbhavā (174)
Ṇa	5	Bhavanāshinee
Bhu	4	Nirvikalpā
Vi	4	Nirābādhā
Go	3	Nirbhedā
Mru	5	Bhedanāshinee (special rule 2)
Ga	3	Nirnāshā
Sru	5	Mrutyumathanee (special rule)
Nge	3	Nishkriyā
Moo	5	Nishparigrahā
La	3	Nistulā
Ma	5	Neelachikurā
Ghā	4	Nirapāyā
Bho	4	Niratyayā
Ga	3	Durlabhā
Gou	3	Durgamā
Ra	2	Durgā
Vā	4	Du:hhahantree
Bha	4	Sukhapradā
Ve	4	Dushṭadoorā
Sthoo	7	Durāchārashamane
Ṇa	5	Doshavarjitā
Nga	3	Sarvanjā
Ma	5	Sāndrakarūṇā
Hā	8	Samānādhika Varjitā
Nto	6	Sarvashaktimayee
Dvi	5 x 2	Sarvamangalā, Sadgatipradā
Bha	4	Sarveshvaree
Va	4	Sarvamayee
Dhoo	8	Sarvamantraswroopini
Shi	6	Sarvayantrātmikā
Ta	6	Sarvatantraroopā
Vāk	4	Manonmanee

Chatur:	4 x 4	Māheshvaree, Mahādevee, Mahālakshmee, Mruḍapriyā
Vi	4	Mahāroopā
Bhā	4	Mahāpoojyā
Jo	8	Mahāpātakanāshinee,
Ashtou	4 x 8	Mahāmāyā, Mahāsatvā, Mahāshakti:, Mahārati:, Mahābhogā, Mahaishvaryā, Mahāveeryā, Mahābalā (222)

XIII. BhuviHi Chatur Dehārdham Chatuspadārdham Bhavedavibhou
Pādatrāyaguṇado Dvir Gouṇārho Dvir Vibhāgasharaveera:

The 40 names from 223 to 262 are listed below:

Bhu	4	Mahābuddhi: (223)
Vi	4	Mahāsiddhi:
Hi	8	Mahāyogesvareeshvaree
Chatur	4 x 4	Mahātāntra, Mahāmantra, Mahāyantrā, Mahāsanā
De	8	Mahāyāgakramāyādhyā
Hā	8	Mahābhairavapoojitā
Ardham	16	Maheshvaramahākālpamahātāndavasākshinee
Chatuspada	4 x 8	Mahākāmeshamahishi, Mahātripurasundaree, Catushshashṭīyupacārādhyā, Catushshashṭīkalāmayee
Ardham	16	Mahācatushshashṭīkoṭīyogineeganasevitā
Bha	4	Manuvidyā
Ve	4	Candravidyā
Da	8	Cāṇḍramaṇḍalamadhyagā
Vi	4	Cāruroopā
Bhou	4	Cāruhāsā
Pādatrāya	3 x 8	Cārucandrakālādhārā, Carācarajagannāthā, Cakrarājaniketanā
Gu	3	Pārvatee
Ŋa	5	Padmanayanā
Do	8	Padmarāgasamaprabhā
Dvi:	2 x 8	Panchapretāsanāseenā, Panchabrahmasvaroopīṇee
Gou	3	Cinmayee
Ŋā	5	Paramānandā
Rho	8	Vinjānaghanarooropīṇee
Dvir	2 x 8	Dhyānadhyātrughyeyarooropā, Dharmādharmavivarjitā

Vi	4	Vishvaroopā
Bhā	4	Jāgarinee
Ga	3	Svapantee
Sha	5	Taijasātmikā
Ra	2	Suptā
Vee	4	Pranjātmikā
Ra:	2	Turyā (262)

IV.

Divi Bhārata Bhuvitādaghamrudujamgamabhovadārtddhadivā I
Vāk Chaturangridvayardhā Tatphala Moolam Tadeva Vādabalam II

The 40 names from 263 to 302 are listed below:

Di	8	Sarvāvasthāvivarjitā (263)
Vi	4	Srushṭikartree
Bhā	4	Brahmaroopā
Ra	2	Goptree
Ta	6	Govindaropiṇee
Bhu	4	Samhārinee
Vi	4	Rudraroopā
Tā	6	Tirodhānakaree
Da	3	Ishvaree
Gha	4	Sadāshivā
Mru	5	Anugrahadā (special rule 2)
Du	8	Panchakrutyaparāyanā
Jam	8	Bhānumaṇḍalamadhyasthā
Ga	3	Bhairavee
Ma	5	Bhagamālinee
Bho	4	Padmāsanā
Va	4	Bhagavatee
Dā	8	Padmanābhasahodaree
(A)rtdha	16	Unmeshanimishotpannavipannabhuvanāvalee
Di	8	Sahasrasheershavadanā
Vā	4	Sahasrākshee
Vāk	4	Sahasrapāt
Chaturangri	4 x 8	Ābrahmakeetajanane, Varnāshramavidhāyinee, Nijānjāroopanigamā, Puṇyāpuṇyaphlapradā
Dvayardhā	2 x 16	Srutiseemantasīndoorikrutapādābjadhoolikā, Sakalāgamasamdohashaktisamputamouktikā
Tat	6	Purushārthapradā

Pha	2	Poorṇā
La	3	Bhoginee
Moo	5	Bhuvaneshvaree
Lam	3	Ambikā
Ta	6	Anādinidhanā
De	8	Haribrahmendrasevitā
Va	4	Nārāyaṇee
Vā	4	Nātharoopā
Da	8	Nāmaroopavivarjitā
Ba	3	Hreemkāree
Lam	3	Hreematee (302)

- XV. Rājatarekṣita Lingaraharattair Dvir Vibhooratou Reta: I
Hālāmadabhūvirakto Guṇadambhovāji Geerṇam Dvi: II

The 38 names from 303 to 340 are listed below:

Rā	2	Hrudyā (303)
Ja	8	Heyopādeyavarjitā
Ta	6	Rōjarājārchitā
Re	2	Rānjee
Khi	2	Ramyā
Ta	6	Rājeevalochanā
Lī	3	Ranjanee •
Ngai	3	Ramanee
Ra	2	Rasyā
Ha	8	Ranatkingkinimekhalā
Ra	2	Ramā
Ttair	6	Rākenduvadanā
Dvir	2 x 4	Ratiroopā, Ratipriyā
Vi	4	Rakshākaree
Bhoo	4	Rākshasagṇee
Ra	2	Rāmā
Tou	6	Ramanalampaṭā
Re	2	Kāmyā
Ta:	6	Kāmakalāroopā
Hā	8	Kadambakusumapriyā
Lā	3	Kalyāṇee
Ma	5	Jagateekandā
Da	8	Karuṇārāsa Sāgarā

Bhu	4	Kalāvatee
Vi	4	Kalālāpā
Ra	2	Kāntā
Kto	6	Kādambareepriyā
Gu	3	Varadā
Ŋa	5	Vāmanayanā
Da	8	Vārune Madavihvalā
Mbho	4	Vishvādhikā
Vā	4	Vedavedyā
Ji	8	Vindhyāchalanivāsinee
Geer	3	Vidhāttee
Ŋam	5	Vedajananee
Dvi:	2 x 4	Viṣṇumāyā, Vilāsinee (340)

XVI. Mrugajo Dvirbāla: Khe Jeevābham Panchapadārdham I
Guṇa Bhoovaratejordham RatiguṇaleshodahedgaṇamDuritam II

The 38 names from 341 to 378 are listed below:

Mru	5	Kshetrasvaroopā (341)
Ga	3	Kshetreshee
Jo	8	Kshetrakshetranjapālinee
Dvi:	2 x 8	Kshayavruddhivinirmuktā, Kshetrapālasamarchitā
Bā	3	Vijayā
La:	3	Vimalā
Khe	2	Vandya
Jee	8	Vandārujanavatsalā
Vā	4	Vāgvādinee
Bham	4	Vāmakeshee
Panchapada	5 x 8	Vahnimanḍalavāsinee, Bhaktimatkalpalatikā, Pashupāshavimochanee, Samhrutāsheshapāshaṇḍā, Sadāchārapravarttikā
Ardham	16	Tāpatrayāgnisantaptasamāhlādanachandrikā
Gu	3	Tarune
Ŋa	5	Tāpasārādhya
Bhoo	4	Tanumadhyā
Va	4	Tamopahā
Ra	2	Chiti:
Te	6	Tatpadalakshyārthā
Jo	8	Chidekarasaroopiṇee
Rdham	16	Svātmānandalavee Bhootabrahmadyaṇanda Santati:

Ra	2	Parā
Ti	6	Pratyakchiteeroopā
Gu	3	Pashyantee
Na	5	Paradevatā
Le	3	Madhyamā
Sho	5	Vaikhareeroopā
Da	8	Bhakta Mānasahamsikā
He	8	Kāmeshvaraprāṇanādee
Dga	3	Krutanjā
Nam	5	Kāmapoojitā
Du	8	Shrīṅgārarasasampoornā
Ri	2	Jayā
Tam	6	Jālandharasthitā (378)

VII. Dvedve Chedvedve Bhavadohada Bhuvilesa Sheela Jalamohai: I
Dvyardhachaturbhavagā: Smo Bhuvi Jalashobhā Bhagola: Khe II

The 44 names from 379 to 422 are listed below:

Dve	2 x 8	Oḍyānapeethanilayā (379), Bindumaṇḍalavāsinee
Dve	2 x 8	Rahoyāgakrmārādhyā, Rahastarpaṇatarpitā
Che	6	Sadya: Prasāḍinee
Dve	2 x 5	Vishvasākshinee, Sākshivarjitā
Dve	2 x 8	Shadanggadevatāyuktā, Shāḍgunyaparipooritā
Bha	4	Nityaklinnā
Va	4	Nirupamā
Do	8	Nirvānasukhadāyinee
Ha	8	Nityāshoḍashikāroopā
Da	8	Shreekanthārdhashareerinee
Bhu	4	Prabhāvatee
Vi	4	Prabhāroopā
Le	3	Prasiddhā
Sha	5	Parameshvaree
Shee	5	Moolaprakruti:
La	3	Avyaktā
Ja	8	Vyaktāvyaktasvaroopinee
La	3	Vyāpinee
Mo	5	Vividhākārā
Hai:	8	Vidhyā Vidhyāsvarooṇinee

Dvyardha	2 x 16	Mahākāmeshanayanakumudāhlādakou Mudee, Bhaktahārdatamobhedabhānumadbhānusantati:
Chatur	4 x 4	Shivadootee, Shivārādhya, Shivamoortti: Shivamkaree
Bha	4	Shivapriyā
Va	4	Shivaparā
Gā:	3	Shishṭeshṭā
Smo	5	Shishṭapoojitā
Bhu	4	Aprameyā
Vi	4	Svaprakāshā
Ja	8	Manovāchāmagocharā
La	3	Chichchakti:
Sho	5	Chetanāroopā
Bhā	4	Jadashakti:
Bha	4	Jadātmikā
Go	3	Gāyatree
La:	3	Vyāhruti:
Khe	2	Sandhyā (422)

III. Divi Kooṭairudite Dve Dvir Dvir Geernā Vibhātinadee I
Chatvāro Rooḍhaphalam Shambhurbhojo Balee Rājā II

The 36 names from 423 to 458 are listed below:

Di	8	Dvijavrundanishevitā (423)
Vi	4	Tatvāsanā
Koo	1	Tat
Tai	1	Tvam
Ru	2	Aye
Di	8	Panjchakoshāntarasthitā
Te	6	Nisseemamahimā
Dve	2 x 5	Nityayouvanā, Madashālinee
Dvir	2 x 8	Madaghoornitaraktākshee, Madapāṭalagandabhoo:
Dvir	2 x 8	Chandana Drava Digdhānggee, Chāmpeyakusumapriyā
Gee	3	Kushalā
Rjā	5	Komalākārā
Vi	4	Kurukullā
Bhā	4	Kuleshvaree
Ti	6	Kulakuṇḍālayā
Na	10	Koulamārgatatparasevitā

Dee	8	Kumāragananāthāmbā
Chatvāro	4 x 2	Tushṭi:, Pushṭi:, Mati:, Dhruti:
Roo	2	Shānti:
Dha	4	Svastimatee
Pha	2	Kānti:
Lam	3	Nandinee
Sham	5	Vighnanāshinee
Bhur	4	Tejovatee
Bho	4	Trinayanā
Jo	8	Lolāksheekāmaroopinee
Ba	3	Mālinee
Lee	3	Hamsinee
Rā	2	Mātā
Jā	8	Malayāchalavāsinee (458)

- XIX. *Galaphapha Shobhāvega: Shambhorvede Chaturhoma: I*
Bhoordvistādrājako Modāngaṇa Vāsato Natihrut II

The 35 names from 459 to 493 are listed below:

Ga	3	Sumukhee (459)
La	3	Nalinee
Pha	2	Subhroo:
Pha	3	Shobhanā (special rule)
Sho	5	Suranāyikā
Bhā	4	Kālakanṭhee
Ve	4	Kāntimatee
Ga:	3	Kshobhinee
Sham	5	Sookshmaroopinee
Bhor	4	Vajreshvaree
Ve	4	Vāmadevee
De	8	Vayo'vasthāvivarjitā
Chatur	4 x 4	Siddheshvaree, Siddhavidyā, Siddhamātā, Yashasvinee
Ho	8	Vishuddhichakra Nilayā
Ma:	5	Araktavarṇā
Bhoor	4	Trilochanā
Dvi	2 x 8	Khaṭvāṅgādipraharanā, Vadanaikasamanvitā
Stād	6	Pāyasānnapriyā

Rā	2	Tvaksthā
Jā	8	Pashulokabhayangkaree
Eko	11	Amrutādimahāshaktisamvrutā
Mo	5	Ḍākineeshvaree
Dā	8	Anāhatābjanilayā
Nga	3	Shyāmābhā
Ṇa	5	Vadanadvayā
Vā	4	Damshṭrojvalā
Sa	7	Akshamālādīdharā
To	6	Rudhirasamsthitā
Na	10	Kālarātryādīshaktyoughavrutā
Ti	6	Snigdoudana Priyā
Hrut	8	Mahāveerendraravādā (493)

XX. Panchapadee: Bhāvichatushpadee Dvicharaṇeeva Shambhorvāk I
Chaturanghree Vashe Panchānghri Bhavedvaikam Chatuspadam Cha Mama II

The 39 names from 494 to 532 are listed below:

Panchapadee:	5 x 8	Rākīnyambāsvaroopīṇee (494), Maṇipoorābjanilayā, Vadanatrāyasamyutā, Vajrādīkāyudhopetā, Ḍāmaryādibhirāvrutā
Bhā	4	Raktavarṇā
Vi	4	Māmsanishṭhā
Chatushpadee	4 x 8	Guḍānnapreetamānasā, Samastabhaktasukhadā, Lākīnyambāsvaroopīṇee, Svādhishṭhānāmbujagatā
Dvicharaṇee	2 x 8	Chaturvaktramanoharā, Shoolādhyāyudha Sampannā
Va	4	Peetavarṇā
Sham	5	Atigarvitā
Bhor	4	Medonishthā
Vāk	4	Madhupreetā
Chaturanghree	4 x 8	Bandhinyādisamanvitā, Dadhyannāsaktahrudayā, Kākīneeroopadhārīnee, Moolādhārāmbujārooḍhā
Va	4	Panchavaktrā
She	5	Asthisamsthitā
Panchānghri	5 x 8	Angkushādīpraharanā, Varadādinishevītā, Mudgoudanāsaktachittā, Sākīnyambāsvaroopīṇee, Ānjāchakrabjanilayā
Bha	4	Shuklavarṇā
Ve	4	Shadānanā

<i>Dva</i>	4	<i>Majjāsamsthā</i>
<i>Ikam</i>	12	<i>Hamsavateemukhyashaktisamanvitā</i>
<i>Chatuspadam</i>	4 x 8	<i>Haridrānnaikarasikā, Hākineeroopadhārinee, Sahasradalapadmasthā, Sarvavarṇopashobhitā</i>
<i>Cha</i>	6	<i>Sarvāyudhadharā</i>
<i>Ma</i>	5	<i>Shuklasamsthitā</i>
<i>Ma</i>	5	<i>Sarvatomukhee (532)</i>

XXI. *Hedārā: Phalarekhārambha Vivāde Tamomshosti I*
Khedo Dehe Bheeshmo Deve Vātryanghrilinkgapha Le II

The 32 names from 533 to 564 are listed below:

<i>He</i>	8	<i>Sarvoudanapreetachittā (533)</i>
<i>Dā</i>	8	<i>Yākinyambāsvaroopiṇee</i>
<i>Rā:</i>	2	<i>Svāhā</i>
<i>Pha</i>	2	<i>Svadhā</i>
<i>La</i>	3	<i>Amati:</i>
<i>Re</i>	2	<i>Medhā</i>
<i>Khā</i>	2	<i>Sruti:</i>
<i>Ra</i>	2	<i>Smruti:</i>
<i>Mbha</i>	4	<i>Anuttamā</i>
<i>Vi</i>	4	<i>Punyakeerti:</i>
<i>Vā</i>	4	<i>Puṇyalabhyā</i>
<i>De</i>	8	<i>Puṇyashravanakeerttanā</i>
<i>Ta</i>	6	<i>Pulomajārchitā</i>
<i>Mom</i>	5	<i>Bandhamochanee</i>
<i>Sho</i>	5	<i>Bandhurālakā</i>
<i>Sti</i>	6	<i>Vimarsharoopiṇee</i>
<i>Khe</i>	2	<i>Vidhyā</i>
<i>Do</i>	8	<i>Viyadādi jagatprasoo:</i>
<i>De</i>	8	<i>Sarvavyādhiprashamanee</i>
<i>He</i>	8	<i>Sarvamrutyunivārinee</i>
<i>Bhee</i>	4	<i>Agraganyā</i>
<i>Shmo</i>	5	<i>Achintyaroopā</i>
<i>De</i>	8	<i>Kalikalmashanāshinee</i>
<i>Ve</i>	4	<i>Kātyāyanee</i>
<i>Vā</i>	4	<i>Kālahantree</i>

Tryanghri	3 x 8	Kamalāksha Nishevitā, Tāmboolapooritamukhee Dādimeekusumaprabhā
Li	3	Mrugākshee
Nkga	3	Mohinee
Pha	2	Mukhyā
Le	3	Mruḍānee (564)

(XII. Shambhorbhālema Jjajjeevābheedāchchare Triyanghri: I
Bhavadrudha Bhaṇḍo Maṇḍo Gouṇārdham Bhooshilāshāḍhe II

The 31 names from 565 to 595 are listed below:

Sham	5	Mitraroopiṇee (565)
Bhor	4	Nityatruptā
Bhā	4	Bhaktanidhi:
Le	3	Niyantree
Ma	5	Nikhilesvaree
Jja	8	Maitryādivāsanālabhyā
Jjee	8	Mahāpralayasākshinee
Vā	4	Parāshakti:
Bhee	4	Parānishthā
Dā	8	Pranjānaghanaroopiṇee
Chcha	6	Mādhveepānālasā
Re	2	Mattā
Triyanghri:	3 x 8	Mātrukāvarṇaroopiṇee, Mahākailāsanilayā Mrunālamrududorlatā
Bha	4	Mahaneeyā
Va	4	Dayāmoorti:
Dru	8	Mahāsāmrājyashālinee
Dha	4	Ātmavidyā
Bhan	4	Mahāvidyā
Do	3	Shreevidyā
Ma	5	Kāmasevitā
Ndo	8	Shreeshoḍashāksharevidyā
Gou	3	Trikooṭā
Ŋa	5	Kāmakōṭikā
Ardham	16	Kaṭākshakingkaree Bhootakamalāl · ṭisevitā
Bhoo	4	Shira:sthitā
Sīi	5	Chandranibhā

Lā	3	Bhālasthā
Shā	6	Indradhanu:Prabhā
Ḍhe	4	Hrudayasthā (595)

- xIII. Bhedabhuvi Triyānghri Bhuvo Guṇagaṇajārdham Vibhejerdham |
Bhargo Rogaṇaiko Moolaguror Daṇdamuṇdashilā ||

The 35 names from 596 to 630 are listed below:

Bhe	4	Raviprakhyā (596)
Da	8	Trikonāntaradeepikā
Bhu	4	Dākshāyanee
Vi	4	Daityahantree
Triyānghri	3 x 8	Dakshayanjavināshinee, Darāndolitadeerghākshee, Darahāsojjaḥvalanmukhee
Bhu	4	Gurumoorti:
Vo	4	Guṇanidhi:
Gu	3	Gomātā
Ṇa	5	Guhajanmabhoo:
Ga	3	Deveshee
Ṇa	5	Daṇḍaneetisthā
Ja	8	Daharākāsharoopiṇee
Ardham	16	Pratīpanmukhyarākāntatithimaṇḍalapoojitā
Vi	4	Kalātmikā
Bhe	4	Kalānāthā
Ja	8	Kāvyālāpavinodinee
Ardham	16	Sachāmararamāvāṇeesavyadakshinasevitā
Bha	4	Ādishakti:
Rgo	3	Ameyā
Ro	2	Atmā
Ge	3	Paramā
Ṇa	5	Pāvanākruti:
Iko	11	Anekakoṭibrahmaṇḍajanānee
Moo	5	Divyavīgrahā
La	3	Kleemkāree
Gu	3	Kevalā
Ror	2	Guhyā
Da	8	Kaivalyapadadāyinee

Nda	3	Tripurā
Mu	5	Trijagadvandya
Nda	3	Trimooorti:
Shi	5	Tridasheshvaree
Lā	3	Tryaksharee (630)

XIV. Maṇḍiracharatām Vibhava: Shaivo Mārgo Mahān Hito'nugūṇa: I
Gouṇeeleelārdree Bhāvārdhaviḥhedā Bhavedeva II

The 35 names from 631 to 665 are listed below:

Ma	5	Divyagandhādhyā (631)
Ndi	8	Sindooratilakānjchitā
Ra	2	Umā
Cha	6	Shailendratānaya
Ra	2	Gouree
Tām	6	Gandharvasevitā
Vi	4	Vishvagarbhā
Bha	4	Svarṇagarbhā
Va:	4	Avaradā
Shai	5	Vāgadheeshvaree
Vo	4	Dhyānagamyā
Mā	5	Aparicchedyā
Rgo	3	Njānadā
Ma	5	Njānavigrahā
Hān	8	Sarvavedāntasamvedyā
Hi	8	Satyānandasvaroopiṇee
To	6	Lopāmudrārarchitā
Anu	10	LeelākluptaBrahmaṇḍamaṇḍalā(special rule)
Gu	3	Adrushyā
Nya	5	Drushyarahitā
Gou	3	Vinjāttee
Nee	5	Vedyavarjitā
Lee	3	Yoginee
Lār	3	Yogadā
Dree	2	Yogyā
Bhā	4	Yogānandā
Vā	4	Yugamdhara

Ardha	16	Ichchāshaktinjānashaktikriyāshaktisvaroopīnee
Vi	4	Sarvādhārā
Bhe	4	Supratishṭhā
Dā	8	Sadasadroopadhārīnee
Bha	4	Ashṭamoorti:
Ve	4	Ajājetree
De	8	Lokayātrāvidhāyīnee
Va	4	Ekākinēe (665)

XV. Bhoogeerṇābalakhedālambārambhāvibhorvaded Bhāvam |
Hastee Dvirvaikam Vā Bhajate Vātoolamanda Mrugān ||

The 34 names from 666 to 699 are listed below:

Bhoo	4	Bhoomaroopā (666)
Geer	3	Nirdvaitā
Ṇā	5	Dvaitavarjitā
Ba	3	Annadā
La	3	Vasudā
Khe	2	Vruddhā
Dā	8	Brahmatmaikyasvaroopīnee
Lam	3	Bruhatee
Bā	3	Brāhmanee
Ram	2	Brāhmee
Bhā	4	Brahmanandā
Vi	4	Balipriyā
Bhor	4	Bhāshāroopā
Va	4	Bruhatsenā
De	8	Bhāvābhāvavivarjitā
Dbhā	4	Sukhārādhyā
Vam	4	Shubhakaree
Ha	8	Shobhanā Sulabhā Gati:
Stee	6	Rājarājeshvaree
Dvir	2 x 5	Rājyadāyīnee , Rājyavallabhā (special rule 10 letters as 2 names)
Va	4	Rājatkrupā
(E)Kam	12	Rājapeethaniveshitani jāshritā
Vā	4	Rājyalakshmee:

Bha	4	Koshanāthā
Ja	8	Chaturangabaleshvaree
Te	6	Sāmrājyadāyinee
Vā	4	Satyasandhā
Too	6	Sāgaramekhalā
La	3	Deekshitā
Ma	5	Daityashamanee
Nda	8	Sarvalokavashankaree
Mru	5	Sarvārtthadāttee
Gān	3	Sāvitree (699)

XVI. Dehaguṇād Bhavaleshād Dvisteroopam Divābhōori I
Vārigaṇe Bhāvi Guṇāstripada Latābhāva Javavādā: II

The 36 names from 700 to 735 are listed below:

De	8	Sachchidānandarōopinee (700)
Ha	8	Deshakālaparichchinnā
Gu	3	Sarvagā
Ṇād	5	Sarvamohinee
Bha	4	Sarasvatee
Va	4	Shāstramayee
Le	3	Guhāmbā
Shād	5	Guhyarōopinee
Dvi	2 x 8	Sarvopādhivinirmuktā, Sadāshivapativratā
Ste	6	Sampradāyeshvaree
Roo	2	Sādhu
Pam	1	Ē
Di	8	Gurumaṇḍalarōopinee
Vā	4	Kulotteernā
Bhoo	4	Bhagārādhyā
Ri	2	Māyā
Vā	4	Madhumatee
Ri	2	Mahee
Ga	3	Gaṇāmbā
Ṇe	5	Guhyakārādhyā

Bhā	4	Komalāṅgee
Vi	4	Gurupriyā
Gu	3	Svatantra
Ūās	5	Sarvatantrēshee
Tripada	3 x 8	Dakṣiṇāmōortiroopiṇee, Sanakādi Samārādhyā, Shivanjñānapradāyinee
La	3	Chitkalā
Tā	6	Anandakalikā
Bhā	5	Premaroopā
Va	5	Priyamkaree
Ja	8	Nāmapārāyaṇapreetā
Va	4	Nandividyā
Vā	4	Naṭeshvaree
Dā:	8	Mithyājagadadhishṭhānā (735)

VII. Gou:shaive Virate Chaturanghritanurdvichchaturbalam Netu: I
Dvirme Gangā Mātā Rajachchaturbhāvajalamadād Bhāvai: II

The 43 names from 736 to 778 are listed below:

Gou:	3	Muktidā (736)
Shai	5	Muktiroopiṇee
Ve	4	Lāsyapriyā
Vi	4	Layakaree
Ra	2	Lajjā
Te	6	Rambhādi Vanditā
Chaturanghri	4 x 8	Bhavadāvasudhāvrushṭi:, Pāpāraṇyadavānalā, Dourbhāgyatoolavātōolā, Jarādhvāntaraviprabhā
Ta	6	Bhāgyābdhichandrikā
Nur	10	Bhaktachittakeki Ghanā Ghanā
Dvi	2 x 8	Rogaparvatadambholi:, Mrutyudāruguthārikā
Chchatur	4 x 4	Maheshvaree, Mahākālee, Mahāgrāsā, Mahāshanā
Ba	3	Aparnā
Lam	3	Chaṇḍikā
Ne	10	Chaṇḍamuṇḍāsuranishoodinee

Tu:	6	Ksharāksharātmikā
Dvir	2 x 5	Sarvalokeshee, Vishvadhārinee
Me	5	Trivargadhātreen
Ga	3	Subhagā
Ngā	3	Tryambakā
Mā	5	Triguṇātmikā
Tā	6	Svargāpavargadā
Ra	2	Shuddhā
Ja	8	Japāpushpa Nibhākruti:
Chchatur	4 x 4	Ojovatee, Dyutidharā, Yanjyaroopā, Priyavratā
Bhā	4	Durārādhyā
Va	4	Durādharshā
Ja	8	Pātaleekusumapriyā
La	3	Mahatee
Ma	5	Merunilayā
Dā	8	Mandārakusumapriyā
Dbhā	4	Veerārādhyā
Vai:	4	Virāḍroopā (778)

VIII. Guṇabhāve Geerṇe Dvichchaturhru Dām Vibhugūṇe Bhāvāṅga Makhe I
Varaguṇa Chaturvibhājām Khala Mada Bhāvāntaranga Khilavaibhavā: II

The 48 names from 779 to 826 are listed below:

Gu	3	Virajā (779)
Ŋa	5	Vishvatomukhee
Bhā	4	Pratyagroopā
Ve	4	Parākāshā
Geer	3	Prāṇadā
Ŋe	5	Prāṇaroopiṇee
Dvi	2 x 8	Mārtāṇḍa Bhairavārādhyā, Mantrineenyastarāḥyadhoo:
Chchatur	4 x 4	Tripureshee, Jayatsenā, Nistraiguṇyā, Parāparā
Hru	8	Satyanjānānandaroopā
Dām	8	Sāmarasyaparāyanā
Vi	4	Kapardinee
Bhu	4	Kalāmālā

Gu	3	Kāmadhuk
Ne	5	Kāmaroopiṇee
Bhā	4	Kalānidhi:
Vā	4	Kāvyakalā
Nga	3	Rasanjā
Ma	5	Rasashevadhi:
Khe	2	Pushṭā
Va	4	Purātanā
Ra	2	Poojyā
Gu	3	Pushkarā
Na	5	Pushkarekshanā
Chatur	4 x 4	Paramjyoti:, Parandhāma, Paramānu:, Parātparā
Vi	4	Pāshahastā
Bhā	4	Pāshahantree
Jām	8	Paramantravibhedinee
Kha	2	Moortā
La	3	Amoortā
Ma	5	Anityatruptā
Da	8	Munimānasa Hamsikā
Bhā	4	Satyavratā
Vā	4	Satyaroopā
Nta	6	Sarvāntaryāminee
Ra	2	Satee
Nga	3	Brahmaṇee
Khi	2	Brahma
La	3	Jananee
Vai	4	Bahuroopā
Bha	4	Budhārchitā
Vā:	4	Prasavitree (826)

XIX. Gurugeerṇe Vibhajachaturguṇadango Mruduchaturmatāmshārdham I
Dvirguṇaguṇitām Likhitām Chatu: Khacharatā Dahedruchim Roshāt II

The 49 names from 827 to 875 are listed below:

Gu	3	Prachandā (827)
Ru	2	Ānjā
Geer	3	Pratishṭhā
Ne	5	Prakatākruti:

Vi	4	Prāneshvaree
Bha	4	Prāṇadāttee
Ja	8	Panjchāshatpeetharoopinee
Chatur	4 x 4	Vishrungkhalā, Viviktasthā, Veeramātā, Viyatprasoo:
Gu	3	Mukundā
Na	5	Muktilinilayā
Da	8	Moolavigraharoopinee
Ngo	3	Bhāvanjā
Mru	5	Bhavarogaghnee
Du	8	Bhavachakrapravartinee
Chatur	4 x 4	Chandā:sārā, Shāstrasārā, Mantrasārā, Talodaree
Ma	5	Udārakeerti:
Tām	6	Uddhāma Vaibhavā
Sha	5	Varṇaroopinee
Ardham	16	Janma Mrutyajarā Taptajana Vishrāntidāyinee
Dvir	2 x 8	Sarvopanishadudghushṭā, Shāntyateetakalātmikā
Gu	3	Gambheerā
Na	5	Gaganāntasthā
Gu	3	Garvitā
Ni	5	Gānalolupā
Tām	6	Kalpanārahitā
Li	3	Kāshṭhā
Likhi: According to this one name with 3 letters and another with 2 letters. But Kāshṭhā, with 2 letters comes first and Akāntā, the name with 3 letters follows. The reason for the same is not known.		
Khi	2	Akāntā
Tām	6	Kāntārdhavigrahā
Chatu:	4 x 8	Kāryakāraṇanirmuktā, Kāmakelitarangitā, Kanatkanakatātāngkā, Leelā Vighrahadhārinee
Kha	2	Ajā
Cha	6	Kshayavinirmuktā
Ra	2	Mugdhā
Tā	6	Kshipraprasādinee
Da	8	Antarmukhasamārādhyā
He	8	Bahirmukhasudurlabhā
Dru	2	Trayee
Chim	6	Trivarganilayā
Ro	2	Tristhā
Shāt	6	Tripuramālinee (875)

XXX. ChaturardhabhavoDevo Vadanvibhe Dam Vibhāga Mārgeṇa I
Gouṇatarangamati: Khalu Shambhorvādam Charatryanghri: II
The 38 names from 876 to 913 are listed below:

Chatur	4 x 4	Nirāmayā (876), Nirālambā, Svātmārāmā, Sudhāsruti:
Ardha	16	Samsāra Pangka Nirmagna Samuddharāṇa Paṇḍitā
Bha	4	Yanjayapriyā
Vo	4	Yanja Kartree
De	8	Yajamānasvaroopinee
Vo	4	Dharmādhārā
Va	4	Dhanādhyakshā
Dan	8	Dhanadhānya Vivardhinee
Vi	4	Viprapriyā
Bhe	4	Vipraroopā
Dam	8	Vishvabhramanakārinee
Vi	4	Vishvagrāsā
Bhā	4	Vidrumābhā
Ga	3	Vaiṣṇavee
Mār	5	Viṣṇuroopinee
Ge	3	Ayoni:
Ṇa	5	Yoninilayā
Gou	3	Kooṭasthā
Ṇa	5	Kularoopinee
Ta	6	Veeragoshṭheepriyā
Ra	2	Veerā
Nga	3	Naishkarmyā
Ma	5	Nātharoopinee
Ti:	6	Vinjānakalanā
Kha	2	Kalyā
Lu	3	Vidagdhā
Sham	5	Baindavāsanā
Bhor	4	Tatvādhikā
Vā	4	Tatvamayee
Dam	8	Tatvamarthasvaroopinee
Cha	6	Sāmagānapriyā
Ra	2	Somyā(Soumyā)
Tryanghri:	3 x 8	Sadāshivakuṭumbinee, Savyāpasavyamārgasthā, Sarvāpadvininārinee (913)

XXXI. Khecharatā Dvirbhavadā Dehe Chaikā BhavedDevee I
 Bhaghaṇe Chaturguṇā Bhoorbhavabhālashatena Gomedā II
 The 37 names from 914 to 950 are listed below:

Khe	2	Svasthā (914)
Cha	6	Svabhāvamadhurā
Ra	2	Dheerā
Tā	6	Dheerasamarchitā
Dvir	2 x 8	Chaitanyārghyasamāradhyā, Chaitanyakusumapriyā
Bha	4	Sadoditā
Va	4	Sadātushṭā
Dā	8	Tarunāḍityapātālā
De	8	DakshināDakshinārādhyā
He	8	Darasmeramukhāmbujā
Cha	6	Koulinee Kevalā
Ikā	11	Anarghyakaivalyapadadāyinee
Bha	4	Stotrapriyā
Ve	4	Stutimatee
Dde	8	Srutisamstutavaibhavā
Vee	4	Manasvinee
Bha	4	Mānavatee
Gha	3	Maheshee
Ne	5	Manggalākruti:
Chatur	4 x 4	Vishvamātā, Jagaddhātsee, Vishālāksee, Virāginee
Gu	3	Pragalbhā
Nyā	5	Paramodārā
Bhoor	4	Parāmodā
Bha	4	Manomayee
Va	4	Vyomakeshee
Bhā	4	Vimānasthā
La	3	Vajrinee
Sha	5	Vāmakeshvaree
Te	6	Panjchayanjapriyā
Na	10	Panjchapretamanjchādhisāyinee
Go	3	Panjchamee
Me	5	Panjchabhooteshee
Dā	8	Panjchasangyopachārinee (950)

(XII. *Guṇa Gaṇaravim Khagesham Chaturharantam Chaturdruḍhā Modam |*
Guṇi Hrudī Vibhajabhavād Guruvargam Cha Navacharaṇam Gadamtamiti ||

The 50 names from 951 to 1000 are listed below:

Gu	3	Shāshvatee (951)
Ṇa	5	Shāshvataishvaryā
Ga	3	Sharmadā
Ṇa	5	Shambhumohinee
Ra	2	Dharā
Vim	4	Dharasutā
Kha	2	Dhanyā
Ge	3	Dharminee
Sham	5	Dharmavardhinee
Chatur	4 x 4	Lokāteetā, Guṇāteetā, Sarvāteetā, Shamātmikā
Ha	8	Bandhookakusumapraakhyā
Ra	2	Bālā
Ntam	6	Leelāvinodinee
Chatur	4 x 4	Sumangalee, Sukhakaree, Suveshāḍhyā, Suvāsinee
Dru	8	Suvāsinyarchanapreetā
Ḍhā	4	Āshobhanā
Mo	5	Shuddhamānāsā
In the name Āshobhanā, since the letter Ā is a hidden one, for the sake of tune, it is treated as a three letter name, Shuddhamānāsā, has 5 letters and hence Dru is considered as 8 letter name.		
Dam	8	Bindutarpaṇasantuṣṭā
Gu	3	Poorvajā
Ṇi	5	Tripurāmbikā
Hru	8	Dashamudrāsamārāḍhyā
Di	8	Tripurāshreevashankaree
Vi	4	Njānamudrā
Bha	4	Njānagamyā
Ja	8	Njānanjeyasvaroopinee
Bha	4	Yonimudrā
Vā	4	Trikanḍeshee
Dgu	3	Triguṇā
Ru	2	Ambā
Var	4	Trikoṇajā

Gam	3	Anaghā
Cha	6	Adbhutachāritrā
Navacharanam	9 x 8	Vānjchitārthapradāyinee, Abhyāsātishayanjātā, Shaḍadhvāteetaropīṇee, Avyājakarūṇāmoortī, Anjānadhvāntadeepikā, Ābālagopaviditā, Sarvānullangghyashāsanā, Shreechakrarājanīlayā, Shreematripurasundaree
Ga	3	Shreeshivā
Dam	8	Shivashaktyaikyaropīṇee
Tam	6	ŚrīeLalitāmbikā (1000)

- The letter *Ta* indicates 6 letters. The name *Lalitāmbikā* has only 5 letters and hence *Śrīe* or *Om* is prefixed to it.
- Iti* – being the last letter of this verse conveys that – thus the 1000 names are completed.
- As mentioned earlier, each verse can also be interpreted as a *stotra* praising the God. The first verse was interpreted in two ways - bowing to *Śreedeevee*, and explaining the number of letters. In the same manner this verse, in addition to the above numbers for the names, is also being meant as a prayer. (*Śrīe Bhāskararāya* has not given meaning for other verses as a *stotra* and has mentioned three reasons for the same – 1. The book will become a very big volume, 2. any learned person can do it, and 3. not much of use).
- Guṇagaṇaravim* – equivalent to Sun with a group of characters,
Khagesham - Head of *Devas*
Chaturharantam – remover of four types of sorrows or four types of births
Chaturdrudhā Modam – bestows four types of happiness
Guṇi Hrudi - in the heart with good quality
Iti – in the form of these 1000 names
Gadamitam – clearly communicated
Bhavād – to start with *Paramashiva*
Garuvargam - the lineage of teachers till our teacher
Vibhaja – bow, or meditate upon, or chant.
- This *Paribhāshā* verse describing the last 50 names, is in such a way that beginning with *Śreenāthātigurutrāyeem* and ending with *Vandegurormaṇḍalam* explain the entire hymn itself.

- vi. This prayer to the teachers is also mentioned;
Sadāshivasamārambām Bagavad Pādamadyamām I
Admadāchārya Paryantām Vande Guruparamparām II
- vii. It is said that in all these names the meanings of *mahā* statements are hidden. To construe a meaning of a *mahā* statement, it should have a noun and verb. But, these names are only nouns. Hence it needs a verb. Then only the knowledge can be obtained. *Khātyāyana tantra* says; *Astibavanteepara: Prathama Purushe Aprayujyamnopayasti*. Following this rule it has to be interpreted that there is the auspicious *Śreemātā* (*Śreemātā Asti*). The other names are also to be considered in the same fashion.
- XIII. *Śreemaṇṣadreamvividhaguḍadarām Deshaichcha Pushṭa Nādāpyām I*
Nāmasu Shatakārambhā Na Stobho Nāpi Shabdapunarukti: II
- i. This verse indicates the first letter of every 100th name details given in the table below. Further there is absolutely no filler like or meaningless words like *Cha, Vai, Tu, Hi, Eva*, etc. There is also no duplication of names.

1	Śree	Śreemātā
101	Maṇi	Maṇipoorāntaruditā
201	Sad	Sadgatipradā
301	Hreem	Hreemkāree
401	Vividha	Vividhākārā
501	Guḍa	Guḍānnapreetamānasā
601	Darām	Darāndolitadeerghāksee
701	Desh	Deshakālaparichchinnā
801	Pushṭa	Pushṭā
901	Nātha	Nātharoopiṇee

- ii. Out of these 10 words *Śree* is the first letter of 12 names. However it is apt for the first name *Śreemātā* in this context. Similarly there are 2 names beginning with *Maṇi*, two with *Hree* (301 and 302), but it is only 301 with *Hreem*. Starting with *Da* there are 3 names (601, 602 and 924), there is only one with *Darām*.
- iii. The beginning letters of 100th names are mentioned in *Lalitopākyaṇa* also. However, the 701st, 801st and 901st names differ. This difference could be due to some other way of splitting the verses. *Śree Bhāskararāya*'s commentaries are based on these *Paribhāshā* verses

only. He has indicated the other ways of splitting the names as *Suvachan* (good statement).

- iv. There are more than one name with the same meanings. They cannot be treated as duplication. There is no duplication of names per se.

XXXIV. *Mativaradākāntā Dāvakāratohena Raktavarṇātou I*

Ākārasya Kvachana Tudapayor Togenā Bhetayen Nāma II

- i. The duplication is avoided by prefixing *A* to *Mati Varadā* and *Kāntā*, prefixing *Ā* to *Raktavarṇā* and in other places by prefixing suffixing other words/ letters.
- ii. *Mati Varadā* and *Kāntā* are seen in two places and hence, in the second time, they are read as *Amati Avaradā* and *Akāntā*.
- iii. Similarly *Raktavarṇā* is read as *Āraktavarṇā* in the second time.
- iv. *Moorttā*, *Moorttā* and *Anityatruptā* will be read as *Amoorttā* and *Anityatrupta*.
- v. The name *Shobhanā* is read *Āshobhanā* in the second place.
- vi. The names *Shobhanā Sulabhā Gati*., *Koulinee Kevalā* and *Ajājetree* are to be treated as combined words.

XXXV. *Sādhvee Tatvamayeeti Dvedhā Tredhā Budobidyāt I*

Hamsavatee Chānarghyetyardhāntādeka Nāmaiva II

- i. The name *Sādhvee* has to be split into two as *Sādhū* and *Ē*. Similarly *Tatvamaye* as three *Tat*, *Tvam* and *Ayee*. Both *Hamsavateemukhyashaktisamanvitā* and *Anargakaivalyapadadāyinee* are long and single names. There is no need to mention about them for duplication, but for stressing the correct way of splitting they have been mentioned.
- ii. In the case of duplicate names, whether the first one or the second one have to be prefixed or suffixed is based on *Salākshara Sūtras*.

XXXVI. *Shaktirnishṭhā Dhāma Jyoti: Parapoorvakam Dvipadam I*

Shobhana Sulabhā Sutistripadaika Padāni Sheshāṅgi II

- i. The four names *Shakti*., *Nishtā*, *Dhāma* and *Jyoti:* are of two words each by prefixing *parā* to them. *Parā Shakti*., *Parā Nishthā*, *Param Dhāma* and *Param Jyoti:*. The name *Shobhanā Sulabhā Gati*: is a name with 3 words. All the other names are made of single word.

XXXVII. *Nidhirātmā Dambhoji: Shavdhiriti Nāma Bumlingam I*

Tatbrahma Dhāma Sādhujyoti: Kleebhe 'Vyayam Svadhāsvāhā II

- i. The four *Guṇanidhi:Ātmā, Rogaparvatadambhoji:* and *Mahālāvanyashevadhi:* are all masculine names. The five *Tat, Brahma, Parandhāma, Sadhu* and *Pamjyoti* are neutral gender. *Svadhā* and *Svāhā* are genderless. All the other remaining names are feminine gender.
- ii. These differences in genders are necessary in using these names while worshipping. For instance the masculine name *Guṇanidhi:* is to be used as *Guṇanidhaye Namahā* and *Ātmā* as *Ātmane Namahā*, etc. They are to be used with masculine case endings. In the same manner no case endings would be used for the genderless *Svadhā* and *Svāhā* names. They are used as they are - *SvadhāNamahā* and *Svāhā Namaha*. If some other meaning is interpreted for these two names they can be considered as feminine and used as *SvadhāyaiNamahā* and *Svāhāyai Namaha*. Though this is perfectly correct as per grammar, they are against these *Paribhāsha* verses.

XXXVIII. *Āvimshatita: Sārdhān Nānāphalasāadhanatvokti: I*

Tasya Krmasho Vivruti: Shatchatvārimshatā Shlokai: II

- i. Henceforth the last part of the hymn is being described. The results or fruits, in general that can be obtained by chanting this hymn are being explained in the first 20.5 verses. Further 46 verses explain the method of chanting this hymn focusing on a particular desire.
- ii. *Karma Meemāmsāsāstra* says that a result called *Apoorvam* (rare), not known so far, can be obtained by doing the actions (*karmas*). Whoever does any action expecting any particular desire would get it – that is this *apoorva*. In this manner singing of *Lalitā Sahasranāma* acts like this *apoorva*.
- iii. A special result which the actions do not have can be said as the devotion to *Śreedeevee*.

XXXIX. *Nāmasraṇāvashyakatokti: Sārdhatrayodashshlokai: I*

Upsamhāra: Sārdhai: Panchabhirekena Sootokti: II

- i. The necessity of singing this hymn has been explained in 13.5 verses and the following 5.5 verses explain the last part called

Upasamhāram. Thus on the whole 85.5 verses were told by Lord *Hayagreeva*. The last one verse was told by sage *Soota*.

- ii. The last 5.5 verses beginning with *Iti Tey Kathitam Stotram Rahasyam Kumbha Sambhava* form the closing remarks.

XL. *Iti Paribhāshāmaṇḍalamuditam Narasihma Yajvanā Vidushā |
Satsampratāyagamakam Shivabhaktānandanāya Shivam ||*

- i. Thus this *Paribhāshāmaṇḍalam* was written by the great scholar *Narasimha Yajvā* to provide auspicious to the devotees of *Kāmeshwara* and *Kāmeshwaree* and also to join them in a good tradition.
- ii. The word *maṇḍalam* indicates these *Paribhāshā* verses.
- iii. *Vidushā* indicates the greatness of *Śree Narasimhmānanda Nātha*.
- iv. *Shivam* indicates auspiciousness. These verses end with an auspicious word.

Śree Bhāskararāya explained these 40 verses, which described the *Salākshara Sūtras*. He ends his commentaries with the below 5 verses.

1. *Śreevishwāmitravamshya: Shivajanaparo Bhāratee Somapheetee
Kāshyām Gambheerarāho Pudhamanjirabhavad Bhāskaras Tasya Soonu: |
Motachchāyāmitāyām Sharadi Sharadrutāvāshvine Kālayukte
Shukle Soumye Navamyāmatanuta Lalitānāma Sāhasrabhāshyam ||*

- i. There lived a great scholar by name *Gambheerarāja* in Banaras, who originated in the *Vishwāmitra* race (*gotra*), who involved himself always in the worship of *Shiva*, who was adorned with *Bhāratee* as title and also who performed *Soma* sacrifice. His son called *Bhāskara* wrote the commentary for *Lalitā Sahasranāma* on the ninth day of bright lunar fortnight, during Oct-Nov period of 1728 C.E. If the word *Motachchāyām* is converted into numbers using the *Kaṭapayādi* method we get 1785 (*Vikrama* era based year). We saw that this is the method which was used to describe the numbers in these verses.
- ii. This book was written around 280 years back.

2. *Srutismrutinyāyapurāṇasūtra KoshāgamaŚreeguru Sampratāyāt |
Nishchitya Nimadya Krtāpi Jēekā Shotyaiva Sadbhira Mayi Hārdvadbhi: ||*

- i. Following the tradition recommended by *Sruti Smruti Nyāya Purāṇa Sūtra Kosha Āgama* and *Śreeguru* and as a gist of all these, this

commentary has been written. Still this is fit for testing and correction by the great scholars who have compassion on me.

- ii. This verse shows the humility of Śree Bhāskararāya- so simple to that extent that he seeks compassion of the great people for correction of mistakes.

3. *Pramoto Me 'Vashyam Bhavati Matimāndyādalasata:
Padārthanyāyānāmapi Duravagāhatva Niyamāt I
Param Tvanta: Santa: Sadaya Hradayā Nāmamahimā
Pyabhoorvastasmānme Na Khalu Khalapapobhayabhayam II*

- i. There could definitely be some mistakes (in the book) on account of my lack of knowledge, carelessness and since it was difficult to understand the meaning of the words. The elders who notice this have compassion on me (hence they would forgive my mistakes). The greatness of the names is so wonderful and powerful. Hence, I do not have the fear that on account of the mistakes I would get the sin or flaw.
- ii. The professed modesty and the confidence on the greatness of the names are seen in this verse.

4. *Amba Tvatpadayo: Samarpitamidam Bhāshyam Tvayā Kāritam
Tvannāmārthavikāsakam Tava Mude Bhooyādatha Tvām Bhajan I
Yonainatparshee Layenna Cha Patedya: Pustakasyāpi Vā
Sangrāham Na Karoti Tasya Lalite Mābhūd Bhavatyām Mati: II*

- i. Oh mother! This commentary was made to be written by you through me. This brings out the philosophies in the names and offered back to your feet. Let this please you. Oh Śree LalitāDevee! The people who worship and do not read this or consider this book or even do not have a copy of this may not focus on the devotion on you.
- ii. Signed – *Tvateeyāpir Vāgpir Tava Janani Vāchām Stutiriyam (Soundaryalaharee).*

5. *Nāmaikam Māmanayannāmasaharāmbudhe: Param Pāram I
Jalabindhurbhavajaladher Yeshām Tē Me Jayanti Guru Charaṇā: II*

- i. The great feet of my teacher, whose one single name brought me to the other shore of this ocean called *Sahasranām* and a drop of water from whose feet made me cross this ocean of worldly affairs, shines in a great way.

Note: Two instances are given to understand the quality of *Salākshara Sūtras* – in this context the sūtras can be taken as formulae.

- i. First one – the formula *Badan* comes after the 108th name. To describe this formula there is another formula viz., *Puton*. According to this *Badan* becomes *Dabada*. That is, the letter *ba* is packed with *da* on both sides. As per third formula *Pheepātprudava*:, if *bru* comes after the letter *pheepā*, they become *da*. On the contrary the letter *da* becomes threefold *phee*, *pā* and *bru*. Based on the other usage *yiyutsā*:, if *e* and *u* are joined it becomes *a*. Or *ā* can be split into *e* and *u*. Now *Pheepātprudava*: becomes 7 letters *pheepu pipapru peepru*.

i.e. *badan* (बडण) – *puton* (पुटाण) – *dabada* (डबड).

da (ड) – *pheepāpru* (पिपापु)

peepru (पीपु), *pipu* (पीपु), *proo* (प्ऱू), *peepru* (पीप्ऱू).

In these the consonants indicate the beginning letter of the names and the total number of letters in that name. Again the vowels indicate the number of names. Through this formula 9 names are accounted.

Letter	Consonant	Vowel
<i>Phee</i>	2 names beginning with <i>pha</i>	<i>ee</i> = 4 - 109 - <i>Mahāsakti</i> : and 110 - <i>Kunḍalinee</i>
<i>Proo</i>	1 name beginning with <i>pa</i> family.	<i>roo</i> = 8 - 111 - <i>Bisatantutaneeyasee</i>
<i>Pi</i>	1 name beginning with <i>pa</i> family.	<i>e</i> = 3 - 112 - <i>Bhavānee</i>
<i>Pu</i>	1 name beginning with <i>pa</i> family.	<i>u</i> = 5- 113 - <i>Bhāvanāgamyā</i>
<i>Proo</i>	1 name beginning with <i>pa</i> family.	<i>roo</i> = 8 - 114 - <i>Bhavāranyakuhārikā</i>
<i>Phee</i>	2 names beginning with <i>pa</i> family.	<i>ee</i> = 4 - 115 – <i>Bhadrapriyā</i> and 116 - <i>Bhadramoorti</i> :
<i>Pru</i>	1 name beginning with <i>pa</i> family.	<i>roo</i> = 8 - 117 - <i>Bhaktasoubhāgyadārinee</i>

ii. Second instance:

Iroo yā yoo thā too khroo ree droo ki ko ree yroo phree

As mentioned in the previous formula, here also the consonant indicates the number of the name and the vowel indicates the number of letters in that name.

Letter	Consonant	Vowel
<i>Iroo –</i>	<i>la = 3, 3 names with 8 letters</i>	<i>roo = 8, 911 - Sadāshivakuṭumbinee 912 - Savyāpasavyamārgasthā 913 - Sarvāpadvininārinee</i>
<i>yā</i>	<i>ya = 1</i>	<i>ā = 2 – 914 – Svasthā</i>
<i>yoo</i>	<i>ya = 1</i>	<i>oo = 6 – 915 - Svabhāvamadhurā</i>
<i>Thā</i>	<i>tha = 2</i>	<i>ā = 2 - 916 - Dheerā</i>
<i>too</i>	<i>ta = 1</i>	<i>oo = 6 – 917 - Dheerasamarchitā</i>
<i>khroo</i>	<i>kh = 2</i>	<i>roo = 8 918 – Chaitanyārghyasamārādhyā 919 - Chaitanyakusumapriyā</i>
<i>Ree</i>	<i>ra = 2</i>	<i>ee = 4 – 920 – Sadoditā 921 – Sadātushṭā</i>
<i>droo</i>	<i>da = 3,</i>	<i>roo = 8 – 922 – Tarunāḍḍityapātalā 923 – DakṣiṇāDakṣiṇārādhyā 924 - Darasmeramukhāmbujā</i>
<i>ki</i>	<i>ka = 1,</i>	<i>e = 3 – 925 – Koulinee</i>
<i>ko</i>	<i>ka = 1,</i>	<i>o = 13 – 926 - Kevalānarghya kaivalya padadāyinee</i>
According to <i>Paribhāsha</i> verses this name has been split into two		
<i>Ree</i>	<i>ra = 2,</i>	<i>ee = 4 – 927 - Stotrapriyā 928 – Stutimatee</i>
<i>Yroo</i>	<i>ya = 1,</i>	<i>roo = 8 – 929 - Srutisamstutavaibhavā</i>
<i>phree</i>	<i>pha = 2</i>	<i>ee = 4 – 930 - Manasvinee 931 – Mānavatee</i>

Thus this verse accounts for 21 names.

iii. Now it would have been very clear to all that what would be the position if there are no *paribhāshā* verses.

Śree Lalitā Sahasranāmam

पूर्व भागः Poorva Bhāga: (Beginning part)

Śree Gurubyo Nama:

Śree Lalitā Mahathripurasundaryai Nama:

Section 1: TapineeKalā

1. Sage Agastya says;
Ashvānāna Mahābuddhe Sarvashāstravishārada I
Kathitam Lalitādevyā: Charitam Paramātbhutam II 1
2. Sage Agastya says to Śree Hayagreeva: "Oh horse faced! Oh great intellect and learned in all scriptures! The wonderful and surprising story of Śree LalitāDevee was told by you.
3. These *Lalitā Sahasranāma* (hymns) verses find a place in the *Brahmaṇḍa Purāṇa* in the form of a conversation between Śree Hayagreeva and Agastya. This (above number 1) is the first verse of that conversation.

Agastya's birth;

There are several stories about Agastya in our *purāṇas*. The word Agastya means, one who made the mountain stay stable. One story relates to Śree Agastya stabilising the *Vindhyā* Mountain, which was going on growing in height. Moreover, it has been stated that *Mitrā* and *Varuṇā*, the two Vedic gods were so bewitched by the beauty of the heavenly damsel *Oorvashi* that their semen spilled and a part of it fell in a pot (*kumbha*) and Agastya born out of it. Hence he is variously called as *Kumbhajanma*, *Ghaḍodbhava*, *Kumbhayoni*, *Kalasodbhava*, etc. His height was only that of a thumb, but there was none equal to him in knowledge and power of penance. He was foremost amongst the worshippers of Śreevidya. Among the worshippers of Śreedeevee, 12 are prominently mentioned. They are; *Manu*, *Moon*, *Kubera*, *Lopamudra*, *Cupid*, *Agastya*, *Fire*, *Sun*, *Indra*, *Skanda*, *Shiva* and *Krodha Bhaṭṭāraka*.

4. *Agastya* addresses *Hayagreeva* as *Ashvānana*. Both words mean horse faced. *Hayagreeva* is Lord *Viṣṇu* himself. The story how he acquired horse face has been mentioned in *Vedas* and *Purāṇas*. This finds a place in the *Madhuvidyā* of *Brahadāranya Upanishad* in the *Shukla Yajur Veda*. A sage called *Tatyannātarvaṇa* teaches *Madhuvidyā* to *Indra*. After this *Indra* ordered the sage that he should not teach this to anyone else and if he breaches this condition his head would be chopped off. *Ashwini Devas* requested *Tatyannātarvaṇa* to teach them *Madhuvidya*. The sage told them about the order of *Indra*. *Ashwini Devas* told him that they would replace his human head with that of a horse and he can teach them with the horse's head (*Hayagreeva*). Accordingly, the sage taught them the *Madhuvidya*. Immediately *Indra* cut off his head (horse's head). *Ashwini Devas* replaced the original human head on the sage's body. Thus *Madhuvidyā* was taught by *Hayagreeva*. This *Vidyā* contains the word "*Prāyaṭemuvācha*". The secret is letter 'E' in this is the *Kāmakalā Beeja* (seed), which is the *pranavā* of *Śree Vidyā*. By this *Vedic* episode, *Hayagreeva* is established as the authority of this *mantra*. Consequently the *Veda* authority for *Śree Vidyā* is also established.

Tāmeekāroksharātdhārām Sārātsārām Parātparām I
Pranamāmi Mahādeveem Pāramā Nandarooپیjeem II

This verse also indicates this *Beeja* letter. However, there seems to be no relationship between the *Hayagreeva* mentioned in the *Vedas* and the *Hayagreeva*, an aspect of *Viṣṇu*, who taught *Śree Lalitā Sahasranāma*.

In the *Purāṇas*, the story of *Hayagreeva* is narrated in the first *Skāṇḍa* of *Śreedeevee Bhāgavatam*. Once upon a time, after accomplishing great tasks like protection of sacrifices, *Śree Viṣṇu* was tired and went to sleep keeping his strung bow as a head rest. At that time, the *Devas* led by *Brahma* had to wake up *Viṣṇu*. They sought the help of *Vamri* (a sought of termite) for this purpose. In return the *Vamris* demanded a share in the sacrificial offerings due to the *Devas*. The *Devas* agreed to this demand and the termite cut the string of the bow. The impact of this was so severe that the bow sprang back with tre-

mendous force and cut off *Viṣṇu*'s head and threw it to a long distance. Even after vigorous search, the *Devas* could not find the head. They prayed to *Śreedeevee*. She asked them to fetch a horse's head and fix it to the body of *Viṣṇu*. Thus he got the name *Hayagreeva*. Lord *Hayagreevā* was directly taught by *Śreedeevee* about all the *mantras* relating to *ŚreeVidyā* and he became an authority on all aspects of *ŚreeVidyā*. Both in *Śreevidyā* and *Vaishnavā* traditions, he is considered as the foundation of all knowledge. He is the teacher of *Agastya*. That is why *Agastya* calls him "great intellect" and "expert in all *Sāstras*" and not just by way of respect. In the daily *Sandhyāvandhanamantra*, in the *Punarmārjanamantra* beginning with *Dadhigrāvnno*, the words "*Jishnorashvasya Vājina:*", denotes *Hayagreeva*.

5. "Oh! Expert in all *Sāstras*, great intellectual, *Hayagreeva*! You have told me the wonderful story of *ŚreeLalitā Devee*". *Paramadbhuta* also means 'very great', or 'unheard of' or 'uncomparable'. The word *Lalitā* is derived from '*Lalānam*', that is one who is always engaged in playing games, – one who plays with all creatures with motherly affection.

6. *Poorvam Prādhurbhavo Mātastata: Pattābhishechanam I
Bhaṇḍāsuravadhachchaiva Vistarena Tvayodita: II* 2

The story of *Śreedeevee*'s appearance earlier, Her coronation and Her killing of *Bhaṇḍāsura* was extensively narrated by you. Seven types of strings of events are indicated by the word '*charita*'. *Prāthurbha* means appearance. It does not mean that She appeared at a particular time and was non-existent before. She had always existed and appeared in a particular form for a specific purpose. *Saptashatee* also says; *Utpanneti Tathā Loke Sā Nityāpyabhidheeyate*.

7. *Varṇitam Śreepuranchāpi Mahāvibhava Vistaram I
Śreematpanchadashāksharyā MahimāVarṇitastathā II* 3

*Podā Nyāsādayo Nyāsā Nyāsakhande Sameeritā: I
Antaryāmakrmashchaiva Bahiryāgakrmastathā II* 4

<i>Mahāyāgakramashchāpi Poojākhande Prakeertitā: I</i>	
<i>Purashcharaṇakhande Tu JapaLakshaṇameeritam II</i>	5
<i>Homakhande Tvayā Prokto Homadravyavidhikrama: I</i>	
<i>Chakrarājasya Vidhyāyā: Śreedevyā Deshikātmano: II</i>	6
<i>Rahasyakhande Tādātmyam Paraspamudeeritam I</i>	
<i>Stotrakhande Bahuvīdhā: Stutaya: Parikeerititā: II</i>	7

8. Śreedevee's residence, Śreepurā, was described with all its glory and grandeur and the greatness of Śree Panchadasāksharee mantra as well. In the chapter on Nyāsā (assignment of the various parts of the body to different deities), the sixteen Nyāsās were detailed. In the chapter on Pooja (method of worship), Antaryāgakrama (mental and internal worshipping method), Bahiryāgakrama (external worshipping method) and Mahāyāgakrama (a special procedure in Śree Vidyā tradition) were all described. In the chapter on Purashcharaṇa (the rites to be performed for completion of the process of initiation of a mantra) and the procedure for doing a japa (chanting of a mantra) were explained. In the chapter on Homa (sacrificial fire) the procedure to be followed and the materials to be used were detailed. In the chapter called Rahasya (secret) Kāṇḍa the mutual integrity (non-differentiation) between self, Śree Chakra, ŚreeVidyā, Śreedevee and the teacher was explained. In the Stotra Kāṇḍa chapter many hymns were stated.

9. In these six verses, whatever has been explained by Śree Haya-greeva to Agastya has been catalogued;

- i. Śreedevee's residence: This is called Śreepuram. It is Puram (city), because it has as its characteristic properties (Dharma) both active worldly actions (Pravritti) as well as abstention from actions (Nivritti). It is Śreepuram because it is greater than all other cities. It is believed to be situated in three different places. One outside the universe, with twenty five peripheries and extending over many square yojanās (a measure of length). The second on top of Mount Meru. The third in the midst of the ocean of milk. Each of them has six gardens and nine peripheries. The details of these are listed in the names 55 to 61 of this Sahasranāma.

- ii. Śreemad Panchadasāksharee: This means *Panchadasākshareemantra* with the *beeja* letter *Śree* prefixed. *Panchadasāksharee* may be either *kādi Vidyā* (the *mantra* beginning with the syllable *ka*) or *hādi Vidyā* (the *mantra* beginning with the syllable *ha*). In some schools it is considered that prefixing the *beeja* letter *Śree* is in accordance with the *vedic* text; *Chatvāra Ēm Pipratikshemayanta*: According to other schools consider it as – if *Śree* is prefixed to the fifteen letters, it becomes *Shoḍasāksharee* (sixteen letters). Without giving room for such difference of opinion *Śreemad* should be interpreted to mean great or auspicious and not the *beeja* letter *Śree*.
- iii. Nyāsa Kanda: In the next part called *Nyāsa Kanda*, different *nyāsās* are described. *Nyāsā* means assignment of the various parts of the body to different deities. By doing so, the whole body becomes the form of *Śreedeevee*. *Shoḍanyāsa* is of two kinds – *laghu* (simple) and *mahā* (great). In the *laghunyāsā*, *Śreedeevee* is assigned to different parts of the body in different forms viz., *Gaṇesha*, planets, stars, *yoginis*, constellations and *Peetas*. Similarly in the *mahā* pattern, the six different forms are universe, earth, form, *mantra*, deity and letters – these are the *Mahāshoḍā Nyāsās*. Besides *chakra nyāsā* was also described.
- iv. Pooja Kanda: In the next part called *Pooja Kanda*, three types of procedures for worship were mentioned viz., *Antaryāga*, *Bahiryāga* and *Mahāyāga*. *Antaryāga* is the method by which *Śreedeevee* is worshipped mentally in the *Ādhārās* without any material. *Bahiryāga* is the method of worship starting from setting up of the materials till the recitation of concluding verses. *Mahāyāga* is the enlarged form of *Bahiryāga* with the addition of eight types of worship (*ashtaḡa*).
- v. Homa Kanda: In this chapter, the procedures for conducting sacrificial rites (using fire) and the materials to be used are described.
- vi. Purascharana Kanda: In this chapter, the method of doing meditation/chanting and the process of completion of initiation and making the *mantras* effective are described. The process of completion of the initiation consists of five steps viz.,
 - a. After the teacher instructs the disciple about the *mantra*, the disciple should chant the *mantra* as many lakhs (hundred thousand) of times as the number of syllables in the *mantra*.
 - b. One tenth of the number of times the *mantra* is chant as

homa(offering in the sacrificial fire).

- c. One tenth of the number of times the offerings are made in the *homa* – so many number of Brahmins are to be fed.
- d. One tenth of the number Brahmins are fed, is the number of times for which the *Tarpaṇa* (presenting liberations of water) is to be offered.
- e. One tenth of the number of *Tarpaṇas* made is the number of times for which the *Mārjana* (sprinkling of holy water with the blade of *Kusa* grass).

The *mantra* becomes effective after performing *Purascharaṇa* with the teacher's blessings.

- vii. Rahasya Kanda: The mutual identify (status of non-differentiation) between self, Śree Chakra, mantra, Śree Vidyā, Śreedeevee and the teacher is explained.
- viii. Stotra Kanda: Many hymns like *Panchamee Stavarājam* are stated.

10. **Mantriṇeeḍanḍīneedeveyo: ProkteNāmasahasrakam I**
Na Tu Śreelalitādevyā: Proktam Nāmasaharakam II

8

The *sahasranāmams* (thousand names) of *Mantriṇee* and *Ḍanḍīnee* were told by you, but not that of *Lalitā* yet.

11. Empress *LalitāDevee* has two ministers – *Mantriṇee* and *Ḍanḍīnee*. They are known in the *tantra* texts as *Rājashyāmālā* and *Vārāhee*. The *sahasranāmams* of these two were told by you, but not that of *Lalitā Devee*. The use of the word 'tu' indicates that what ought to have been told has not been told.

12. *Mantriṇee* has got another name as *Rajashyāmala*. She has the following sixteen names: *Sangeeta Yoginee*, *Shyāmā*, *Shyāmālā*, *Mantranāyikā*, *Mantriṇee*, *Sachivesānee*, *Pradhāneshee*, *Sukhapriyā*, *Veenāvatee*, *Vainikeecha*, *Mudriṇee*, *Priyakapriyā*, *Neepapriyā*, *Katampeshee*, *Kadambavanavāsinee* and *Sadāmada*.

13. *ḌanḍīneeDevee*, also called as *Vārāhi*, is the commander-in-chief of *Rāja Rajeshwari*. She has twelve other names: *Panchamee*, *Daṇḍanāthā*, *Sankeetā*, *Vārāhee*, *Pothriṇee*, *Shivā*, *Vārttālee*, *Mahāsenā*, *Āgnachakreshwaree*, and *Arighnee*.

14. These two *Devees* are considered next *Śreedevee* and in the order of worship also they are worshipped after *Her*.

15. Although *Śree Hayagreeva* has told so many things to *Agastya*, the latter through the power of his penance, realised the existence of the most sacred *Sahasranāma* of *ŚreeLalitā* and asked *Śree Hayagreeva*, why he has not been taught the same so far.

16. *Tatra Me Samshayo Jāto Hayagreeva Dayānidhe I*
Kim Vā Tvayā Vismrutam Tajgnātvā Vā Samupekshitam II 9

Mama Vā Yogyatā Nāsti Srotum Nāmasahasrakam I
Kimartham Bhavatā Noktam Tatra Me Kāraṇam Vada II 10

17. Oh *Hayagreevā*! Treasure of kindness! I have a doubt. Have you forgot to teach that *Sahasranāma* to me? Or did you consider that it was not necessary and hence you were careless? Or am I not competent to receive instructions of this *Sahasranāma*? Kindly tell me the reason for not teaching me this *Sahasranāma*.

18. *Agastya* suggests three reasons for not teaching the *Lalitā Sahasranāma* to him. Forgetting is one reason. However, as *Śree Hayagreeva* is all-knowing, this possibility is ruled out and he goes to the next reason – negligence or indifference. For a worthy and great disciple like *Agastya*, this possibility is also ruled out by *Śree Hayagreeva*, who is a treasure-house of kindness. The third reason suggested is his own incompetency to receive the instructions. Just the way the Sun makes the Lotus bed blossom with his rays, the teacher makes his disciple's knowledge blossom and makes him a worthy disciple, by his grace and kindness. Hence the reason of incompetency also does not fit in. Therefore *Agastya* asks *Śree Hayagreeva* himself to tell the reason.

19. *Sootā* said:
 According to our *Purāṇas*, all of which were narrated by *Soota* to *Saunaka* and other sages assembled at *Naimisāranya* (*Naimisa* forest) at the time of *Satrayāga*. *BrahmāṇḍaPurāṇa* is also one such and hence the statement. "*Sootha* further said":

20. *Iti Prushto Hayagreevo Muninā Kumbhajanmanā I*
Prhrushto Vachanam Prāha Tāpasam Kumbhasambhavam II 11

Thus asked by *Agastya*, Śree *Hayagreevā* was pleased and replied. Śree *Hayagreevā* was very happy as *Agastya* asked him about the *Sahasranāma*. It has been mentioned in *Mahābhārata* as follows;

Nāprushta: Kasyachit Broopiyāt Iti Vedānushāsanam I
Aprushtastasyatat Brooyāt Yasyanechchetparābavam II

That is, you should not tell anything to a disciple without being asked, but you can tell them to a disciple, who is sincere and interested, even if he is not competent. If a student is qualified and interested, the teacher should teach him, even if it does not occur to the student to ask the question or is not competent to raise the question. In the case of *Agastya*, Śree *Hayagreeva* was pleased and is keen to teach him. In this connection, it is worth recalling the story in *Mahābhārata* about *Viṣṇu Sahasranāma*. *Yudhistira* asked six questions and *Viṣṇu Sahasranāma* was given as a reply by *Bheeshma*.

21. The word *Tāpasam* indicates *Agastya's* competence, which he has acquired by performing various penances and getting rid of all sins and is filled with the desire to acquire knowledge. By calling him *Kumbhasambhava*, the story of *Agastya's* birth is recalled and another qualification is also indicated that his expertise in *Kumbhakā*, the process of breath control while doing *Pranāyāma*.

22. Śree *Hayagreeva* said:
Lopāmudrāpate-agastya Sāvadhānamanā: Shrunu I
Nāmnām Sahasram Yannoktam Kāraṇam Tadvadāmi Te II 12

Oh husband of *Lopāmudrā*! listen to me attentively. I will tell you the reason why I have not told you the *Sahasranāma* so far.

23. *Agastya's* wife *Lopāmudrā* is one of the twelve most important worshippers of Śree *devee*. She is considered as a sage, who discovered the *Hādi* version of the *Panchadassksharee mantra*. Śree *devee's* affec-

tion towards *Lopāmudrā* is stated in the preface of *Trishatee* also. *Agastya's* competence is increased just because he is the husband of *Lopāmudra*. "You have given three reasons. I shall add a fourth one, please listen".

24. ***Rahasyamiti Matvāham Noktavāmste Na Chānyathā I***
Punashcha Pruchchate Bhaktyā Tasmāttatte Vamāmyaham II 13

I have not told you as this is very secretive and not for any other reasons. However, since you are asking again and again out of devotion, I shall tell you.

25. ***Brooyāchchishyāya Bhaktāya Rahasyamapi Deshika: I***
Bhavatā Na Pradeyam Syādabhaktāya Kadāchana II 14
- Na Jhatāya Na Dushtāya Nāvishvāsāya Hahimchit II*** 15

A teacher can teach a devoted student even if it is secret. Therefore, this should never be taught by you to someone, who is not devoted. Nor to a deceitful, wicked or non-believer. The use of the singular word student (*shishyāya*) denotes that the teacher and student should be alone at the time of giving instructions and that no instruction should be given in front of others, even to one's own disciples. The use of the phrase *Shishyāya Bhaktāya* indicates that instruction can be given only to a devoted student. By way of explanation of the term *Abhaktāya*, Śree Hayagreeva adopts the words from *Vedas* like *Satāya*, *Dushtāya* and *Avisvāsāya*.

Vidyā Ha Vai Brāhmanam Ājagāma, Gopāya Mā Chavatishte Ahamasme I
Assoyakāya Anrujave-yathāya Namābrooyā Veeryavteesyām II

Vidyā (the knowledge of *Vedas*) approached the Brahmin and requested him saying "keep me secret and protect me. I shall be a treasure and can give you anything. Do not give me (do not teach *Vedas*) to any jealous, untruthful or insincere person. Only then only I can keep my potency".

26. *Śree Mātrubhaktiyuttāya Śreevidyārājavedine I*
Upāsakāya Shuddhāya Deyam Nāmasahasrakam II 16

This *Sahasranāma* can be told only to a worshipper of *Śreedeevee*, who is properly initiated by a teacher with *Panchadasāksharee mantra*, who is pure and is devoted to *Śreedeevee*.

In the previous verse, it was explained as to whom this should not be told. Here the person to whom this can be told is being described. He should be one with unstinted devotion towards *Śreedeevee*. He should be a sincere worshipper who should have been initiated by a teacher with the *Panchadasāksharee mantra*. He should be pure without any bad qualities. The need for so many restrictions is explained in the following verses.

27. *Yāni Nāmasahasrāni Sadhya: Siddhipradāni Vai I*
Tantreshu Lalitā Deveeyāsteshu Mukhyamidam Mune II 17

The *tantra sāstras* list the *Sahasranāmams* which give immediate fruits, out of which this *Sahasranāma* of *Lalitā* is the foremost. Oh sage *Agastya*! In the later *phalaśruti* (fruits/ benefits derived by chanting this *Sahasranāma*) part of this hymn, it has been stated that there are one crore *Sahasranāmās* attributed to *Śreedeevee*. Ten out of these are very important viz., *Gan*, *Ga*, *Syā*, *La*, *Kā*, *Bā*, *La*, *Rā*, *Sa* and *Bha*. These denote *Gangā*, *Gāyatree*, *Shyāmalā*, *Lakshmee*, *Kālee*, *Bālā*, *Lalitā*, *Rājarājeshwaree*, *Saraswatee* and *Bhavānee*. The most superior among them is *Lalita*.

28. *Śreevidyāiva Tu Mantranām Tatra Kādirthathā Parā I*
Purāṇām Śreepuramiva Shakteenām Lalitā Yathā II 18

- Śreevidyopāsakānām Cha Yathā Deva: Para: Shiva: I*
Tathā Nāmasahasreshu Parametatprakeertitam II 19

Just as *Śreevidyā* is the prime among all the *mantras*, *Kādividyā* among other *Śreevidyāmantras*, *Śreepuram* (*Śreedeevee's* abode) among all cities, *ŚreeLalitā Devee* among all *Shaktis*, *Shiva* among all worshippers of *Śreevidyā*, so is this *Lalitā Sahasranāmam* among all *Sahasranāmams*.

29. *Yathāśya Patanāddhevee Preeyate Lalitāmbikā I*
Anyanāmasahasrasya Pādānna Preyate Tathā I
Śreemātu: Preeyate Tasmādanisham Keertayedidam II 20

Śreedevee does not get pleased with any other *Sahasranāmā*, as much as **She** does with this one. Therefore this *Sahasranāmā* should always be sung to please **Her**. Two types have been indicated here, namely *paḍanam* (reading) and *keertanam* (singing). Śreedevee is pleased either by verbal utterance or meditation. The word *Anisam* should be interpreted to mean "so long as one is alive".

30. *Bilavapatraishchakrarāje Yorchayellalitāmbikām I*
Padmairvā Tulaseepushpairebhirnāmasahasrakai:II 21
- Sadhya: Prasādam Kurute Tasya Simhāsaneshvaree II* 22

If the *Śree Chakra* is worshipped with this *Sahasranāma* using lotus flower or basil leaves or *crataeva* (religiosa) leaves, *Śree Simhāsaneshvaree* bestows her grace immediately. The previous verses talk about recitation and the forthcoming ones talk about worshipping and *archana* (bowing with the names). The use of basil leaves or *crataeva* (religiosa) leaves is generally prohibited in *Śree Chakra* worship, but *Lalitā Sahasranāma* is an exception.

31. *Chakradhirājamabhyarchya Japtvā panchadashākshareem I*
Japānte Keertayennityamidam Nāmasaharakam II 23

Daily after worshipping *Śree Chakra* and chanting *Panchadasāksharee mantra*, this *Sahasranāmā* should be recited.

32. *Japapoojādhyashaktaschetpatennāmasahasrakam I*
Sāngārchane Sāngajape Yatphalam Tadavāpnuyāt II 24

Even if one is unable to perform chanting of *mantra* (*japa*) or doing *pooja*, full benefits of *pooja*, *ārādhana* or *japa* can be derived by the recitation of this *Sahasranāma*. Only in case of disability to perform *pooja*, etc., the recitation of *Sahasranāmā* as a substitute is prescribed,

not in case of laziness or carelessness. *Poojā* also includes *nyāsa*.

33. *Upāsane Stuteeranyā: Patedabhyudayo Hi Sa: I*

Idam Nāma Sahasram Tu Keertayennityakarmavat II

25

In the worship of *Śreedeevee*, many other prayer verses may also be recited, as a daily ritual. Recital of other prayers increases the benefits of worship. But non-recital will not reduce its merit. The use of the term *nityakarmavat* indicates that the recital of this *Sahasranāmā* is like *Sandhyavandanam*, non-performance of which would be a sin. In the worship of *Śreedeevee*, *Śree Chakra Pooja*, *Śreevidyā japa* and recital of *Sahasranāmā* are the three important components. Performance of *archana* (with flowers or vermillion) with this *Sahasranāmā* or *Trishatee* (three hundred names) can be done if time permits and may be dispensed with if there is no time. But the recital of this *Sahasranāmā* verses is mandatory and therefore it is treated as a *nityakarma* (daily routine).

34. *Chakrarājārchanam Devyā Japo Nāmnām Cha Keertanam I*

Bhaktasya Krutyametāvadanyadabhyudayam Vidu: II

26

Śreedeevee's Śree Chakra Pooja, Japa and recital of this *Sahasranāmā* need to be performed. Others will confer additional benefits.

35. *Bhaktasyāvashyakamidam Nāmasāhasrakeertanam I*

Tatrahetaum Pravakshyāmi Shrunu Tvam Kumbhasambhava II

27

The recital of this *Sahasranāmā* is essential for all devotees. I will tell you the reason Oh *Agastya*!

36. The term *āvashyaka* indicates that it is more important than meditation or *pooja*. Their benefits will also be derived by this recitation. The reasons are elaborated by *Śree Hayagreeva*.

37. *PurāŚreeLalitā Devee Bhaktānām Hitakāmyayā I*

Vāgdeveevashineemukhyā: Samāhuyetamabraveet II

28

Once upon a time *Śreedeevee*, desirous of bestowing grace on her devotees, called *Vasinee* and other *Vāgdevees* and told them as: There are

eight Vāgdevees viz., Vasinee, Kāmeshvaree, Moodhinee, Vimalā, Arujā, Jayinee, Sarveshvaree and Koulīnee. Although Śreedeevee is devoid of all desires (all desires having been fulfilled), the desire to confer benefits to devotees is still there.

38. **Vāgdevyā Vashinyādhyā: Shrunudvam Vachanam Mamal**

Oh Vasinee and other Vāgdevees! Listen to my words. (Śreedeevee herself explains in the next verse about how they acquired their verbal competence).

39. **Bhavatyō Matprasādena Prollasadvāgvibhootaya: I
Madbhaktānām Vāgvibhootipradāne Viniyojitā: II 29**

All eight of you have acquired this verbal competence with my blessings. You have been nominated by me to bestow the same verbal competence to my devotees. Among Śreedeevee's team of servants, Nakkuli and Vāgeesvaree also possess verbal competence, but they have not been empowered to transmit the same to the devotees.

40. **Machchākṛasya Rahasyagnā Mama Nāmaparāyanā: I
Mama Stotra Vidhānāya Tasmādāgnāpayāmi Va: II 30**

In order to emphasise the earlier statement, Śreedeevee reiterates the reasons for asking to Vāgdevees to compose a new verse. "You know the secrets of my Śree Chakra and always recite my name with sincerity. Hence I order you to compose a new hymn about me".

41. The details of Śree Chakra are stated in different parts of Veda like Arujopanishad, Guhyopanishad, Tripuropanishad, Śree Chakropanishad, etc. Śreedeevee's command to Vāgdevees is to make these as a subject matter of a string of names for the convenience of devotees. Moreover it is Śreedeevee's desire to make these things known even to those who are not competent to learn Vedas. Hence this new hymn.

42. Five reasons have been quoted as to why only the Vāgdevees can compose such a great hymn;

43.

- Vasinee* and other *Vāgdevées* are masters of word power.
- Their great word power was obtained due to the blessings of *Śreedeevee*.
- They were nominated by *Śreedeevee* to bestow this mastery over their words on **Her** devotees.
- They were fully conversant with the secrets of *Śree Chakra*.
- They were always immersed in the names of *Śreedeevee*, which themselves are the embodiment of *Śreedeevee's mantras*.

44.

***Kurudhvamankitam Stotram Mama Nāmasahasrakai: I
Yena Bhaktai: Stutāyā Me Sadhya: Preeti: Parā Bhavet II***

31

Compose a hymn by the recital of which, I will be pleased, consisting of one thousand names, which will be the embodiment of my own self. *Śreedeevee's* commandment to *Vasinees* and others were:

- The hymn you compose should have my name as its insignia.
- It should consist of one thousand names.
- The recital of this hymn by my devotees should give me complete satisfaction.

The last name of this hymn *Lalitāmbikā*, is its insignia. Although there are one thousand names in this hymn itself, *Lalitā* is the greatest of them all and an extraordinary one. Every name individually is beautiful and meaningful and makes both the reciter and the listener happy, because *Śreedeevee* herself is immensely pleased by its recital.

45.

Śree Hayagreeva said; *Śree Hayagreeva* continues after completing *Śreedeevee's* utterances:

Ityāgyaptāstato Devya: ŚreedevyāLalitāmbayā I

Rahasyairnāmabhirdivyaishchakru: Stotramanuttamam II

32

So ordered by *Śreedeevee*, the *Vāgdevées* composed a great hymn consisting of divine and secret hymns. Since it contains secrets about *Śree Chakra* and inherent meanings of *mantras*, the term *Rahasyair*:

Nāmabhi: was used.

46. *Rahasyanāmasāhasramiti Tadvirrutam Param I* 33

Therefore this hymn became famous as the thousand secret names.

47. *Tata: Kadāchitsadasi Sthitvā Simhāsane-ambikā I*
Svasevāvasaram Prādātsarveshām Kumbhasambhava II 34

Oh *Agastya*! Thereafter once *Śreedeevee* was sitting on *Her* throne in the hall and gave an opportunity to *Her* devotees to have a sight (*darshan*) of *Her*. Since *Śreedeevee* was an empress, *She* sits on the throne and looks after administrative matters and many people came to seek *Herdarshan* (just see her).

48. *Sevārthamāgatāstatra Brahmanibrahmakotaya: I*
Lakshmeenārāyaṇānām Cha Kotaya: Samupāgatā: I
Gowreekoṭisametānām Rudranāmapī Kotaya: II 35

In order to have just a look at *Śreedeevee*, crores of *Brahmas* with their consorts *Brahmanis*, *Nārāyaṇās* with *Lakshmees* and *Rudras* with *Gowrees* had visited the hall.

49. *Brahma – Vedaś, Anati – one who makes them vibrate.* *Brahma's* consort *Brahmani* or *Anayati – Brahmani* is one who enables *Brahma* to survive (*Saraswatee*). Crores of such *Brahmas* with *Saraswatees*, *Nārāyaṇās* with *Lakshmees* and *Rudras* with *Gowrees* had visited. The purpose of assembling such a large gathering was to spread *Śree Lalitā Sahasranāma* simultaneously in the entire universe.

50. *Mantriṇeeḍaṇḍineemukhyā: Sevārtham Yāsamāgatā: I*
Shakthayo Vividhākārāstāsām Samkhyā Na Vidyāte II 36

Numerous *Shaktis* (*Devees*) assuming various forms like *Mantriṇee* (minister), *Ḍaṇḍinee* (commander) and others had come to see *Her*. They were countless in number, because the number of universes is countless and the *Shaktis* in each of the universe is too countless.

51. *Divyoughā Mānavoughāshcha Siddhoughāshcha Samagatā: I*
Tatra ŚreeLalitā Devee Sarveshām Darshanam Dadou II 37

Hordes of divinities (*divyanghās*) who dwell in heaven, humans who have accumulated good deeds (*Mānavanghās*) and *Yogis* had all assembled there. Śreedevee gave *darshan* (opportunity to have a look at Her) to all of them. *Divya*, *Manava* and *Siddha* respectively mean people who dwell in heaven, earth and those who have achieved mystic powers. The word *Ogha* means a horde and also those who have been duly initiated as per tradition. It indicates the lineage of teachers. Under the *Kādi* tradition, *Divya Ogha* refers to the seven *paramagurus* (chief teachers) led by *Paraprakāsānandanātha*, *Mānava Ogha* refers to the eight *parāpara* teachers led by *GaganānandaNāthar* and the *Siddha Ogha* refers to the four teachers led by *Bhogānandanātha*. These teacher traditions and lineages are to be learnt from the appropriate teachers following the prescribed processes.

52. *Teshu Drushtopavishteshu Sve Sve Sthāne Yathākramam I*

After having the *darshan* of Śreedevee, these crores of devotees occupied their respective seats, which were prescribed like a protocol for seating in government assembly and armed forces hierarchy.

53. *Tata: ŚreeLalitā DeveeKaṭākshakshepachoditā: II* 38
Utthāya Vashineemukhyā Baddhānjali putāstadā I
Astuvannāmasāhasrai: Svakrutailalitāmbikām II 39

There, signaled by a glance from Śreedevee, *Vasinee* and other *Vāgdevrees* stood up and sang the hymn (this *sahasranāma*) composed by them with folded hands.

54. *Srutvā Stavam Prasannābhoolalitā Parameshvaree I*
Te Sarve Vismayam Jagmurye Tatra Sadasi Sthitā: II 40

Śree Lalitā Parameshwaree was immensely pleased on hearing the hymn. All those assembled in the hall were awestruck on seeing this.

55. The reasons for happiness and wonder are:
In this hymn, words, their meanings, phraseology and idioms are all beautifully mixed. There is a not a single defect. There are no filler words like *cha, vai, tu, hi, eva*, etc. There are exactly one thousand names and there is no duplication of a word or a name. In the 927th name, *Storapriyā*, six characteristics of good hymn are described. All those six characteristics are found in this hymn is a reason for happiness and awe.

56. *Tata: Provācha Lalitā SadasyāndevatāGaṇān I*
Mamāgnayaiva Vāgdevyashchakru: Stotramanuttamam II 41

Ankitam Nāmahirdivyaairmama Preetividāyakai: I 42

At that time Śree Lalitā informed the assembled groups of divinities that the Vāgdevs had composed this unequalled hymn without a parallel incorporating Her names and giving Her full satisfaction, only at Her command and hence it is no wonder that they are so.

57. *Tatpatadhvam Sadā Yooyam Stotram Matpreetivruddhaye I*
Pravartayadhvam Bhakteshu Mama Nāmasahasrakam II 43

Therefore you will recite this hymn for my pleasure, and spread the same among devotees.

Recital of this *Sahasranāmā* pleases Śreedeevee and spreading this among devotees is an important part of Śree Vidyā tradition and hence it should be a continuous process.

58. *Idam Nāmasahasram me Yo Bhakta: Padate Sakrut I*
Sa Me Priyatamo Gyeyastasmai Kāmān Dadāmyaham II 44

A devotee who recites this *Sahasranāmā* even once becomes my beloved, and I will fulfill all his desires. *Prāyatamo* means the most liked. *Sakrut* here means once and *Asakrut* means many times.

59. *Śreechakre Mām Samabhyarchya Japtvā Panchadashākshareem I*

Pashchānnāmasāharam Me Keertayenmama Tushtaye II 45

After worshipping me in the Śree Chakra and meditating Śree Panchadasā-ksharee, this Sahasranāmā should be recited for my pleasure. What has been stated earlier that this is like a daily ritual is reiterated here.

**60. Māmarchayatu Vā Mā Vāvidyām Japatu Vā Na Vā I
Keertayennāmasāhasramidam Matpreetaye Sadā II 46**

Even if Śree Chakra worship and meditation of Śreevidyā is not done, recite this Sahasranāmā for my pleasure. This is an elaboration of what was already stated in verses 24 and 25. This recital is not for getting any desire fulfilled, but is a mandatory daily ritual to be performed without any specific desire. By implication, it means that the devotee will achieve salvation by the recital, and also will get his desires fulfilled without asking for.

**61. Matpreetyā Sakalānkāmānllabhate Nātra Samshaya: I
Tasmānnāmasaharam Me Keertayadhvam Sadādarāt II 47**

Because of my satisfaction on hearing the recitation of this Sahasranāmā, the devotee gets all his wishes fulfilled. There is no doubt about it. Therefore recite this Sahasranāmā of mine with sincerity and devotion.

62. Śree Hayagreeva said: After stating what Śreedeevee said above, Śree Hayagreeva continues:

Iti Śreelaliteshāni Shāsti Devānsahānugān II

Thus Śreedeevee, ordered the assembled deities with their entourage. Lalitā + Ēsānee = Lalithesānee. She is the empress of the entire universe and hence commands – Shāsti. The use of the present tense 'commands' instead of the past tense indicates that Her command extends not only to the deities assembled there but also to the future generations.

**63. Tadāgyayā Tadārabhya BrahmaViṣṇumahesvarā: I
Shaktayo Mantriṇeemukhyā Idam Nāmasaharakam II 48**

Patanti Bhaktyā Satatam Lalitāpāṇḍuṣṭaye I

49

From that time onwards *Brahma*, *Viṣṇu*, *Maheshvara*, *Mantriṇee* and other deities started reciting this *Sahasranāmā* for the pleasure of *Śrīe Lalita*. Here again the present tense *patanti* (recite) is being used.

64. Tasmādavashyam Bhaktena Keertaneyamidam Mune II

Hence, Oh *Agastya*! Every devotee must recite this *Sahasranāmā*.

65. Āvashyakatve Hetuste Māyā Prokto Muneeshvara I

Idāneem Nāmasāhasram Vakshyāmi Shraddhayā Shrunu II

50

I have told you the necessity and the reason for reciting this *Sahasranāmā*. Now, Oh *Agastya*! I shall recite that *Sahasranāmā* – listen with sincerity.

66. Before starting recitation of this *Sahasranāmā* of great virtue, *Śrīe Hayagreevā* by way of a preface, narrated the story of its composition and the reason therefore and then proceeds to recite the hymn.

Thus ends the prelude (*poorva bhāga*) in the form of a conversation between sage *Agastya* and *Śrīe Hayagreeva* forming part of the *Brahmāṇḍa Purāṇa*.

The recital of the *Sahasranāmā* should be commenced only after reciting the above prelude.

Since this is a meditation of a *mantra*, it should be done in the traditionally prescribed method. This method or procedure is explained in the following paragraphs.

Thus ends the first *Kalā*, called *Tapinee*.

SECTION 1A

ŚREE LALITĀ SAHASRANĀMA JAPA VIDHĀNAM

(Method of meditation)

Nyāsa – Assignment of the various parts of the body to different deities and corresponding gesticulations.

1. *Asya Śree Lalitā Sahasranāma Stotra Mālā Mantrasya Vasinyādi Vāgdevata Rshaya: I Añushṭupā Chanda: I Śree Lalitā Mahā Tripurasundaree Devatā I Om Im Beejam, Om Sou: Shakti: Om Kleem Keelakam Śree Lalitā Mahā Tripurasundaree Prasāda Siddhyartte Sahasranāma Pārāyane Viniyoga:*

2. For this great *Lalitā Sahasranāmamantra* (a garland of letters) *Vasinee* and other eight *Vāgdevas* are the sages (the sage who first initiated the *mantra*). The metre is *Anushṭup*. (every verse has 32 syllables). The presiding deity is *Śree Lalitā Mahā-tripurasundaree*.

3. Sages are those who first discovered any *mantra*. Hence before commencing the meditation or recitation of that *mantra*, by way of obeisance to that sage, who gave us that *mantra*, we touch our head with our right hand uttering his name. Next, by way of paying respect to the metre in which the *mantra* is set, we symbolically touch our lips with the right hand – only symbolic because, physical contact with the lips will make the hand impure. Next we touch our heart to pay respect to the presiding deity of the *mantra*.

4. Then the three areas of the *mantra* viz., *beejam*, *Shakti* and *keelakam*, are indicated. The *mantras* include, within self, everything seen in this world like the seeds of a banyan tree. Hence the first part is *beejam* (seed). This seed or the potency contained in the seed is called *shakti* (energy), the second part. The third one *Keelakam* means a nail or peg. It makes the energy of the *mantras* to concentrate in one place instead of unnecessarily getting wasted everywhere. In practice, any *mantra* is split into three – the first one is called *beejam*, the third –

keelakam and the second *shakti*. The worshipper has to imagine that these three parts are stabilised in those specific organs of the body by touching the corresponding organs. This is called *Beejanyāsam*, *Shaktinyāsam* and *Keelakanyāsam*.

5. For *Lalitā Sahasranāmā*, these three – i.e. *Beeja*, *Shakti* and *Keelaka* are indicated in different methods as explained below;

- a. The 15 letters of *Panchadasākshari mantra* is split into three groups viz., *Vāgbhava*, *Kāmarāja* and *Shakti*. Imagining these three groups as *Beeja*, *Shakti* and *Keelaka* is one method. To protect its secrecy the *mantra* cannot be explicitly mentioned here.
- b. The next method is splitting the *mantra* into 5, 6 and 4 letters and using the same explicitly as *Beeja*, *Shakti* and *Keelaka*.
- c. Imagining the three letters of *Bālāmantra* as *Beeja*, *Shakti* and *Keelaka* individually.
- d. Śrīe Bhāskara Rāyasays that the first letters of the three groups viz., *Ka*, *Ha* and *Sa* of *Panchadasākshareemantra* can be treated as *Beeja*, *Shakti* and *Keelaka*.

6. Since this is *nyāsam*, any of the above four methods should be followed as initiated by the teacher. There are different ways in which the organs of the body are to be touched;

- a. *Beeja* – naval button, *Shakti* – the secret organ and *Keelakam* – the feet.
- b. *Beeja* – right shulder, *Shakti* – left shoulder and *Keelakam* – the secret organ.
- c. *Beeja* – the secret organ, *Shakti* – the feet and *Keelakam* – the naval.

Traditionally whatever is taught by the teacher has to be followed.

7. The aim, goal or purpose of the recital follows next. This is called as *viniyoga nyāsa*. By touching all the organs with the right hand. It is believed that Śrīe devee will accept the recital and will bless the recitor with what is sought for. If any particular wish or requirement is aimed at, that will be fulfilled with her blessings. Thus *viniyoga* is done.

8. Some notably worthy points about what we discussed above;
- a. *Vasinee* and other *Vāgdevees* are those who did this hymn. Hence, it

was mentioned that they are treated as the sages of this *Sahasranāma* and they are worshipped by touching the head. This is a common rule for chanting of any *mantra*. The concerned sage of the relevant *mantra* has to be thought of. In addition there is a special reason in the case of this *Sahasranāma*. Śree Ādi Śaṅkara, in his *Soundaryalaharee* (17th verse) mentions that whenever Śree Lalitā is thought of, it should be alongwith Vasinee and other Vāgdevées;

Savithreebhirvāchām Chashimanjishilābhangaruchibhir

Vashinyādhyābhīstvām Saha Janani Samchintayati Ya: I

- b. These eight Vāgdevées are worshipped in the eighth hall of Śree Chakra called *Sarvarokahara Chakra*; their names are - Vasinee, Kāmeshvaree, Moodhinee, Vimalā, Aruṇā, Jayinee, Sarveshvaree and Koulīnee.
- c. These eight Devees are being worshipped in one other method also. To worship in the four places alongwith *Bhuvaneshwaree*, the mother of the world - the first four in the triangle and the *bindu* and the second four in the eight corners, internal ten corners and the external ten corners.
- d. It was earlier mentioned that the metre of this hymn has to be worshipped as *Anushṭup*. According to *mantrasāstra*,

The *mantra* having one letter is called as –

Pindam

Two letters

Karthree

Three to ten letters

Beejam

Ten to twenty letters

Mantra

More than twenty letters

Mālāmantra

In this *Sahasranāmā*, each of the verses contains 32 letters – i.e. each quarter verse has 8 letters and this metre is called *Anushṭup*. Hence we call this as *Anushṭupmetre*. If the entire *Sahasranāma* is considered, it can be treated as *Mālāmantra*.

Karashaḍanganyāsās (six nyāsās in hands)

9. The *karanyāsam* (*nyāsā* of hands) is being done, to sanctify the hands and the fingers, which do many pure and impure actions and hence are not clean. As mentioned earlier the *mantra* to be chant has to be split into six or three parts. With that respectively, the thumbs, fore-fingers, middle-fingers, ring-fingers, little-fingers and the palm and its back are to be cleaned by touching them with the each part of six parts or twice the three parts of the *mantra*. This is called *karanyāsam*.

Nyāsās of Six organs

10. Like *karanyāsā* the *mantra* has to be split into six or three parts. The organs where the *nyāsā* has to be done are heart, head, the hair knot at the back of the head, *kavacha* (shield), eyes and *astra*. The below table details these;

The organ to be touched	The offering <i>mantra</i>	The hand to be used	Finger(s) to be used
Heart	<i>Hrudayāya Nama:</i>	Right	Ring, middle and fore-fingers
Head	<i>Sirase Svāhā</i>	Right	Middle and ring fingers
The hair knot at the back of the head or its place, if it is not there.	<i>Shikāyai Vashat</i>	Right	Thumb
Shoulders – both right and left	<i>Kavachāyahoom</i>	Both the hands at a time	All the five fingers
Two eyes and the middle of the eye brows	<i>Netratrayāya Voushat</i>	Right	Ring, middle and fore-fingers (at a time to be touched)

The organ to be touched	The offering mantra	The hand to be used	Finger(s) to be used
Left Palm	<i>Astrāyapaṭ</i>	Right	Middle and fore-fingers
Around the head from right to left	<i>Bhoo: Bhuva: Suva:</i>	Right	By knuckling middle and fore-fingers.

11. The goal of these *nyāsās*:

Heart – the place where the presiding deity has to be focused. Hence this place has to be sanctified and bowed.

Head – the important place of the body where the intellect originates.

Shikā – when the *kunḍalinee* energy traverses to and fro *Moolādhāra* till *Sahasrārā*, it dwells in this place.

Kavacha – a shield to keep off the evil energies without the affecting the worshiper.

Eyes – to purify the eyes, which have to identify the deity. (It is assumed that all of us have three eyes – the third one being hidden between the eye-brows).

Astrāyapaṭ - Like *Kavacha*, to keep off the evil energies around the head – the *vyāhruti mantra* *Bhoo: Bhuva: Suva:* is used to bind all the directions.

If this *nyāsā* is done in a concentrated manner before start of the chanting, it is definite that the body of the worshipper itself become the form of energy.

Meditation Verses

12. *Sindoorārūnavigrahām Trinayanām Maṇikya Moulis purat
Tārānāyakasekarām Smitamukheem Āpeenavakshoruhām |
Panibhyāmalipoornaratnachashakamraktotpalam Vibhrateem
Soumyām Ratna Gadastta Rakta Charaṇām Dhyāyet Parām Ambikām ||*

13. The meaning of the meditation verse is: meditate upon Śreedeevee, who is called as *Parā*:

- One whose form is in crimson colour like *Sindoorā*
- One who has three eyes
- One who wears the shining Moon as a jewel in her crown which is studded with rubies
- One who shines with a smiling face
- One who is with big breasts
- One who has in her one hand a cup studded with precious stones filled with honey (which is being surrounded by bees) and in the other hand a red lotus flower
- One whose red feet are kept on a pot studded with precious stones and
- Who is so sweet to look at

14. The aim of meditation is:

The universal absolute, which does not have any form has to be imagined with a form to be kept in mind to facilitate worshipping frequently. *Vicheksheṇa Kruhyate* – Since the worshipped deity is imagined in the mind with some identification characters it is called as *Vigraha* (idol).

- The word *Sindoorā* means, the red *kumkum* that ladies wear on the forehead and at starting place of hair in the forehead. The red colour of *Śreedeevee* is compared to this. Or since the red is repeated (*sindoorā* and *aruṇa*) it can be construed that Her form is in dark red.

15. She is three eyed. According to our tradition, forms of almost all deities are indicated with three eyes. The reason for this is – the words

deva or *devata* originate from the root verb *Div*. The meaning of this word is 'to shine'. That is, self illuminating form. To indicate this, the three shining bodies of the world are compared viz., Sun, Moon and fire – these three form the three eyes.

16. *Tārānāyakan* means the head of all stars viz., the Moon. **She** wears the Moon in her crown in the head.

18. *Smita Mukheem* – one who has a smiling face. This is an important characteristic. *Śreedeevee* is an integrated form of all the beauties. There is nothing else more beautiful than **Her**. This is indicated by 48th - *Mahālāvanyashevadhi*: and other names also. That is *Śreedeevee*'s form is full of beauty. In the same way, **She** is the supreme absolute (*brahmam*) and hence in the form full of bliss. That is the form full of bliss and beauty. How is this possible? Beauty relates to body whereas bliss relates to mind. When the mind is full of bliss, it vents through the face as a smile. The worshipper is shown a little of beauty and bliss. *Śreedeevee*'s smile is mentioned in many places in this hymn itself. In *Navāvarṇa Pooja* also, in the 64 offerings - bath, silk attire, jewels, flowers, etc., are offered one by one to *Śreedeevee* and the 54th offering is *Ānantollāsa Vilāsa Hāsam Kalpayāmi* – i.e. *Śreedeevee* is pleased with our offerings and seated in the lap of *Śree Maheshwara* with an attractive and mild smile in her face, to make us happy.

19. In describing the form of *Śreedeevee*, it has been mentioned that **She** has only two hands. In other meditation verses and in the names it has been mentioned that **She** has four hands and the weapons in the hands are also detailed. Why this distinction? In *Śreemad Bhagavad Geeta*, *ŚreeKriṣṇa* showed his huge form (*vishva roopā*) to *Arjuna*. *Arjuna* was scared on seeing this and requested *Kriṣṇa* to hide the huge form and be in the normal form;

*Kireetinam Katinam Chakrahastam Ichchāmi Tvām Trashṭu Maham Tataiva I
Tenaiva Roopēṇa Chaturbujena Sahasra Bāho Bhavavishva Moorttee II*

Accordingly *ŚreeKriṣṇa* first appeared with four hands. Imme-

diately he becomes two-handed, like an ordinary man (like all of us). *Arjuna* being scared of the huge form, after seeing the four-handed form also requested *Śrīe Kṛiṣṇa* to show the pleasing human form. That is, instead of un-humanly form, the human form like us is considered to be befitting one for worshipping. This meditation verse indicates *Śrīe devēe* as pleasing (*soumyām*) - the form which is so sweet for the mind and make us to look at *Her* again when once seen.

20. *Ali* means honey, beetle or alcohol. The precious cup in the hands of *Śrīe devēe* is filled with honey and hence surrounded by beetles. In some of the secret worships alcohol is also being used. But this method is not recommended. Hence it is apt that we consider the meaning as honey and/ or beetle.

21. In another hand *She* has red Lily or Water Lily or Lotus flower.

22. Since it has been mentioned as *Ratna Ghata* – a pot filled with nine types of wealth (nine gems) and *She* has *Her* feet on it.

23. *Raktacharaṇām* – *Śrīe devēe*'s feet are red in colour – could be due to the decoration with red cotton paste or *mehandi* or henna.

24. *Parām Ambikām* – The word *parai* means greater than everything else – nothing else is greater – *Śrīe devēe* is such an *Ambika*.

25. As per *Brahmaṇḍa Purāṇa* there is only one meditation verse for this hymn. *Śrīe Narasimhaṇāḍar*, in his *paribhāshā* verses, mentions as; *Dyānam Ekena*. However three more verses are in vogue.

26. In this single verse there are six words indicating the red colour: *Sindoorārūṇa Vigrahām*, *Maṇikya Mouli*, *Ratnachashakam*, *Raktotpalam*, *Ratna Gaṭastta* and *Rakta Charaṇām*. In the case of *Śrīe devēe* everything is red. *Pāvanopanishad* says; *Louhitya Metasya Savasyavimarsha:*.

27. Now let us consider the remaining three meditation verses.
Second verse:

***Aruṇām Karuṇātarangitāksheem Dhrutapāshānkushapushpabānachāpām |
Anjātibhirāvṛtām Mayookhairahamityeva Vibhāvaye Bhavāneem ||***

I meditate upon *Bhavānee* in my mind:

- Who is red in colour
- Who has compassion moving like waves in the eyes
- Who carries *Pasa* (Noose), *Ankusa* (goad), sugarcane bow and flower arrows in hand and
- Who is surrounded by *Anjīmā* and other *shaktis*.

28. Third verse:

***Dhyāyeet Padmāsanastthām Vikasitavaḍanām Padmapatrāyatāksheem
Hemābhām Peetavastrām Karakalitalasaddhemapadmām Varāngeem |
Sarvālankārayuktām Satatamabhayadām Bhaktanamrām Bhavāneem
Śreevidyām Shāntamoorttim Sakalasuranutām Sarvasampatpradātreem ||***

I meditate upon *Śreedeevee*:

- Who is seated on a Lotus flower
- Who shines with a bright face
- Who has long eyes like the petals of a Lotus flower
- Whose form is gold in colour
- Who wears yellow silk cloth
- Who has a golden lotus in her hand
- Whose form is so beautiful
- Who always blesses the fearless
- Who blesses by lowering her head to hear the issues of the devotees
- Who is the consort of *Bhavan*
- Who is in the form of *Śreevidyāmantra*
- Whose form is so peaceful
- Who is worshipped by all the *Devas* and
- Who bestows all the wealth

29. Fourth verse:

Sakunkumavilepaṇāmālikachumbikastoorikām

Samandahasitekshanām Sacharachāpapāshānkushām I

Asheshajanamohineemarūṇamālyabhooyāmbārām

Japākusumabhāsurām Japavidhou Smaredambikām II

In thought of my mind, during chanting of *mantra*, upon *Ambikā*:

- Who has applied a gel made of European saffron
- Who is decorated by a musk dot, made from musk deer, on her forehead
- Who has smiling eyes
- Who carries *Pasa* (Noose), *Ankusa* (goad), bow and arrows in hand
- Who attracts all human being towards her
- Who is adorned with red coloured garland and jewels and
- Whose lustre shines like the hibiscus flower

This fourth verse is found in *Śree Ādi Śaṅkara's* hymn called *Tripurasundaree Ashṭakam*.

30. Thus the form of *Śreedeevee* has to be strongly imagined in the mind during chanting. Before that five offerings have to be made to the form imagined in the mind. These offerings are only imaginative in mind. The 64 offerings and/ or 16 offerings are two types of worship to be done directly. The same is abridged into 5 and done as a sample. Everything used during worship is made with one of the basic five elements. Indicating the same:

- The fragrant sandal is for *Śreedeevee* who is in the form earth *tatva*.
- The flower given by ether is for *Śreedeevee* who is in the form of ether.
- The fragrant smoke is for *Śreedeevee* who is in the form of air.
- The light is for *Śreedeevee* who is in the form of fire.
- The food is for *Śreedeevee* who is in the form of water.

Śreedeevee herself and the things used in her worship are all related to the five basic elements. While (mentally) doing this worship, the *beejas* of the five basic elements viz., *Lam*, *Ham*, *Yam*, *Ram* and *Vam* are to be prefixed.

31. The method of worship and the *nyāsās* mentioned might have given an idea. However, this has to be followed as taught by the teacher.

32. At the end of the chanting the same has to be submitted to Śreedeevee by keeping her form in mind, after again doing *Karashaḍanganyāsās*, reading the meditation verses and doing the five *pooja* as above. Since the presiding deity is a lady, the submission has to be done in the left hand. We did the prayers to the directions from right to left at the beginning of the chanting. Now it has to be undone from left to right as direction *vimocham*.

33. When *archana* is done with the names mentioned here *Nama:* (I bow) has to be suffixed and the *praṇava mantra* (*Om*) has to be used as a prefix and a suffix as well. For instance the first name has to be used as *Om Śreemātre Nama: Om*.

Section 2: TāpineeKalā

1. Śreemātā - श्रीमाता

i. The supreme mother

When we are in deep trouble, the first word uttered by us involuntarily is *Ma*. Human beings are afflicted by three kinds of *Tapas*(difficulties), which cannot be solved by the mother in her human form. The possession of the power to resolve these difficulties makes **Her** the "Superior Mother". Worshipping **Her**, who has given birth to the whole world, will prevent birth again in this world from the mother's womb. (353rd name can be compared). The best of love is mother's affection. Hence to contemplate and worship **Her** as the mother will give us proximity to Her.

ii. Śree means Lakshmee (goddess of wealth). Hence Śreemātā means Lakshmee's mother. Śree also means Saraswathi (goddess of learning). She is mother of both Lakshmee and Saraswathi.

iii. Mā means 'to measure'. Śreemātā therefore means that **She** is capable of measuring wealth. One that measures is superior to the one that is measured. *Ma* also be interpreted to mean one who 'distributes' or 'classifies'. She is the one who classified the *Vedas*. From this angle, Śreedeevee can also be indicated as *Brahma* and/ or *Vyasa*. "Richo Yajumshi Sāmāni Sāhi Srihi Amrtā Sādām" – when interpreted in the manner this name is masculine.

iv. Śreemeans venom. One who held the venom in her throat (*Māthi*). Lord *Parameshwarā* is called *Srikantā* because he retained the *Hālahāla* venom in his throat. The feminine form which is part of **Him** is also called by this same name.

v. The prefix Śree is used to refer respectable men or objects – for instance Śree *Chakra*, Śree *Vidyā*, Śree *Sailam*, etc. Thus **She** is aptly called as Śreemātā, as she is the mother of the whole world. Moreover, the word Śree is itself auspicious. Is it not, hence appropriate to commence this series of thousand names with Śree?

vi. This hymn of thousand names was first recited by the eight *Vāgdevatā's* led by *Vaśini*. They appeared from the word power of Śreedeevee herself. They were ordained to perform this holy task of reciting this hymn at her behest. They, in turn, selected and dedicated these thousand names out of millions of powerful names, and, by way

of reminiscing the **mother's** boundless love and compassion bestowed on them, start this series with the name *Śreemātā* (Mother).

- vii. Merging the three letters of *Bāla Mantra* to the six consonants *ha, sa, ka, la, ra* and *ta*, we derive a three-part *Mantra*, which is indicated as *Mātha*. This is contained in this name. This secret *Mantra* has to be learnt through an appropriate teacher, in a proper way.
- viii. There is a poem (*Ślōkā*) called "*Matā Kuṇḍalinī Kriya Madhumathee*" in the book "*Laghustuthi*" written by a great *Devee Upāsakar*, "*LaghuBhattarakar*". The word *Mātā* mentioned here also has a special cryptic meaning. This name is an indication of that special meaning.
- ix. Mother here also indicates that **She** has given birth to the entire universe. It indicates one of the three main functions of the Supreme Being viz. creation. *Vedās* also reflect the same sense in *Yathoo Vālmanī Bhoothānī Jāyanthee*.

2. *Śreemahārājnee* - श्रीमहाराज्ञी

- (i) The great empress (that is the protector of the whole world); the second of the three functions of the Supreme Being viz. Protection is indicated in this place. The *Vedas* state the same thought as *Yena Jātānee Jeevantee*.
- (ii) Three secret syllables of *ŚreeVidyā* are hidden in this name. They are to be learnt through an appropriate teacher, in a proper way.
- (iii) Any king's wife is called queen. A queen is called as *Rājnee* in Samskrit. The wife of an emperor is Empress – *Śreemahārājnee*. It is not that *Śreedevee* is honoured because **Her** consort is an emperor. **She** on her own carries out the function of governance and hence **She** is *Mahārājnee*.

3. *Śreematsimhāsaneshwari* - श्रीमत्सिंहासनेश्वरी

- (i) **She** controls and rules the world seated on a great grand throne.
- (ii) The seat of a king is a throne – *Simhāsana*. The seat of kings is designed as if the ruler is seated on a lion, because the lion is the king of animals. By virtue of **Her** position as a controller and ruler of World Empire, **She** is the lord of *Simhāsan*, symbolises the wealth (*Lakshmee*) of the empire of the Universe and seated in this throne.
- (iii) **She** herself rides on a lion and uses it as a seat. It also means that **She** is *Simhavāhinee* – one who rides on a lion. According to *DeveePurāṇam*, the demon *Mahishan* was killed by *Śreedevee* riding

on a lion. **She** thus acquired the names of *Mahishagni* (killer of *Mahishan*) and *Simhāsaneshwari*.

- (iv) The word *Simhā* is derived from the verb *Himsa*. *Simhā* is the corrupted form of *Himsa*. Thus *Himsāsaneshwarimeans*, one who has the power to destroy the whole world – the third function of the Supreme Being, viz. to destroy, is indicated here. The *Vedas* refer to this as *Yathprāyanthyapi Samvisanthi*.
- (v) The previous name was *Śreemahārājñē* - the empress; it is therefore appropriate that she is seated on a *Simhāsana* and is called *Śreematsimhāsaneshwaree*.
- (vi) At the end of the *Devee Navāvarṇa Pooja*, a throne (*Simhāsana*) with five steps is contemplated on the *Bindu*. Five forms of *Śreedevee* are imagined on each of these five steps in the four directions north-west, north-east, south-west, and south-east and in the centre. This worship is called *Pancha Panchika*. In the first step are seated the five *Lakshmees* viz. *ŚreeVidyā Lakshmee*, *Lakshmee-Lakshmee*, *Mahālakshmee-Lakshmee*, *Trisakthi Lakshmee*, and *Sarvasāmrājya Lakshmee*. Since the throne on which *Śreedevee* is seated has these five *Lakshmees*, **She** is referred to as *Śreematsimhāsaneshwari*.
- (vii) There are also *Mantras* which carry the name *Simhāsana*. These are to be contemplated on the four sides and in the centre of the *Bindu* as described below:
 - Three in the East viz. *Bālā*, *Chaitanya*, *Bhairavi* and *Sampathpradā Bhairavi*.
 - Five in the South viz. *Kāmeshwari*, *Rakthanetrā*, *Shatkūta Bhairavi*, *Aghora Bhairavi* and *Sampathpradā Bhairavi*.
 - Seven in the West viz. *Sanjeevani*, *Mrithyunjayā*, *Amruta Sanjeevani Bhairavi*, *Vajreshwari*, *Tripura Bhairavi*, *Bhayahārini*, and *Sampathpradā Bhairavi*.
 - Four in the North viz. *DāmarEshwari*, *Bhayadwamsini Bhairavi*, *Aghora Bhairavi* and *Sampathpradā Bhairavi*.
 - Five in the Centre viz. *Prathama Sundaree*, *Dwitheeya Sundaree*, *Tritheeya Sundaree*, *Chaturtha Sundaree* and *Panchama Sundaree*.

The *Mantras* of these 24 *Devatās* are called *Simhāsana Mantras*. *Śreedevee* is the lord (*Ēshwari*) of these *Mantras*.

Thus, by the first three names, the three functions of creation, protection and destruction are indicated. Śreedeevee has the name *Panchakrityaparāyanā* (274th name) – one who carries out five functions. The remaining two functions viz. *Thirodhāna* and *Anugrahā* will be dealt with later.

4. *Chidagnikuṇḍasambhootā*-चिदग्निकुण्डसंभूता

- (i) One, who emerged from the sacrificial fire of knowledge.
- (ii) The word *Chit* means flawless *Brahmam*. It is called *Chidagni* as it is the enemy of the darkness of ignorance. Śreedeevee emerged from the fire of *Chit* that is knowledge. In other words, Śreedeevee's real form emerges from the sacrificial fire of knowledge for the purpose of annihilating ignorance.
- (iii) That knowledge as fire is mentioned in several places in Vedic and other spiritual literatures. For instance *Gnānāgni: Sarvakarmāni Bhasmasāt kurutee tathā* (ŚreemadBhagavat Geetā IV-37).
- (iv) The legend of *Bhaṇḍāsūrā* occurs in the same *Brahmāṇḍa Pūrāṇā* where this *Sahasranāmam* is also recited. *Indrā* and other *Devās* performed a sacrifice to propitiate Śreedeevee in order to destroy *Bhaṇḍāsūrā*, who was harassing them. The sacrificial fire raised by them was called *Chidagnikuṇḍa*. Once the *Devās* started offering organs of their own bodies in the sacrificial fire, Śreedeevee emerged from that pit (*Kundā*). The illusory 'I' related to the physical and causal bodies, which are the root cause of self-esteem and arrogance (the false notions of 'I') was thrown into the fire by the *Devās* and Śreedeevee, who is the real 'I' emerged.
- (v) There is one method of worship of Śreedeevee called *Rahooyāga*. The fire of knowledge, which burns on its own without any fuel, is enhanced by adding the fuel of *Vāsanās*.

Attributes arising out of previous thoughts and actions and when the fire is aglow, all the good deeds, sins, thoughts, actions and duties are offered therein and the soul assumes the form of pure light, which is Śreedeevee. (Refer 381st name – *Rahoyāgakramārādyā*). *Antar nirantara nirindana medamānee moohāndhakāra paribandhini samvidagnow* – this is the *Mantrachant* and the special *argya* is poured in the *Samayika* pooja after *Tatvasodanam*. This is the meaning of this name.

5. **Devakāryasamudyatā-देवकार्यसमुद्यता**

- (i) One, who came forward to service *Devas*.
- (ii) Why should *Śreedeevee*, who is of eternal existence incarnate or take a particular form? The purpose is to help the *Devas* achieve their objectives.

Devānām Kāryasidhyartham Āvirbhavati Sā Yadā

Utpanneetitadā Lookee Sā Nithyāpyabhidheeyathee(Saptashatee)

The objective of the *Devas* is to annihilate the demons like *Bhaṇḍāsūrā*, *Mahishāsūrā*, etc. Although **She** is eternal, **She** takes an incarnation every time to remove the grievances of the *Devas*.

- (iii) Demons like *Bhaṇḍāsūrā* are monsters bound by ignorance. Actions arising out of ignorance with selfish goals, take the form of Devils. *Śreedeevee* takes different incarnations to release the *Devas* from the bondage of ignorance so that they can carry out their respective divine functions. The 4th and 5th names describe *Śreedeevee's* *Chit* (*Prakāśa*) form. The description of the *Vimarsa* form follows.

6. **Udyadbhānusahasrābhā-उद्यद्भानुसहस्राभा**

- (i) Her lustre is equal to thousands of rising Suns. The word *Sahasram* also means infinite.
- (ii) **Her** lustre is equal to infinite (thousands) rays of rising Suns.
- (iii) The word *Sahasram* can be attributed to 'Sun' or its 'rays'. In that case **Her** splendor can be equated to countless (thousands) number of rising Suns or countless number of rays of a rising Sun.
- (iv) The word *Ābhā* can be interpreted as 'lustre' or 'colour'. *Śreedeevee* is famous both for her lustre as well as her Crimson colour. In the morning, the rising Sun graciously reduces his intensity of the heat emanating from his light, just for us to see his cherry coloured rays. Similarly *Śreedeevee* is also of Crimson colour. (This colour itself is called *Arūṇa* colour, one of the names of the Sun himself.
- (v) Every mood or character has a colour. The colour of kindness or graciousness is Crimson.
- (vi) In most of the places the Supreme Being is referred to as a column of light in scriptures:
 - a. *Na Tatra SūryooBhāti Na Chandra Tārakam*
 - b. *Jyootirmayam (Sakthi Mahimnā Stooram)*
 - c. *Jyotirmayee (Laghustutī)*
 - d. Many a place in *Bhagavat Geetā*

e. *Vidyutdhāmasamaprabhām (Dyāna Sloka of Sapta Sathī)*

The *Prakasa* and *Vimarsa* forms *Śreedeevee* have been described so far. The forthcoming names seek to detail three more forms viz. the *Stūla*, *Sūkshma* and *Param* forms. The *Stūla* form is the one with human physical organs like hands, feet, etc. The *Sūkshma* is in the form of *Mantras*. The *Param* is in the form of *Vāsanās*. The *Stūla* form is taken up first.

7. **Chaturbāhusamanvitā -चतुर्बाहुसमन्विता**

- (i) One with four hands.
- (ii) *Śreedeevee* has four hands – two from each shoulder in front and back. The Four hands only have been indicated in the forms usually contemplated during meditation. Hands come first and foremost whenever we try to concentrate on the form mentioned in the *Dhyāna Slokā* (meditation verse).
- (iii) The four *Devees* who are the commandants of *Śreedeevee*'s army viz. *Ashwārūdā*, *Sampatkaree*, *Mantrinee* and *Vārāhee*, may be deemed to be the four hands of *Śreedeevee*.
- (iv) The *Mantās* pertaining to the above four *Devees* are indicated by this name.
- (v) The *Dhyāna* verse of this *Sahasranāmam* mentions only two hands for *Śreedeevee*. Preceding part may be referred for the meaning of the *Dhyāna Slokā* (meditation verse).

Mention was made about the four hands and followed by the weapons carried in these four hands.

8. **Rāgasvaroopapāshāḍhyā -रागस्वरूपपाशाढ्या**

- (i) One who carries the weapon of desire in the form of a noose.
- (ii) A noose is a rope thrown to tie and drag something. *Śreedeevee* is holding both the ends of the noose in one hand. It is in the *Stūla* form in her rear left arm. The presiding deity is *Ashwārūda*.
- (iii) *Rāgā* and *Anurāgā* are the two features of mind – wish and desire. This is the *Vāsanā* form of the weapon noose. This form has the twin opposite characters viz. love and hatred. *Vāsanā* is the effect of the deeds of previous births of *Jeeva*. In the hands of *Śreedeevee* these take the form of *Ichā Saktī* and *Gnāna Saktī*.
- (iv) The noose helps us to round up and drag a distant object to oneself. We will be able to do this only if both the ends of the noose are under our control. *Śreedeevee* holds both the ends of the noose in

her hand. This indicates that “our wishes will get fulfilled automatically by Her grace.

9. **Krodhākārāṅgkushoṅvalā** - क्रोधाकाराङ्गशोज्ज्वला

- (i) Her lustre is enhanced by holding the goad symbolising anger.
- (ii) Goad is a pointed weapon used by a mahout to control an elephant. It has a sharp edge. Elephant is one of the biggest and strongest among all animals. It is extremely difficult to control a rogue elephant. Goad is the only weapon which can control it. In the hands of Śreedeevee it is in a *Stūla* form.
- (iii) Its *Vāsanā* form is anger. If the mind is not able to get what it wants or does not derive the satisfaction expected out of it the mental reaction is anger. It is symbolised by the lustrous goad worn by Śreedeevee.
- (iv) *Krodhākārāṅgkusham* can be interpreted in two ways – (1) Goad in the form of anger or (2) Anger and *Ākārā* (knowledge). How is *Ākārā* interpreted as knowledge? When we see an object through our eyes, our mind recognises and takes the ‘form’ (photo print) of that object – that is *Ākāra*. If we see a book, our mind recognises the form of the book and becomes that form (*Ākārā*) itself. Then only we understand that what we see is a book or have the knowledge that it is a book. Recognition of all the objects by the mind taking the form (*Ākārā*) of that object. Hence the word *Ākārā* gives the meaning as knowledge.
- (v) Anger is a state of mind arising out of the knowledge of an object. Śreedeevee adorns the goad that controls anger. Knowledge about an object is destroyed in order to annihilate anger.
- (vi) A weapon will act as intended by the person who takes aim. Here these weapons will act as per the wish of Śreedeevee. For worshippers of Śreedeevee, She will make the ‘desire’ and ‘hatred’ act according to the wishes of the devotees and ultimately raise them to Her level.

10. **Manoroopeshukodaṇḍā** - मनोरूपेक्षुकोदण्डा

- (i) She dons a bow made of sugarcane – the physical form of ‘mind’.
- (ii) Śreedeevee has in her left forearm a bow made of sugarcane. Its symbolic form is the mind. Its presiding deity is *Mantrinī*.
- (iii) The action of the mind executed through the five organs is to take the form of the object seen and realise that “I see the object”, “This

can give me pleasure", "I desire to get this object", "This gives me sorrow and hence I should avoid it" and the like. This is called *Sankalpa*.

At the same time the thought "Is this object suitable for me or not", "Should I try to get it or not", and the like are called *Vikalpa*. The action of the mind is of these two types. This mind takes the form of sugarcane bow in the hands of *Śreedeevee*.

- (iv) In general a bow is made up of completely dry bamboo slats and is capable of being bent and unbent. Sugarcane is full of moisture; Sugarcane bow is a weapon, though it is sweet; again it is sweet, though it is a weapon. It shows that *Śreedeevee's* mind is full of benignity. Is it not **Her** mind full of sweetness and graciousness?

11. *Panchatanmātrasāyakā*-पञ्चतन्मात्रसायका

- (i) One who has five characteristics as arrows.
(ii) In her physical form, *Śreedeevee* has five flowers as arrows in her right forearm viz. Lotus, Red Lotus, Red Lily, Red Jasmine and Mango flower. The characteristics of these arrows are the effect they make on the objects attacked by them viz. to induce happiness, to give taste, to enthrall, to dry out and to kill. The presiding deity of these arrows is *Vārāhi* also known as *Daṇḍanātha*.
(iii) The secret form of these arrows is the five self-characteristics (*Tanmātrās*). These characteristics are the unique features of the five elements, which constitute the physical earth.

Elements (<i>Bhūtās</i>)	Self-Characteristics (<i>Tanmātrās</i>)
Space (<i>Ākāśā</i>)	Sound (<i>Shabdā</i>)
Wind/ Air (<i>Vāyu</i>)	Sense of touch (<i>Sparsa</i>)
Fire (<i>Agnī</i>)	Form/ Colour (<i>Rūpa</i>)
Water (<i>Jala</i>)	Taste (<i>Rasa</i>)
Earth (<i>Prithvi</i>)	Odour (<i>Gandha</i>)

These characteristics stand alone only in the very intricate and atomic state of the elements. The Universe, we perceive is the composite form of these elements and hence each element cannot be perceived separately.

Before the evolution of the universe, from the Absolute

(*Mūlaprakritī*), i.e. when matter and energy are in a state of indistinguishable union, the elements could be identified by their individual characteristics-space by sound, air by sense of touch and so on. In this state these are called *Tanmātrās*.

- (iv) The arrows hit their targets and give their desired effect, as intended by the person who aims them. A sincere devotee targeted by *Śreedevee's* arrow will experience the good and pleasurable effects of these characteristics. If the devotee is insincere (bad in intention), the arrows also will give only undesirable effects such as agitation or disturbance, maddening or intoxication, etc.
- (v) These arrows have three forms in three different states – in the physical (*Stūla*) state, they take the form of flowers; in the secret (*Sūkshma*) state, they are *Mantras*; and in the *Vāsanā* state they take the form of *Para*, a form of sound.
- (vi) *Śreedevee* also has weapons - Sugarcane as bow and flowers as arrow, like Cupid (*Manmathā*). Hence *She* is called as *Lalitā* or *Kāmeshwari*. As the emotion of love (*Sringāra rasa*) is important to *Her*, *She* is endowed with beautiful things as weapons.
- (vii) The presiding deity of sugarcane bow is *Mantrinī* representing the power of intellect (*Buddhi Saktī*) and the presiding deity of arrows is *Danḍanātha* – commander-in-chief representing the physical power. The *Vāg Deves* symbolically emphasise that intellect and power should act in unison.
- (viii) *Mantras* of the weapons described are encompassed in these names 8 to 11. These are so secret that they should be learnt through a proper teacher.

12. *Nijāruṇaprabhāpooramajjadbrahmaṇḍamaṇḍalā*

निजारुणप्रभापूरमज्जद्ब्रह्माण्डमण्डला

- (i) One who immerses the zones of galaxy by the flow of her lustre.
- (ii) Our Earth, space and the stellar zone constitute one galaxy (*Brahmaṇḍam*). Universe (*Brahmaṇḍamaṇḍalam*) consists of millions of such galaxies. *Śreedevee* sinks this entire universe in *Her* red lustre. Again the red lustre alone shines immersing them all.
- (iii) The physical form of *Śreedevee's* red lustre is described in the ensuing names. This description starts from *Her* hair and ends in *Her* feet.

13. *Champakāshokapunnāgasougandhikalasatkachā-*

चम्पकाशोकपुन्नागसौगन्धिकलसत्कचा

- (i) One who has beautiful hair studded with Magnolia, Asoka, Rhizophora mucronata (*Punnāga*) and Red Lotus flowers.
- (ii) It is Śreedeevee's hair bedecked, with flowers, which emerges first out of the sacrificial fire; hence the description of the Śreedeevee's physical form commences with the hair.
- (iii) The first part of **Hermantra** is equated with **Her** face. Hence the description starts with the hair. (for instance 85th name –Śreemad Vāgbhava Kooṭaikaswarūpa Mukapankajā)

14. Kuruvindamanishreeṇeeekanatkoṭeeramanḍitā

कुरुविन्दमणिश्रेणीकनत्कोटीरमण्डिता

- (i) *Kuruvindamani* is the precious stone Ruby. Śreedeevee's crown is studded with a string of Rubies.
- (ii) Adorning of rubies will result in fulfillment of desires. Attachment will be created to good things; desire, affection, welfare and devotion to ŚreeViṣṇu also.
- (iii) Śreedeevee's crown is of *Koteerā* model. This is a particular design, which does not hide beauty of the hair as well as the flowers adorned. The crowns worn by men will hide the hair and is called *Makuṭā*, *Mukuṭā* or *Kireeṭa*.
- (iv) The red rubies match the red lustre of Śreedeevee's body.
- (v) Meditation of Śreedeevee's face with the crown will increase the devotion.

15. Aṣṭameechandra Vibhrājadalikasthala Shobhitā–

अष्टमीचन्द्र विभ्राजदलिकस्थल शोभिता

- (i) One whose forehead shines like the Moon on the eighth day of lunar half month.
- (ii) Of the fifteen phases of the moon, on the eighth day of bright lunar half month the eighth phase will be seen. Or reduced upto eight phases on the eighth day of the lunar dark half month and moon will be visible as a semicircle. In the emerging form of Śreedeevee from the sacrificial fire, the crown, hair and flowers come out one after the other and the forehead emerges as an inverted semicircle resembling the eighth day moon, with flawless cool light.
- (iii) This can be compared to 46th verse of *Soundaryalaharee* starting with *Lalāṭam Lāvaṇyadvithi Vimalamābhati*.

16. **Mukhachandrakalangākābhamrugaṇābhivīśeshakā-**
मुखचन्द्रकलङ्काभमृगनाभिविशेषका

- (i) The *bindi* (musk dot) on the forehead of ŚREEDVEE resembles the black spot on the surface of the Moon and it further beautifies the face.
- (ii) It is a literary tradition to consider the black spot on the moon as a stain on the life of the Moon god. The Moon is sometimes described as *Mrugāṅka*, as the stain looks like a deer and as *Śasāṅka* as the stain also looks like a rabbit. When Śreedeevee's forehead is described as a semicircular Moon (crescent), there is no stain, but the musk spot beautifies the face.

17. **Vadanasmaramāṅgalyagruhatoraṇachillikā-**
वदनस्मरमाङ्गल्यगृहतोरणचिल्लिका

- (i) One whose eyebrows look like festoons in front of Cupid's house which is Śreedeevee's face.
- (ii) The roof at the entrance of the houses will be constructed in a raised manner so that the house is not affected by rain or Sunshine. This is called festoon. Śreedeevee's face is so beautiful as to infatuate ŚreeKāmeshwara. Hence Cupid uses this face as an office for his auspicious activities. The eyebrows look like beautiful festoons in front of this house (office).

18. **VaktralakshmeePareevāhachalanmeenābhalochanā-**
वक्त्रलक्ष्मी परीवाहचलन्मीनाभलोचना

- (i) One whose eyes look like fish swimming in the stream of beauty of Śreedeevee's face.
- (ii) The beauty of Śreedeevee's face undergoes momentary changes and this continuous change looks like a steady and slow stream. The motion of Śreedeevee's two eyes is compared to the fast movement of fish in this stream, which increases its beauty.
- (iii) Fish are not mammals but lay eggs. It is believed that fish nurse their offspring just by affectionate looks. Similarly, Śreedeevee's eyes, which are compared to fish swimming in the stream of beauty uplifts Her devotees just by a gracious look. She is therefore called *Meenākshi*, here referred to as *Meenābhalochana*.

19. Navachampakapushpābhanāsādaṇḍavirājita—
नवचम्पकपुष्पाभनासादण्डविराजिता

- (i) One whose nose is like a fresh *Champaka* flower.
- (ii) *Nava* can be interpreted as 'new' or 'partly blossomed'. A partly blossomed *Champaka* bud generates a pleasant aroma.

20. Tārākāntitiraskāri Nāsābharanābhāsura
ताराकान्तितिरस्कारि नासाभरणभासुरा

- (i) One whose nose ring challenges the lustre of the stars.
- (ii) *Tārā* can also be interpreted to mean the two *Devees* - *Mangalā* and *Suklā* or the *Devatā* - *Tāraka*.
- (iii) *Śreedevee*'s nose rings are made of Ruby and Pearl.

21. Kadambamanjareekluptakarnāpooramanoharā
कदम्बमंजरीक्लृप्तकर्णपूरमनोहरा

- (i) One who wears a bunch of *Kadamba* flowers in **Her** ears and steals the heart with **Her** beauty.
- (ii) Wearing a bunch of flowers in the earlobes increases the beauty. *Kadamba* flower is suitable for such adornment.
- (iii) A garden of *Kadamba* trees is situated outside the *Chintamani Graha*, the abode of *Śreedevee*, in *Śreepura*. *Śreedevee* wears the flowers plucked from those trees to adorn **Her** ear.

22. Tāṭankayugaleebhootatapanodupamaṇḍalā
ताटङ्कयुगलीभूततपनोदुपमण्डला

- (i) One who wears the Sun and Moon as two large earrings.
- (ii) One type of ornament worn by ladies in their ears is called *Tāṭanka* (palm-leaf). The Sun and the Moon take the form of these *Tāṭanka* s to beautify *Śreedevee*'s face.
- (iii) The Sun and the Moon have the fortune to become *Śreedevee*'s eyes, earrings and **Her** breasts.
- (iv) *Tāṭanka* is considered to be an auspicious ornament for *Sumangalis* (ladies living with their husbands). *ŚreeĀdi Śaṅkara*, in his *Soundaryalaharee*, describes with awe that *ŚreeParameshwarā* could survive, even after consuming the *Halāhala* (poison), only by the power of *Śreedevee*'s *Tāṭankas* (28th verse of *Soundaryalaharee*).

23. Padmarāgashilādarshaparibhāvikapolabhoo:-

पद्मरागशिलादर्शपरिभाविक्पोलभूः

- (i) One whose cheeks are most wonderful than a glass made of *Padmarāgā* (Sapphire).
- (ii) Śreedeevee's cheeks are smooth and reflect like a mirror. Since it also seems to be red on account of Her complexion, the cheeks seem to be superior to a glass made of Sapphire.

24. Navavidrūmabimba Shreenyakkāridashanacchadā-

नवविद्रुमबिम्बश्रीन्यक्कारिदशनच्छदा

- (i) One whose (gorgeous) lips challenge the lustre of fresh Corals and the *Bimba* fruit (a fruit of a creeper, which when ripe is Red).
- (ii) Śreedeevee's lips are Red in colour, by nature. Coral and the *Bimba* fruit are the two usually referred to for comparing lustrous Red objects. Śreedeevee's Rosy lips surpass these two objects.
- (iii) *Radanacchada* is another version and the meaning is the same.

25. Shuddhavidyāngkurākāradvijapanktidwayoojjwalā-

शुद्धविद्याङ्कुराकारद्विजपङ्क्तिद्वयोज्ज्वला

- (i) One whose rows of teeth shine like sprouts of *Shuddha Vidyā*.
- (ii) The word *Dvijā* means twice born. This term is used to describe three different things:
 - a. Brahmin – First birth from the mother and the second when the *Upanayanam* is performed (when the sacred thread is first worn)
 - b. Birds – First birth as egg and the second when the chick comes out of the egg
 - c. Tooth – First as milk teeth and second when the tooth sprouts in place of fallen teeth.
- (iii) *Shuddha Vidyā* refers to the superior *Shoḍasāksharī Mantra*. It consists of 16 letters or *beejās*. *Beejās* also mean seeds. The teeth look like the two sprouts from the seeds – the upper and lower rows.
- (iv) *Dattātreyā Samhitā* and other texts state that *Shuddha Vidyā* is the same as *Śrīe Vidyā*. Hence the 16 letters of *Shoḍasī Vidyā* are hidden in this name.
- (v) Brahmins learn and propagate *Vedas*. Hence they are called *Vidyānkurās* that is sprout of *Vidyā*. Śreedeevee's two rows of teeth are compared to two rows of Brahmins, the sprout of *Vidyā*.
- (vi) In the *Tantra* text 32 types of initiations are mentioned – starting

from *Shuddha Vidyā*, *Bālā*, *Dwādasārthā*, *Matangin* and ending with *Anutthara*. These 32 types form the two rows of teeth of Śrīdevee – another interpretation of this name.

(vii) It is indicated only the *Dvijās* (*Brahmins*) purified by these 32 initiations can reach Śrīdevee's feet.

(viii) Śrīdevee's *Triakshari Mantra* is also called as *Shuddha Vidyā*. One becomes eligible for the 32 initiations (*Deekshās*) only after he is inducted into *Triaksharī*. *Shuddha Vidyā* is the base for the two rows of teeth which sprout from *Shuddha Vidyā*.

(ix) In the *Paribhāshā Slookās* in the *Nāma Vibhagā* part of this book, it is stated that the 1000 names begin only with 32 letters out of 51 letters in the Samskrit alphabet, omitting 19 letters. It is also indicated that entire *Sahasranāma Stoorā* is structured on these 32 letters.

26. *Karpooraveetikāmodasamākarshidigantarā*–

कर्पूरवीटिकामोदसमाकर्षिदिगन्तरा

(i) One who attracts the four directions towards Her by the pleasant aroma of the betel (*tāmboola*) emanating from Her lotus like mouth, or one who spreads that aroma in all directions.

Veetikā is a small pack (folded inside a betel leaf) with proper mixture of aromatic spices such as camphor, cardamom, cloves, musk, saffron, nutmeg, betelnut, lime, etc. The aroma emanating from Śrīdevee's mouth when She chews the *Veetikā* spreads in all directions. It is symbolically described as if the directions compete with each other in surrounding Śrīdevee to have a scent of this aroma. *Dik* refers to the four directions and *Digambarā* is the intervening space between the four directions such as Southeast, Southwest, etc.

(ii) In the latter part of this *Stotrā*, there is another name *Tāmboolapooritamukhi* (559th name), which describes Śrīdevee chewing betel leaves.

(iii) The name *Samākarshadigantarā* is also mentioned as *Samākarshidigantarā* in some editions. There is no difference in meaning between these two versions.

(iv) The 14th name in *Śrīe Lalitā Trishatī*, namely, *Karpooraveetīsaṇṭābhya Kallolitakagupthatā* also states the same idea. *Śrīe Ādi Śaṅkara* in his commentary has stated that the whole

world is drenched with this aroma emanating from Śreedeevee's mouth and Śreedeevee is thus *Maharājabhogavathi* (one who enjoys the comforts of an empress).

- (v) It is told that there were legendary poets, who were *Upāsakās* of Śreedeevee, viz. *Kalidāsa* and *Mooka Kavi*, got their excellent capacity to write poems by consuming the juice of Śreedeevee's *tāmboola*.
- (vi) It is implied that the *Dikpālās* – the regents of the eight cardinal points – encircle Śreedeevee to offer their prayers.

27. Nijasallāpamādhuryavinirbhartsitakacchapee–

निजसल्लापमाधुर्यविनिर्भर्त्सितकच्छपी

- (i) One whose sweet voice humbles the *Veena* (a string instrument) called *Kacchapi* in the hands of *ŚreeSaraswathi* (goddess of learning).
- (ii) *Kacchapi* is the name of *ŚreeSaraswathi's* *Veena*. Normally, in any string instrument like *Veena*, only the musical notes will be heard and not the lyrics of a song. But since *ŚreeSaraswathi* is the embodiment of sound and music, the musical notes as well as the words in the lyrics are heard from her *Veena*. However, the words would not be explicit, but resemble the utterances of parrot and infants. Śreedeevee's voice is so sweet, that it wins over the sweetness of *ŚreeSaraswathi's* *Veena*.
- (iii) There is one verse in *Soundaryalaharee* (66th verse beginning with *Vipanchyā Gāyanthi*). It is stated that when *ŚreeSaraswathi* played her *Veena* in the presence of Śreedeevee, She admired its sweetness and uttered the word 'awesome'. On hearing this *ŚreeSaraswathi* was ashamed by the sweetness of Śreedeevee's voice which surpassed the sound of her *Veena* and kept it inside its cover.

28. Mandasmitaprabhāpooramajjatkāmeshamānasā–

मन्दस्मितप्रभापूरमज्जत्कामेशमानसा

- (i) One who overwhelms *ŚreeKāmeshwara's* mind in the inundate of Her smile.
- (ii) *Smita* means smile – without the teeth being visible. Especially *Mandasmita* means a very soft smile.
- (iii) *Majjat* means sinking. *ŚreeKāmeshwara* does not want to come out of the flood of light that is Śreedeevee's smile. At the same time He does not want to miss the opportunity of enjoying the beauty of

the other parts; hence the use of the expression 'sinking'.

- (iv) In *Kāmakalā*, *Kāma* means *bindu*. *Kalā* means Sun, Moon and fire. *Bindu* denotes *ahankāra*. *Kāma* and *kalā* denote *Kāmakala*. *Kāmeshwara* means both *RājarājEshwara* and the embodiment of *Kāmakala*.
- (v) When *Śreedeevee* emerged out of the fire of knowledge (*Chidagnikuṇḍa*), before crowning *Her* empress, the question arose as who can be made as *Her* consort. The only eligible candidate was *ŚreeKāmeshwara*. But the *Devas* were perplexed as *His* physical appearance – with knotted locks, covered with an elephant skin or wearing nothing at all, with snakes as jewels and with ash smeared all over the body – was in no way a match to *Her* bewitching beauty. Immediately *ŚreeParameshwara* took a beautiful form of *Kāmeshwara*. *Śreedeevee* swung a garland declaring that he on whose neck the garland falls would be *Her* consort; it fell on *ŚreeKāmeshwara*'s neck and brought forth a smile in *Śreedeevee*'s lips. *ŚreeKāmeshwara* was drowned in the beauty of *Her* smile. This is narrated in *ŚreeLalithopakhyana*.

29. *Anākālitāsādrushyachibukashreevirājītā–*

अनाकलितसादृश्यचिबुकश्रीविराजिता

- (i) One who shines by virtue of the incomparable beauty of *Her* chin.
- (ii) Even the *Vāgdevatās* (the goddess of words) could not find similes to describe the beauty of *Her* chin.
- (iii) *ŚrēeĀdi Śaṅkara* also opines the same, in his *Soundaryalaharee*, as *Kathankāram Bhurma; tavasubukam oupamyā rahitam* (67th verse).
- (iv) *Chubuka* or *Chibuka* mean the same.
- v) The 85th name *Śreemadvāgbhava Kooṭaika Swrūpa Mukha Pankajā*, states the part of *Śreedeevee*'s body above the neck denotes the first part of *ŚreeVidyā Panchadasākshareemantra* viz. *Vāgbhavakooṭa*. The description of this part of the body starts from the 13th name, *Champakāshokapunnāga-sougandhikalasatkachā* and ends here.

30. *Kāmeshabaddhamāngalyasootrashobhitakandharā–*

कामेशबद्धमाङ्गल्यसूत्रशोभितकन्धरा

- (i) One whose neck is so beautiful by the auspicious string tied by *ŚreeKāmeshwara* at the time of wedding.
- (ii) *Śreedeevee* is a *Nitya Sumangali*, who is always a *Sumangali*, wearing

the *mangala Sūtra*. Although **She** emerged out of *Chidagni Kuṇḍa*, already wearing the *mangala Sūtra*, the *Devās* wanted to see the wedding ceremony of the Holy couple and made **Him** tie the string again on *Śreedeevee*.

- (iii) *Śree Parameshwara* acquired the name *Kāmāri* after he reduced Cupid to ashes. Yet on seeing *Śreedeevee*, it appears that **He** gave life to Cupid and subjected **Himself** as the aim for the arrows by Cupid so that love would arise in **Him** upon *Śreedeevee*, that too through the grace of *Śreedeevee*. (84th name – *Haranetrāgni Sandagdha Kāma sanjīvanoushadhi* may be compared). Hence **He** becomes the lord of Cupid – *Kāmeśan*.
- (iv) Induced by His desire to marry *Śreedeevee*, *Eshwara* made friendship with Cupid and was worshipped by him as “Thou art my Lord”.
- (v) This *mangala Sūtra* tied by *Kāmeśha* showered blessings to the entire world. The first such beneficiary of this shower was *Rathi-Manmatha* (Cupid) couple and that too for the upliftment of the whole world.

31. *Kanakāngadakeyūrakamanīyabhujānvit*

कनकाङ्गदकेयूरकमनीयभुजान्विता

- (i) One whose shoulders are adorned by golden shoulder bangles.
- (ii) *Angadā* and *Keyūrā* are the two ornaments worn the hands. *Keyūrā* is for beautification whereas *Angadā* acts as a shield for shoulders and arms of warriors. As *Śreedeevee* is a queen, **She** wears both the ornaments.

32. *Ratnagraiveyachintākalolamuktāphalānvitā-*

रत्नग्रावेयचिन्ताकलोलमुक्ताफलान्विता

- (i) One who wears a necklace with a pendant studded with gemstones and garland of Pearls.
- (ii) *Grivā* means neck. *Graiveya* means the pendant in the necklace which adorns the neck and the string of Pearls aligning the necklace.
- (iii) The necklace, the pendant and the sting of pearls represent the three types of devotees. Some will be chanting the names of *Śreedeevee* (doing *Japa*), but their minds will be wandering somewhere else. Their thoughts of *Śreedeevee* stop with the neck. They are *Graiveya Chintākas*, limiting their thought of *Śreedeevee* above the neck. They hang and swing from the necklace of *Śreedeevee*,

hence they are called *Loolās*. For some others, the thoughts and actions will be oscillating between *Śreedeevee* and other extraneous thoughts, like a pendant hanging from the necklace. The third type is the *Muktās* – the detached. They have got rid of their extraneous thoughts and action and think of *Śreedeevee* only. Thus, this name classifies the devotees into three types.

- (iv) The fruits of actions of these three types of devotees are also different. For the *Graiveya Chintāka* and *Loolā* the benefits are few – *Ā-phala*. For the *Muktās* *Ā-phalām* – full benefits. Two meanings are indicated for *Ā-phalā* – few and full. For those who just utter the names (of *Śreedeevee*) without concentration of mind, the benefits are few. For those whose minds oscillate between material things (*Loolās*) the benefits are still less. Those whose mind, word and action act in unison derive full benefits. All the three types of devotees are blessed with the gems like benefits they deserve.

33. Kāmeeshvarapreemaratanamanjiprathipanastanee –

कामेश्वरप्रेमरत्नमणिप्रथिपणस्तनी

- (i) One who offers Her breasts as price (or in exchange) for the gem of love of *ŚreeKāmeshwara*.
 (ii) *Śreedeevee* has purchased *ŚreeKāmeshwara's* invaluable love for Her, with her breasts.
 (iii) *Śreedeevee* has offered twice the price or price like (two jewels of breasts) for a single jewel of *ŚreeKāmeshwara's* love. (Refer - 4th verse of *Soundaryalaharee- Phalamapicha Vānchāsamadhikam*)

34. Nābhyālavālaromālilatāphalakuchadvayee –

नाभ्यालवालरोमालिलताफलकुचद्वयी

- (i) *Śreedeevee's* two breasts are like fruits in a creeper (line of hair) climbing from the trench (the naval).
 (ii) The deep naval is like a trench. The narrow line of hair grown upwards from the naval is like a creeper. The two breasts appear as if they are hanging from the creeper (an excellent metaphor).
 (iii) 78th verse of *Soundaryalaharee* may be referred; *Stanamukūla Romāvalilata*.

35. Lakshyāromalatādhāratāsamunneyamadhyamā–

लक्ष्यरोमलताधारतासमुन्नेयमध्यमा

- (i) One for whom, the existence of a waist base for the climbing

creeper of line of hair is to be presumed.

- (ii) The creeper of hair line mentioned in the previous name is visible. But the base where the root of the creeper is located is not to be seen. The existence of a limb as waist is to be presumed.
- (iii) As per *Sāmudrika Sāstrā*, the waist of upper classes of women will be so small as to be presumed as non-existent.

36. *Stanabhāradalanmadhyapaṭṭabandhavalitrayā-* स्तनभारदलन्मध्यपट्टबन्धवलित्रया

- (i) One whose three folds in the abdominal area appear to be three bandages worn on the waist to prevent it from breaking due to the weight of the breasts.
- (ii) *Sāmudrika Sāstrā* specifies that higher class men and women will have three lines (folds) on their forehead, neck and abdomen. They are signs of extremely good fortune.
- (iii) Refer - 80thverse of *Soundaryalaharee* – *Thridhanaddham Deveethrivalee lavaleevalleebhiriva*.

37. *Aruṇāruṇakousumbhavastrabhāsvatkaṭeetaṭee -* अरुणारुणकौसुम्भवस्त्रभास्वत्कटीतटी

- (i) One whose waist shines with the crimson silk worn on it.
- (ii) The dual expression *Aruṇa-Aruṇa* means dark red or Crimson.
- (iii) The Red here is like that of *Aruṇa*, the charioteer of the Sun God, who rises before Sun rises.
- (iv) *Kausumbha Vastrā* means Red silk cloth. The juice of *Kausumbha* herb is used to dye cloths in Red; hence *Kausumbha Vastrā*.
- (v) *Śreedevee* has worn *Kausumbha Vastrā* on Her waist.
- (vi) It appears as though *Aruṇa Vāgdevēe*'s name is indirectly stated here.

38. *Ratnakinkinikāramyarashanādāmabhooshitā-* रत्नकिंकिणिकारम्यरशनादामभूषिता

- (i) One who wears a girdle string (*Meekalā Sūtra*) lined with tinkling gems.
- (ii) The golden girdle string is line with small tinkle bells. The small gems inside the bells make a soft pleasant sound.
- (iii) The part of *Śreedevee*'s body below the neck and above the thigh represents the central portion of *Pancha Dasāksharee Mantra* consisting of six letters. These are indirectly stated from 30th till 38th

names.

39. Kāmeshnavātasoubhāgyamārdavorudvayānvītā-

कामेशज्ञातसौभाग्यमार्दवोरुद्वयान्विता -

- (i) One who has two beautiful and soft thighs known only to ŚreeKāmeshwara.
- (ii) The softness and the smoothness of Her thighs are known only to ŚreeKāmeshwara.
- (iii) Soubhāgyā here means exquisiteness or beauty.

40. Māṇikyamukuṭākārajānudvayavirājītā

माणिक्यमुकुटाकारजानुद्वयविराजिता

- (i) One whose knees resemble hard, Red caps made of rubies.
- (ii) The knees are so Red and seem to be like a hard cap.
- (iii) The softness of the thighs mentioned in the previous name is contrasted with the hardness of the knees.
- (iv) The reason for hardness of Śreedeevee's knees is stated in the 82nd verse of Soundaryalaharee.
- (v) Mukuṭa and Makuṭa – both have the same meaning.

41. Indragopaparikshiptasmaratoonṇābhajanghikā –

इन्द्रगोपपरिक्षिप्तस्मरतूणाभजङ्गिका

- (i) One whose shank resembles Cupid's quiver surrounded by fireflies.
- (ii) A quiver is a case for carrying arrows, carried by the warriors, with a broad mouth and tapered at the bottom.
- (iii) The two shanks of Śreedeevee are firm and reddish. This resembles Cupid's quiver surrounded by insects sparkling at night. The brightness of the ankles is enhanced by the sparkling insects. The reddish legs are glowing naturally, but as a metaphor this is compared to the fireflies shining in the night.
- (iv) ŚreeĀdi Śaṅkara says in 83rd verse of Soundaryalaharee, that Cupid, who was burnt down by Lord Shiva was waiting for an opportunity to seek revenge on Him, and when He was attracted by Śreedeevee's beauty, Cupid made Śreedeevee's shanks his quiver and Her toes his arrows;

Parājethum RudhramdhviguṇaCharagarbhau Girisute
Nishangou Janghete Vishama Vichikho Badhamakṛta

42. Goodhagulphā - गूढगुल्फा

- (i) One whose shanks are covered by firm muscles.

- (ii) *Gulphā* refers to the calf muscles above the ankles; it means firm and beautiful ankles.

43. Koormaprushṭhajayishṇuprapadānvitā

कूर्मपृष्ठजयिष्णुप्रपदान्विता

- (i) One whose foot resembles a turtle's back.
 (ii) The back of the feet of higher class women would be pyramid like. In the absence of any other suitable comparison, turtle's back (though of an inferior class) is used as a simile.
 (iii) The 88th verse of *Soundaryalaharee* also explicitly states that this simile is not the most appropriate one;

Padam Tekeertteenām Prapadam Apadam Devee Vipadām

Ktham Neetam Sadbhi: Katina Khamateekarppara Tulām

44. NakhadeedhitisanchannanamajjanaTamogunā-

नखदीधितिसंछन्ननमज्जन तमोगुणा

- (i) One who removes the darkness of ignorance of those who prostrate (*Tamo Guṇa*) before **Her** by the lustre of **Her** toe nails.
 (ii) When *Brahma*, *Viṣṇu* and other *Devas* prostrate before *Śreedevee's* feet, the lustre of their crown face the lustre of *Śreedevee's* toe nails, and unable to stand, their brightness go back inside them and remove the darkness of ignorance.
 (iii) Or, just by contact, the lustre of the toe nails removes the darkness of ignorance.
 (iv) Not only for the *Devas*, but also for all those who worship *Śreedevee*, the same benefit i.e. the removal of ignorance – is obtained.

45. Padadvayaprabhājālaparākrutasaroruhā

पदद्वयप्रभाजालपराकृतसरोरुहा

- (i) One who won over the lotus flower by the lustre of **Her** two feet.
 (ii) Generally, it is a literary tradition to take the lotus flower for comparison with the face, feet and eyes of beautiful men and women. Lustre, softness, beautiful structure and a lovely appearance are the special features of a lotus. In the case of *Śreedevee's* feet, there is one more special characteristic. Lotus will blossom and shrivel on the same day, whereas *Śreedevee's* feet remain permanently lustrous, and thus they win over lotus.

46. SinjānāmaṇimanjeeramaṇḍitaŚreepadāmbujā-

सिञ्जानमणिमंजीरमण्डितश्रीपदांबुजा

- (i) One whose Lotus feet are decorated with anklets with tinkling bells.
- (ii) The anklets worn on Śreedeevee's feet have bells fixed with gems. They make a sweet and soft jingle while oscillating. They add Śreeto Her lotus feet. (Śreeis one word which cannot be translated into any other language, to bring forth its entire meaning). Broadly it means "all that is good".
- (iii) *Chinjāna* is another expression in some texts. The meaning is the same.

47. Marāleemandagamanā - मरालीमन्दगमना

- (i) One whose gait is slow and beautiful like a female swan.
- (ii) The gait of a swan is always soft and beautiful. The gait of a female swan is all the more graceful. Hence the female swan is compared.
- (iii) Everyonestands spellbound by the beauty of Śreedeevee coming out of the sacrificial fire.
- (iv) The same idea is expressed in *Soundaryalaharee* and *Mooka Panchasati*. The swans in Śreedeevee's palace try to learn and copy the gait of Śreedeevee. The soft sound of Śreedeevee's anklets seem to teach lessons to the swans.

Refer: *Padanyāsa Kridā Parichaya Mivānabdhu Manasa:*

Skhalantaste Khelam Bhavanakalahamsā Na Jahati

Athastheeshām Shikshaām Subhagamāṇi Manjīra Raṇita-

Chaladachakshhānām Charaṇakamalam Charucharitee

(91st verse of *Soundaryalaharee*)

MarālīnāmYāmābhyasanakalanā Moolaguravee

(*Mookapanchasati – Pādāravinda Satakam - 3*)

- (v) That part of Śreedeevee's body below the waist represents the Shaktikūta of Śreedeevee's Mantra consisting of four syllables.

48. Mahālāvanyashevadhi: - महालावण्यशेवधि:

- (i) She is a repository or container of all beauty.
- (ii) Śreedeevee's divine beauty is unparalleled. Her face is described as a container gathering all the beauty. The below 12th verse of *Soundaryalaharee* may also be referred.

Tvadiyam Soundaryam Tuhinagirikanyee Tulayitum

Kaveendrā: Kalpante Kathamapi Virinchi-Prabhrutaya:

49. *Sarvāruṇā* - सर्वारुणा

- (i) **Her** body, garments, jewels, flower and lustre are all Red.
- (ii) It was not just because **She** emerged from the sacrificial fire, but it was natural to **Her**.
- (iii) *Lauhityametasya Sarvasya Vimarsah – Pāvanopanishad*(29) may also be referred.
- (iv) This name occurs as the 138th name in *Lalitā Trishati* . In his commentary, *ŚreeĀdi Śaṅkara* quotes the Vedic text *Asau Yastāmroo Aruṇah*.

50. *Anavadyāṅgee* - अनवद्याङ्गी

- (i) One who has a flawless body structure.
- (ii) **Her** flawless body looked at from foot to head or from head to foot bestows bliss on those who are blessed to have a vision.

51. *Sarvābharṇabhooshitā* - सर्वाभरणभूषिता

- (i) One who is adorned with all ornaments.
- (ii) The jewels worn by *Śreedeevee* (from the *Choodamaṇi* worn on the head to the toe ring) are described in the *KalpaSūtra*, *Kālikā Purāṇā*, etc. For one who has a flawless body structure as stated in the previous name, all the jewels try to add to **Her** beauty, but fail in their attempts. On the other hand, the elegance of the jewels is enhanced by their presence on *Śreedeevee*'s body. (The list of jewels is given under the 235th name *Chatushshashti Upachārādya*).
- (iii) Completely decorated with all the ornaments. It can also be interpreted to mean that *Śreedeevee* is the one who endows the status of ornaments on the jewels worn by **Her**.
- (iv) The same name occurs as the 140th one in *Lalitā Trishati* as *Sarvābharṇabhooshitā* or *Sarvābhooshanabhooshita*.
- (v) After describing the physical form of *Śreedeevee* from head to foot, the *Sahasranāmā* proceeds to describe *Śreedeevee*'s dwelling place.

52. *Shivakāmeshvarāṅkasthā* - शिवकामेश्वराङ्गस्था

- (i) One who sits on the left lap of **Her** consort *ŚreeShivakāmeśhwara*.
- (ii) *Kāmā* means a beautiful person. *Sivā* means the auspicious one. *Isvarā* is the one who controls (rules over) the actions of others according to his wish. Hence *Shivakāmeśhwara*.
- (iii) *Kāmeśwarā* is one who is capable of taking any form of his choice. It also means that he is more handsome than *Kāmā* (the God

of love) – Cupid, hence *Kāmeeshwara*.

(iv) According to *Sruti (Vedas)*, *Pragnana* is *Kāmeeshwara*.

(v) *Brihadāranya Upanishad* (1-4-17) states that the *Ishwarā* who wished to create the world was called *Kāma*. (*Atmaivedamagra Asiteekaeeva Sookāmayata*)

(vi) The term *Shivakāmeeshwarā* has not been used in the sense *Sādārana Rudra* or *Manmatha*. What is referred to here is the *Ichchāshakti* of the Supreme Being.

(vii) *Śreedeevee* is *Shivakāmeeshwarī*, as **She** sits on the left lap of *Shivakāmeeshwara*. All the explanations given above are equally applicable to **Her**.

53. *Shivā* – शिवा

(i) *Shiva's* consort, and hence *Shiva* – inseparable from *Shiva*.

(ii) Embodiment of auspiciousness, bestower of auspiciousness - The *Ichchāshakti* of the Supreme Being - Liberation personified.

(iii) Everything ultimately rests with *Śreedeevee*. Hence *Shiva*.

(iv) *Parameshwarā* has eight forms, viz. Earth, Water, Fire, Wind, Space, Sun, Moon and Jeeva. *Shiva* in the form wind is called *Īsāna*. His consort is *Shiva*.

(v) The statement in the *Vedas* – *Yāthee Rudra Sivāthanooh* may be referred.

54. *Svādheenavallabhā* - स्वाधीनवल्लभा

(i) One who has a loving and amenable consort.

(ii) *Shiva's sakthi* (energy) is *Devee*. Energy is a characteristic feature, which cannot exist on its own, but always exists with matter. Thus it means that *Sakthi* lives with *Shiva* and is obedient to **Her**. But in fact *Shiva* is controlled by *Sakthi* and always seeks **Her** help in all his actions.

(iii) The 1st verse of *Soundaryalaharee* – *Shivasakthyā Yuktā Yadibhavati Saktahprabhavitum Nacheedevam Devo Na Kahlu Kusataspaṇḍitu mapi* may be referred.

(iv) In practice, if anybody is idle he is referred as *Shivaneer*.

(v) One by whose grace women got their husbands. *Sukanya* wed *Chyavana*, *SachiDevee* wed *Indra* and *Rukmaṇi* wed *Kriṣhṇa* by worshipping *Śreedeevee* and by her blessings.

(vi) Although **She** is independent and not under the control of *Parameshwarā*, **She** is his beloved. *Swādhīna* – independent;

Vallabhā – beloved.

- (vii) When *VāgDevee* started to explain the dwelling of *Śreedeevee*, they first talk about the lap of *Shiva* and then continue to describe other dwellings.

55. Sumerumadhyasrungasthā - सुमेरुमध्यश्रृङ्गस्था

- (i) One who dwells in the central peak of mount *Meru*.
 (ii) *Sumeru* is a golden mountain which supports the Earth as its base. There are three peaks located triangularly in the centre of the mountain, and there is another fourth and higher peak at the centre of the triangle. The *Śreenagaram* where *Śreedeevee* dwells is in this fourth peak. These details are beautifully described in *Lalitāstavarāja* written by sage *Durvāsa*.

56. Śreemannagaranāyikā - श्रीमन्नगरनायिका

- (i) The head of (*nāyikā*) *Śreenagaram*.
 (ii) *Śreenagaram* is always known as *Śreemad Lakshmee Vidyā Nagaram* and *Śreedeevee* is its head of state.
 (iii) This city (*nagara*) is said to be in two locations; one is as stated in *Lalitāstavarāja*. The other is the centre of *Sudhāsamudrā* as told in *Rudryāmala*.
 (iv) *Śreemannagaram* may also be understood to mean *Śree Chakra m* and hence *Śree Chakra nayika*. This has also been stated in *Gouḍapā Sutrās*.

57. Chintāmaṇigruhāntasthā - चिन्तामणिगृहान्तस्था

- (i) One who dwells in a house constructed of *Chintāmaṇi*.
 (ii) *Chintāmaṇi* is a gem stone which bestows all the desires of the mind. *Chintāmaṇigraha* is a palace built with *Chintāmaṇi* gems. She dwells in it.
 (iii) The syllables in *Śreedeevee's mantra* are also capable of bestowing what the mind desires and hence referred to as *Chintāmaṇi*. *Śreedeevee* dwells in those syllables (*Bījāksharās*).

58. Panchabrahmasanasthitā - पञ्चब्रह्मासनस्थिता

- (i) One who sits on a seat made of five *Brahmans*.
 (ii) *Śreedeevee* sits, besides *Kāmeśhwarā*, on a seat (cot) whose four legs are *Brahma*, *Viṣṇu*, *Rudra* & *Īśāna*, and the sitting plank is *Sadāśiva*. When *Parabrahmam* desires to evolve this world, these five *Brahmans* help to materialise this desire by carrying out the

five functions of creation (*Srishti*), sustenance (*Sthithi*), destruction (*Samhāra*), screaming from the impacts of material pleasure & displeasure (*Tirodhāna*) and blessings (*Anugraha*) to bring about the changes. These *Brahmams* respectively are the legs on Southeast, Southwest, Northwest and Northeast directions and the sitting plank.

- (iii) Since all the five are constantly in meditation, with their eyes closed, contemplating on *Śreedeevee*, they are called *Panchabrahmams*. Since all these five emerge from and ultimately converge in the same *Parabrahmam*, they are also referred to as *Brahmams*. Sometimes *Śreedeevee* absorbs in herself the energies of these five *Brahmams* like creation, etc. In those situations these five *Brahmams* are called *Panchapretās*. Consequently, *Śreedeevee* is referred to as *Panchapretāsanāseenā* (249th name) and *Panchapretamanjādhisāyini* (947th name).
- (iv) The reason for these *Brahmams* being the legs of the cot is their desire to be of faithful service to *Śreedeevee* in close proximity.

59. *Mahāpadmāṭaveesamsthā* - महापद्माटवीसंस्था

- (i) One who lives in a big Lotus jungle. This jungle is in the centre of *Chintāmanigraha*.
- (ii) One who lives in the *Brahmarandhrā*, below the skull, in a Lotus with thousand (countless) petals.
- (iii) *Mahāpadmā* is a superior species of elephants. The forest, inhabited by such elephants is *Gajāraṇyā*, also known as *Tiruvānaikā* (a temple near Tiruchirappalli, in Tamilnadu). The presiding deity of this temple is *ŚreeAkilāndeśvarī*.

60. *Kadambavanavāsinee* - कदंबवनवासिनी

- (i) One who lives in *Kadambawoods*.
- (ii) *Chintāmanigraha* is a palace of gems surrounded by a jungle of *Kadamba* trees. *Śreedeevee* dwells in this jungle.
- (iii) *Śreepura* is surrounded by 25 walls made of metals and gems representing 25 concepts (*Tatvas*). The *Kadamba* jungle is located between the gold and silver walls.
- (iv) Madurai (a holy city in Tamilnadu) is also known as *Kadambavana*. *Śreedeevee* is the presiding deity here with the name *Meenakshee*.

61. *Sudhāsāgaramadhyasthā*— सुधासागरमध्यस्था

- (i) One who lives in the centre of the ocean of nectar.
- (ii) The location of this ocean of nectar is given differently in various sources. According to *Rudryāmālā*, the *Chintāmanigraha* is located in this ocean.
- (iii) The *Vedas* say *Yoovaitthām Brahmanjoovedam Amrithenāvratam Purim* (City surrounded by nectar) – *Aruṇa Praśnā* – 27.116.
- (iv) The *Bindusthānā* in the *Chandramaṇḍala*, in the Lotus with thousand petals, below our skull is referred to as *Sudhāsindhu* (Ocean of nectar).
- (v) According to *Chāndogya Upanishad*, this ocean is located in the city of *Aparājitā*, which can be reached by worshipping a god with attributes (*Saṅḡopāsānā*). *Aparājitā* for Śreedeevee worshippers is like *Kailas* for *Shiva* worshippers and *ŚreeVaikunṭam* for *Vishṇu*'s worshippers. There are two tanks in this city called *Āram* and *Nyam*, which are referred to as *Sudhā Sagara*.
- (vi) In the commentary on the *Brahma Sūtra*, *Anāvrttiḥ Sabdāḥ* (IV – 4-22), these oceans of nectar are referred to.
- (vii) The 8th verse of *Soundaryalaharee*, starting with *Sudhasindhooramadhyā*, also talks of *Sudhā Sagara*.

62. *Kāmāksnee*— कामाक्षी

- (i) One with beautiful eyes.
- (ii) One who has (beloved) *Kāmeshwara* as her eyes.
- (iii) One who bestows all desires of Her devotees by Her eyes.
- (iv) One who has *Saraswathi* (*Kā*) and *Lakshmee* (*Mā*) as Her eyes.
- (v) *Kancheepuram* is one of the 51 *Sakthi Pitams*, where Śreedeevee's waist (the place where the waist band, *Kānchi*, is worn) fell. *Brahma* performed a sacrifice in this place seeking the powers of creation. Śreedeevee was called *Kāmākshee* as she fulfilled *Brahma*'s desires.
- (vi) *Kāma* (Cupid) was destroyed by *Paramashiva*'s third eye and restored to life by Śreedeevee's vision. Hence *Kāmākshee*.

63. *Kāmadāyinee*— कामदायिनी

- (i) One who fulfills Her devotees desires.
- (ii) *Dāyini* – one who gives to Her devotees, *Kāma* – *Kāmeshwara*, that is, one who leads Her devotees to *Kāmeshwara* and become one with Him.

- (iii) *Kāmada* means *Shiva* - that is one who destroyed Cupid. *Ayini* means auspiciously united. *Kāmadayini* means, one who is auspiciously united with the destroyer of *Kāma*.
- (iv) Hereditary property is called *Dāyam*. *Śreedeevee* has *Kāma* as *Dāyam*. Her association with *Kāma* is timeless.
- (v) 989th name—*Vānchithārthapradiyini* and *Trishati* 43rd name — *Īpsithārthapradiyini* may be referred.
- (vi) Names 61, 62 and 63 were separately considered above. Even if read together, it forms a complete sentence i.e. *Sudhāsāgara madhyasthā Kāmākshee Kāmadāyinee- Kāmākshee*, dwelling in the centre of the ocean of nectar, bestows all that the devotees desire.

**64. Devarshigaṇasanghātastooyamānātmavaibhavā—
देवर्षिगणसंघातस्तूयमानात्मवैभवा**

- (i) One whom groups of *devas* and *rishis* (gods and sages) pray to, and celebrate.
- (ii) *Vibhu* means omnipresent. *Vaibhava* is omnipresence. *Śreedeevee* is omnipresent so that She can bestow Her devotees' desires everywhere and immediately.
- (iii) *Sanghātastooyamāna* means, one whom groups of *devas* and sages pray to. *Sanghāta* also means variously. *Devas* and sages pray to Her in various forms.
- (iv) *Sanghāta* also means a kind of hell. *Devas* and sages pray to *Śreedeevee* to get released from this hell.
- (v) If interpreted as *Samyak-ghāta* means totally annihilated. The annihilation of *Bhaṇḍāsura* to be referred to in the next name is indicated here.
- (vi) One to whom *Devas* (*Brahma* and others), sages (*Vasishta* and others), *Devarishis* (*Narada* and others) and *Gaṇas* (*Āditya* and others) pray.
- (vii) *Atma* is the dynamic form of *Śreedeevee* – omnipresent, omnipotent, love in all forms (*Sat*, *chit* and *ānanda* – that is existence, knowledge and bliss). It is in this form to whom groups of *devas* and sages pray. This *Ātma* is the undivided form of *Śreedeevee*. Refer: *Sadānanda poorṇa: Svātmaiva Paradevatā Lalitā* (*Bhavanopanishad* – 28). In this name *Śreedeevee's* (as *Atma*) omnipresence, omnipotence and boundless energy are indicated.

65. Bhaṇḍāsuraavadhodyuktashaktisenāsamanvitā—
भण्डासुरवधोद्युक्तशक्तिसेनासमन्विता

- (i) One who is leading an army of *Shakti* is intent on destroying the demon called *Bhaṇḍa*.
- (ii) The objective of *devas* referred to earlier (in name 5) – that is destruction of *Bhaṇḍasura*, is indicated here. She stands prepared to achieve that objective with an army of *Shaktis* in different forms created by Her.
- (iii) One with whom the several form of *Shakti* is an integral part.
- (iv) One who has the power or is capable of destroying ego of which *Bhaṇḍasura* is embodied.
- (v) When *Manmatha* (Cupid) was reduced to ashes by the fire of *Shiva's* third eye, Lord *Gaṇapathy* collected the ashes and made a male figure out of them. It came alive, did penance and obtained many boons from *Shiva*. *Brahma* acclaimed this achievement saying *Bhaṇḍ*, *Bhaṇḍ* (good, good) and hence he got the name *Bhaṇḍasura*. His cruel (demonist) character was the result of his emergence from the ashes arising out of the fire of anger of *Shiva*. *Śreedeevee* came with the army of *Shaktis* to destroy him.
- (vi) *Bhaṇḍa* was bound by his own ignorance, and lived with the thought that sensual pleasures are supreme (*Asushu Mamthee Asurah*). He was ignorant of his *Atmaswarūpa* (soul). It was necessary to destroy his cruel (demonistic) character. What was needed was, effort (*Udyama*); when effort was mobilised, the power required to destroy this cruel character would be generated to help him. The power of soul (*atma*), hidden in a state of ignorance, when emerges by a process of knowledge, evolves as various forms of *Shakti*. The real concept (*tatvārtha*) is that, the power of soul, hitherto hidden from *Jeevā* by ignorance, comes out as powerful *Shaktis* when effort is made to achieve self realisation.
- (vii) *Gouḍapāda Sūtra*(16) states *Bhaṇḍasura Hananārtham Eeka Eeva Aneeka*.

66. Sampatkareesamārooḍhasindhuravrajasevitā—
सम्पत्करीसमारूढसिन्धुरव्रजसेविता

- (i) One who is worshipped by the elephant brigade commanded by *Sampatkari*.

- (ii) *Sampatkari* is the commander of Śreedeeve's elephant brigade. *Sindhura* means an elephant. This commander is mounted on an elephant called *Ranakoolahala*. She emerged out of the elephant goad in the hands of Śreedeeve and commanded the elephant brigade of thousands of elephants.
- (iii) *Sampatkari Vidyāis* a powerful *mantra*. It finds a place in the *Swatantra Tantra* and consists of three syllables (*beejāksharās*).
- (iv) The mental state which is full of the wealth pleasure is called *Sampatkari*. This mental state is founded on the objects of senses like sound. These objects are equated with elephants. Hence Śreedeeve is said to be worshipped by *Sampatkari* elephant.
- (v) The knowledge which enables one to identify the knower, the knowledge and the object of knowledge separately and their correlation is known as *Sampatkari*.

**67. Ashvārooḍhādhishṭitāshvakoṭikoṭibhirāvrutā –
अश्वारूढाधिष्ठिताश्वकोटिकोटिभिरावृता**

- (i) One who is surrounded by crores of horses commanded by *Ashvārooḍha*.
- i) The commander of Śreedeeve's horse brigade is *Ashvārooḍhā*, who emerged out of Śreedeeve's noose and is mounted always on a horse called *Aparājita*.
The five sources of knowledge are equated to horses on which is mounted the mind. Hence the mind is *Ashvārooḍha*. It is only through the senses (instruments of knowledge and action) that the mind carries out its activities of resolution and implementation. Śreedeeve is surrounded by horses symbolising senses controlled by the mind. She is the master and controller of the senses.

Durga Saptashatee (5.77) may be referred;

Indriyaṇām Adhiṣṭātri Bhūtānām Chakilishuya

Bhūteshu Satatam Tasyai Vyāptyai Devyai Namoo Nama:

- (iv) *Ashvārooḍhā Deee's Mantra* consists of 13 syllables.

**68. Chakrarājarathārooḍhasarvāyudhaparishkrutā
चक्रराजरथारूढसर्वायुधपरिष्कृता**

- (i) One who is mounted on the Śree *Chakra* chariot surrounded by all kinds of weapons.
- (ii) Śree *Chakra* is considered as the king of all *Chakras* (*Yantras* of gods)

and hence is called *Śrīe Chakrarāja*. *Śrīe*devēe is always present in this, and this is also the chariot of *Śrīe*devēe. The nine *āvāraṇās* of *Śrīe Chakra* are the nine tiers of the chariot. The area of *Śrīe Chakra* is 4 *yojanās* and the height 10 *yojanās*.

- (iii) The *Sarvānandamaya Chakra* in the centre of the *Śrīe Chakra* shines as the flag on the top of the chariot. It is called *Ānandadwaja* (flag of bliss).
- (iv) The four weapons of *Śrīe*devēe, namely, *Pasa* (Noose), *Ankusa* (goad), sugarcane bow and flower arrows mount the chariot before *Śrīe*devēe enters and take their positions around **Her** seat, assuming the form of *Shaktis*. Similarly all the other weapons also mounted the chariot assuming their respective forms of *Shaktis*. Normally a soldier mounts the chariot carrying all the weapons, but here the weapons assume the forms of *Shaktis* and mount the chariot on their own (that is the meaning of the word *aroodha*).
- (v) These weapons are the means for achieving self realisation.
- (vi) The *chakrarāja* chariot has the six wheels as the base, or the means for controlling or breaking through the six *chakras* take the form of the weapons (meaning – *suddha Vidyā* - *Śrīe*devēe is adorned by these weapons).

69. *Geyachakrarathārooḍhamantrīṇēeparisevitā*

गेयचक्ररथारूढमन्त्रिणीपरिसेविता

- (i) One who is worshipped by *Mantrini Devee* who rides the *Geya Chakra*.
- (ii) *Shyamala* is a *Shakti* created by *Śrīe*devēe out of her sugarcane bow as an embodiment of mind energy. Her complexion is that of rain-cloud, and her knowledge of music is profound. **She** has a Veena in one hand and a parrot in another. **She** is capable of bestowing on her devotees, sweet voice, knowledge of music and power to attract the mind. She has taken charge of administrative functions of *Śrīe*devēe's kingdom. [Refer 786th name – *Mantrīṇēeyastha Rajyadhoo*h].
- (iii) In *Śrīe*devēe's army, *Mantrīṇēe* occupies a position next to **Her**. In statecraft, the king/ queen may have to have consultations on many matters without other's knowledge. This process is known *mantralochana*. Just as *mantras* are said to be secret, matters in statecraft are also referred to by the same name. One who renders

such advise is called *Mantree/ Mantrinee*.

- (iv) The name of her chariot is *Geyachakra*. *Geya* means famous. It has seven tiers. When it moves, the sound it makes is like musical notes, and that is another reason, why it is called *Geya* (musical) chariot. *Yoginis* occupy the seven tiers of this chariot.
- (v) *Geya* – important; *Chakraratha* – Devee mounted on a circular chariot; *ārooḍha* – one who contemplates on; *Mantrini* – one who is worshiped by those initiated into the *mantra*.
- (vi) The concept, of contemplating *Śreedeevee* and self as one and the same, is explained in the *tantrarāja*. This has to be learnt only through a proper teacher.
- (vii) *Mantrinee* was once born as the daughter of sage *Matanga* and was thus known as *Mātangee*. Typical of women living in jungles, she wears earrings made of palm leaf, and headgear made of wild flowers. The very sound of the Veena in her hands killed her enemies. The parrot in her hand was *Veda* personified. *Dhanurveda*, which is a part of the *Vedas*, was made into bow (called *Chitrajeeva*) and arrows and given to *Śreedeevee*. The Veena and the parrot in the hands of *Shyamala* became the *Shaktis* known as *Yantrini* and *Tantrinee*.
- (viii) If the *mantras* are contemplated with controlled mind and clear intellect, they convert the mind into *Śreedeevee*'s form. This is *mantrasiddhi* (fruition of the power of *mantra*). One who attains that status is *Mantree*.

70. *Kirichakrarathārooḍhadanḍanāthāpuraskrutā* –

किरिचक्ररथारूढदण्डनाथापुरस्कृता

- (i) One who is piloted by *Danḍanātha* riding the chariot called *Kirichakra*.
- (ii) *Kiri (kiti)* means a *Varāha* (Boar). *Danḍanātha*'s chariot is in the shape of a Boar.
- (iii) *Danḍanātha* is also known as *Vārāhi*. She was created by *Śreedeevee* from her five arrows. She is the commander-in-chief of *Śreedeevee*'s army. Head of *Danḍanātha* army – knight. She carries a weapon called *Dandāyutha* in her hand. She has a very strong physique like a wild boar and hence *Vārāhi*.
- (iv) She is shrewd enough to act as per *Śreedeevee*'s will and hence known as *Sankeeta*.

- (v) *Āgnachakreshwari* – one who is responsible for carrying our *Śreedeevee's* orders.
- (vi) One who resides in the *Āgnachakra* in the human body.
- (vii) The *Kirichakra* has five tiers, which are occupied by *Yoginis*.
- (viii) *Kiri* also means the cycle of creation, sustenance and destruction; *Danḍanātha* is mounted on the chariot symbolising this cycle. Even then *Danḍanātha* – *Apuraskrita* - one who does not come under the control of *Yama* (Lord of death). The purport of this is that *Yama* will not approach those who concentrate on *Śreedeevee* in their mind.

71. *Jwālāmālinikākshiptavahniprākāramadhyagā* –

ज्वालामालिनिकाक्षिप्तवह्निप्राकारमध्यगा

- (i) One who dwells in the centre of the fort of fire built by *Jwālāmālini*.
- (ii) In the *Śree Chakra*, there are fifteen *Nitya Devees* seated, five each on the three sides of the triangle around the *Bindhu*. They are immortal and symbolising the time. They are respectively, *Kāmeshwari*, *Bhagamālini*, *Nityaklinna*, *Bherundā*, *Vahnivāsini*, *MahāvajrEshwari*, *Shivadūti*, *Twarita*, *Kulasundaree*, *Nithya*, *Neelapathāka*, *Vijayā*, *Sarvamangalā*, *Jwālāmālini* and *Chitra*. In the centre *Śreedeevee Herself* occupies the *Bindusthana* as the 16th *Mahānitya*. In the bright half of the lunar month (*Suklapaksha*), they are worshipped starting from *Kāmeshwari* and ending with *Chitrā*, and in the dark half of the lunar month (*Kriṣṇapaksha*) starting from *Chitrā* and ending with *Kāmeshwari*, in the reverse order. *Jwālāmālini* is worshipped on the fourteenth day of bright half and on the second day of the dark half.
- (iii) According to *Lalithopākyānā*, in the course of the battle with *Bhaṇḍāsura*, in order to protect the army, *Śreedeevee* instructed *Jwālāmālini* to build a fort of fire with 100 *yojana* area and 30 *yojana* height, in the centre of which *She* staged with *Her* army.
- (iv) *Jwālāmālini* represents the five triangles of *Shakti* and *Vahniprākāra* represents the four triangles of *Shiva* (in the form of fire); *Akshipta* – integral, that is all the nine triangles are integrated in the centre of which (*Bindusthana*) is *Śreedeevee*.
- (v) As mentioned in the previous name, although *She* is the cause of three functions viz. creation, sustenance and destruction, *She* is not affected or does not undergo any change on account these acts. *She* is surrounded by *Jwālamālās* (sparks of fire) and yet remains

unaffected.

72. Bhaṇḍasainyavadhodyuktashaktivikramaharshitā –
 भण्डसैन्यवधोद्युक्तशक्तिविक्रमहर्षिता

- (i) One who is pleased with the valour of the *Shaktis*, engaged in destroying *Bhaṇḍa*'s army.
- (ii) Śreedevee created an army of *Shaktis* out of her own self to destroy *Bhaṇḍa*'s army and **She** was pleased when **Her** army achieved that objective.
- (iii) *Bhaṇḍasura* did not realise his self due to his ignorance. He had created his army out of his own mental aberrations, which was the result of his mental differentiation. To counter this Śreedevee herself took various forms of *Shaktis* and destroyed that ignorance. **She** was pleased with the gradual destruction of ignorance and emergence of knowledge.

73. Nityāparākramātopanireekshaṇasamutsukā –
 नित्यापराक्रमाटोपनिरीक्षणसमुत्सुका

- (i) One who was enthused by the *Nitya Devee*'s celebrating the invasion of the enemy's army.
- (ii) *Bhaṇḍasura* sent his 15 generals to the war. The 15 *Nityas* of Śreedevee's army faced and won over those generals.
- (iii) Once in the course of the battle with *Bhaṇḍasura*, two of his generals *Damanaka* and *Chitragupta* surrounded the ŚreeChakrarāja chariot and started waging a war by unfair means; at that time the 15 *Thithinityas* proved their prowess by destroying them in front of Śreedevee, much to **Her** delight.
- (iv) Because of their permanence (immortality), the *Atma Shaktis* (the soul) are called *Nityās*. *Parākramātopa* – growing due to inward self realisation. One who is pleased with that. A person attains external bliss when the immortal soul power wins over the demonic forces, which raise their head from time to time within the mind.

74. Bhaṇḍaputravadhodyuktabālāvikramananditā –
 भण्डपुत्रवधोद्युक्तबालाविक्रमनन्दिता

- (i) One who was pleased with the valour of *Bāla*, who ventured to destroy *Bhaṇḍa*'s sons.
- (ii) When *Bhaṇḍa* saw the destruction of his soldiers, he sent his 30 sons, starting from *Chaturbāhu* ending with *Upmāya*, etc., to

continue the battle. They were killed by *Bālā Tirupurasundaree*, *Śreedeevee's* daughter. *Bālā* was a child who was always 9 years old. She wore an armour which emerged out of *Śreedeevee's* armour, and fought with *Bhaṇḍa's* sons riding a small chariot called *Karniratha*. *Śreedeevee* was delighted with *Bālā's* fighting skills.

- (iii) *Śreedeevee's* mantra is *Panchadasākshari*. It consists of three groups of 5, 6 and 4 syllables. These groups are respectively called *Vākbhavam*, *Kāmarājam* and *Shakti*. The *Bāla* mantra has three syllables viz., *Im*, *Kleem* and *Sowh*. Each one of these syllables belongs to each one of the above groups. The three groups of *Panchadasākshari* and three syllables of *Bāla* mantra are in no way different in fame or energy. Hence *Bāla* mantra is called as *Laghu ŚreeVidya*. Before *ŚreeVidyāDeeksha* is initiated on any one, *Bāla* mantra is first taught.
- (iv) There are three types of sins viz. arrogance, illusion and ignorance. These sins tie the soul to this world (by repeated birth) (names 133 to 135). Each of these sins seen through each of the 10 organs in the body is indicated as 30 sons *Bhaṇḍa*. *Bala* Mantra destroys these.

75. *Mantrinyambāvirachitavishangavadhatoshitā –*

मन्त्रिण्यम्बाविरचितविषङ्गवधतोषिता

- (i) One who was pleased by the killing of the demon *Vishāṅga* by *MantrineeDevee* (*Shyāmalā*).
- (ii) The demon *Bhaṇḍa* did penance to Lord *Rudra* and got the power to create demons as per his will. Accordingly he created the demon called *Visukran* from his right shoulder and the demon called *Vishangan* from his left shoulder. He treated both of them as his brothers. He appointed *Vishangan* as his minister and *Visukran* as his commander-in-chief. *Shyamala*, the *Mantrini* *Devee*, killed *Vishangan*. *Śreedeevee* was pleased by seeing this.
- (iii) *Shangam* means interest. *Vi* means wrongful. Hence *Vishangan* means wrongful attraction. That is, indulging into wrongful acts by the organs. *Mantrini* in the form *Mantra Sakthi* of *Śreedeevee* destroyed this wrongful attraction.

76. *Vishukraprāṇaharaṇavārāheeveeryananditā–*

विशुक्रप्राणहरणवाराहीवीर्यनंदिता

- (i) One who was pleased by the prowess of *Varāhi* while killing the

demon *Visukran*.

- (ii) *Visukran* was the commander-in-chief of *Bhanḍan*. *Varāhi*, the commander-in-chief of *Śreedeevee* killed him. *Śreedeevee* was happy to see this.
- (iii) *Vi* – hostile. *Sukram* – light or strength. Hence *Visukran* means one who spends all his energy against the *Atma Shakti*. Or: *Vi* – excess, *Suk* – sorrow, *Ra* – one who brings. That is one who brings excess sorrow. He was killed by *Varāhi*, the *Kriyā Shakti* of *Śreedeevee*.
- (iv) In *Lalithopakyana*, it is mentioned as *Varāhi* killed *Vishangan* and *Mantrini* killed *Visukran*. However, the version given in *Lalitā Sahasranāmam* seems to be appropriate.
- (v) *Śreedeevee* in the form of *Bala Devee* destroys the three sins and makes the *Atma Tatva* to glow. Be our side in the form of *Mantrini*, helps focus the oscillating mind and soul. In the form of *Danḍanātha* make the soul dedicated to Lord *Ēshwara* and gives energy to do all the *karmas* (routines) with determination. It is worth noting that these three names, *mantras*, their meanings and structure, are all easily understandable.

77. *Kāmeshwaramukhālokakalpitaśreegaṇeshvarā*

कामेश्वरमुखालोककल्पितश्रीगणेश्वरा

- (i) One who created *ŚreeGaṇeshwara* just by looking at the face of *ŚreeKāmeshwara*.
- (ii) By seeing the destruction of his army, *Bhanḍan* ordered *Visukran* to set the *Vighnayantram*. Made by illusion of demons, this *yantram* was kept in the midst of the army of *Śreedeevee*. On account of this, the army of *Śreedeevee* was affected by the following eight feelings – laziness, disinterest in fighting, an inferiority complex that we cannot do it, fatigue, feeling sleepy, unconsciousness, lack of motivation like cowards and loss of self respect. *Mantrinee* complained to *Śreedeevee* about this. She just made a glimpse at *ŚreeKāmeshwara*, who was seated by Her side. The two sights merged with smile and affection. Resultantly *ŚreeGaṇapathy* emerged with elephant face hugging *Siddha Lakshmee* called *Vallabha*. He had in his ten hands – pomegranate, mace, sugarcane bow, spear, wheel (*chakram*), conch, noose, Lily flower, paddy crops and one of his own tusks. In his eleventh hand, the trunk, he carried a sacred pot (*kalasam*) made of gems.

- (iii) There are obstacles like lazyness in functioning of the intellect. The yoga energy is the only tool that can enable remove such obstacles and make the mind focus on required things. Śree Gaṇeśha is the god who provides such energy. Hence he is treated as provider of clear mind by removing all obstacles. The word *kalpita* indicates the beauty of the *Gaṇeśha* incarnation.
- (iv) *Kāmeshwara* is the form of *Shiva* without any qualities. Its *mukhāloka* – by reaching that experience, *kalpita* – created, *Śreegaṇeśhvarā* – **She** is with that *Eshvarā* alongwith *Puryaśṭaka*.
- (v) *Puryaśṭaka* is the control of the below and reaching the status of *Eshvarā*:
- Five sense organs
 - Five organs for actions
 - Mind, intellect, egoism and concentration,
 - Five breaths
 - Five basic elements
 - Desires
 - Actions
 - Ignorance.

78. Mahāgaṇeśhanirbhinnavighnayantrapraharshitā–
महागणेशनिर्भिन्नविघ्नयन्त्रप्रहर्षिता

- (i) One who rejoiced when *Maha Gaṇeśha* destroyed the magical Devices called *Vighnayantra*.
- (ii) It is nice to understand the meanings combining the names 77 and 78.

79. Bhaṇḍāsurendranirmuktaśhastrapratyāstravarshinee–
भण्डासुरेन्द्रनिर्मुक्तशस्त्रप्रत्यस्त्रवर्षिणी

- (i) One who directs counter missiles to destroy the armaments of *Bhaṇḍasuran*.
- (ii) The weapons used in the war are of two types –
- Armaments – that are held in the hand like sword, mace, spear, etc. They are used to fight with the nearby enemies.
 - Missiles – which are aimed at enemies in a distance.
- (iii) *Bhaṇḍasura* attacks *Śreedeevee*, near him, with his armaments. However, *Śreedeevee* at the same time counters his attacks with missiles from a distance.
- (iv) If anyone thinks that *Śreedeevee* is near him or attracted towards

him, for him **She** will be in a very long distance. One who longs for **Her**, feeling **Her** at a distance, **She** will emerge very close by. She plays this game for *Bhaṇḍa*.

- (v) The thoughts of God will destroy, from a distance itself, the demonic character of ignorance which attacks the self character.

80. Karāṅgulinakhotpannanārāyaṇaḍashākṛti: -

करांगुलिनखोत्पन्ननारायणदशाकृतिः

- (i) One who is along with the 10 forms of *ŚrīeNārāyaṇa* who emerged from the 10 fingers.
- (ii) *Bhaṇḍasura* created with his missile called *Sarvasuraśthra*, the demons *Somakan*, *Ravanana* and *Hiranyaksha*. They started to fight with *Śrīe* *devī*. In a second, **She** made the ten forms of *ŚrīeNārāyaṇa* emerge from **Her** 10 finger nails. Each of them fought with each of the demons respectively and killed them.
- (iii) The word *Nārāyaṇa* will indicate both *Jeeva* and *Eśwara*. The word *Dashākṛti* means the muscles (*dasa*) of *Jeeva* and the work (*kruti*) of *Eśwara*. This has to be added relevant to the meaning of the word *Nārāyaṇa*. There are five states of the *Jeeva* - awaken (*Jāgrath*), dream (*Śvapna*), deep sleep (*Sushupti*), swoon (*Thureeyam*) and transcendental (*Thureeyatheetham*). There are five works of *Nārāyaṇa* - creation (*Srishti*), sustenance (*Sthithi*), destruction (*Samhāra*), screaming from the impacts of material pleasure & displeasure (*Tiroḍhāna*) and blessings (*Aṇugraha*). **She** does all these through **Her** ten finger nails without any effort.

81. Mahāpāśupatāstrāgninirdhagdhāsūrasainikā-

महापाशुपतास्त्राग्निनिर्धग्धासुरसैनिका

- (i) One who burned to death the army of the demons with the fire of the missile called *Mahāpāsupatham*.
- (ii) The missile *Pāsupatham* itself is capable of burning the entire world. The presiding God of this is *Paramashiva* called *Pasupathi*. (In *Mahabharatha*, *Arjuna* fought with lord *Paramashiva* and got this missile). *Pasupathi* is a form of all the three *Guṇas* (characters). The missile *Mahāpāsupatham* is more powerful than *Pāsupatham*. The presiding god of this is *Sadāshiva*, who is beyond the three characters. The army of *Bhaṇḍana* was burnt by the missile *Mahāpāsupatham*.

- (iii) The missile *Mahāpāsupatham* through the astonishment of practice, the *Advaita* grows more and more by. The fire from these missiles burns the army of demons ignorance.
- (iv) The difference between *Ēshwaran* and *Sadāshivan* is explained in names 271 and 272.
- (v) The *mantra* for *Pāsupatham* has 6 letters. The *mantra* for *Mahāpāsupatham* is different from this.

82. *Kāmeshwarāstranirdagdhasabhaṇḍāsurashoonyakā-*

कामेश्वरास्त्रनिर्दग्धसभण्डासुरशून्यका

- (i) One who burnt *Bhaṇḍasura* and his city *Sūnyaka* using the flames from the missile *Kāmeshwara*.
- (ii) *Bhaṇḍasura* built *Sonitha* and *Sūnyaka* exclusively for his capital cities. The missile *MahāKāmeshwarais* still powerful than *Mahāpāsupatham*. This missile completely cleared *Bhaṇḍasura* and his two cities. *Soonyam* means 'Nil'. Typical of the name, the city has become 'Nil'.
- (iii) *Sonitha* means blood. The blood is the one which strengthens arrogance in human mind. Because it was as red as blood, it was called *Sonitha*. *Sunyaka* – zero. It is an illusion that there is something available. In this battle the remainders were *Bhaṇḍa* and his two cities. They were also made to ashes without even a symptom by *Kāmeshashtra*.
- (iv) The names so far explained how the *Jeevā* matures to liberation to reach liberation (*moksha*). This name explains that nothing remains – only the *sūnya* remains.
- (v) *Kāmeshwara* is the form of *Atma* – self. *Ātmana kāmāya sarvam priyam bhavathi* – that means - likes everything and liked by everything and hence the *Chit Atma* is *Kāmeshwara*. *Bhaṇḍasura* has mental differentiation and hence has *Dwaita* in his mind. This mental aberration has been burnt in the *chit* blaze of *Kāmeshwara*. Hence *Jeevā* has merged with *chitatma* - self. The balance is only a 'null' – The form of *Chinmaya*.

83. *Bramopendramahendradidevasamstutavaibhavā-*

ब्रमोपेन्द्रमहेन्द्रदिदेवसंस्तुतवैभवा

- (i) One who has the pride of being praised by *Brahma*, *Viṣṇu*, *Indra*

and other *Devas*.

- (ii) The mother of *Indra* is *Athithi*. *Nārāyaṇa* was born as *Vamana* to *Athithi* and hence becomes younger brother of *Indra*. Hence he attains the name – *Upendra*. (57th name of *Viṣṇu Sahasranāmam*, may be referred).
- (iii) The festival of inwardly looking and recognising **Her** by *Brahma* and *devas* is called *Vibhutvam* – i.e. *Sarvātmahvam*. One who was praised by recognising the feeling of omnipotence.
- (iv) All the names so far explained the purpose and completion of emergence of *Śreedeevee* to complete the *deva*'s wishes.

84. Haranetrāgnisandagdhakāmasanjeevanoushadhi: -

हरनेत्राग्निसंदग्धकामसंजीवनौषधिः

- (i) One who gave the herb - *Sanjeevi* that revived Cupid's life after he was burnt by flame from the eyes of *Haran*.
- (ii) *Sanjeevini* is a herb. It has the capacity to revive a dead person. *Jeevathu* is another name for this.
- (iii) It is stated in the story that after killing of *Bhaṇḍasura*, *Śreedeevee* revived the life of Cupid as per the requests of all the *Devas* starting from *Brahma*.
- (iv) A child punished by the father goes to the mother for support. In the same fashion, Cupid, who was burnt by the father *Paramashiva*, got back his life from mother *Śreedeevee*.
- (v) As per the saying *Harourushtegurusthratha Gurouruchenakacchana* – When *Haranis* angry the teacher will support, but when the teacher himself is angry there is no one to support. The word *Guru* instead of teacher, can mean *Śreedeevee*. (Refer 603rd name *Guru Moorthy*).
- (vi) The word *Hara* means plucking of self embodiment - guiding to do this – *netha* – i.e. *Avidyā* or cause as ignorance - Since it is pervaded in all places like a fire, it is called as *Haranethragni*. By this ignorance,
Samdakta – completely burnt out,
Kāma – by the feeling of the soul in form of *Kāmeshwara*
Sam – utterly: i.e. by completely destroying all the root cause, ignorance
Jeevā – a herb to reach the reality of God
She is the herb to make the ignorant reach the reality of God by

destroying all the root causes. It is mentioned that by praying to Śreedeevee in the form of Vidhya, the ignorance is removed, one can reach the actual and real self and the liberation.

- (vii) *Haran*, who does the job of destruction is *Virakthar* – does not have interest or feeling in any of the worldly affairs. Hence he burnt Cupid (attachment). Śreedeevee attracted the same *Haran* towards **Her** and made **Him**, Ēshwaran for Cupid also - *Kāmeshwaran*. The eyes of *Haran* were filled with anger. When *Kāmeshwaran's* sight merged with that of *Kāmeshwari*, it became the herb to give rebirth to Cupid.
- (viii) The *Brahmam*, which got the power from *Haran*, destroyed the whole world. Ēshwaran made this as raw material and merged again with *Brahmam*. Again, Śreedeevee, by the sight of *Kāmeshwaran* resolved to create the world. **She** became a *Brahmam* called *Sadāshivan* and started to create the world. **She** is the one who desired to recreate the world (names 264 to 274 may be referred).
- (ix) Going ahead the subtle form of Śreedeevee is described. That is in three forms viz., subtle, subtler and subtlest: *Panchadasee Vidyāswaroopa* – subtlest; *Kāmakalakshararoopa* – subtler; *kunḍalineeroopa* – subtle. Out of these, first, subtle is explained in the next 3 names.

85. Śreemadvāgbhavaḥkooṭaikaśvaroopamukhapankajā –

श्रीमद्वाग्भवकूटैकस्वरूपमुखपंकजा

- (i) One who is the *Vāgbhava* group (having 5 syllables), which is the first group in *Panchadashi*, as **Her** lotus face.
- (ii) ŚreeVidyā mantra has 15 syllables. It is in 3 groups. The first group called *Vāgbhava* has 5 syllables.
- (iii) The *Vāgbhava* group has the specialty of providing the knowledge and hence it is prefixed with *Śreemad*.
- (iv) Śreedeevee, when emerged from the sacrificial fire, the first sighted was **Her** face. Most of the organs used by the human mind to go out are all in the face. This group, with 5 syllables, forms the face in Śreedeevee's figure, in the form of *mantra*, with the speech as the main one.

86. Kaṇṭhādha:kaṭiparyantamadhyakootasvaroopiṇee–

कण्ठाधःकटिपर्यन्तमध्यकूटस्वरूपिणी

- (i) One who shines with *Kāmarāja* group (*Kūta*) as middle region below the neck and upto the waist.
- (ii) The second part of *Panchadashi* is called *Madhya Kuta* or *Kāmarāja Kooṭa*. This has six syllables.
- (iii) In the figure of *Śreedeevee*, in the form *Mantra*, the central portion is below the neck and above the hip. The wishes and desires are expressed through this part of the body. Hence this is in the form *lcchāshakti*.

87. *Shaktikooṭaikatāpannakatyaadhobhāgadhāriṇee-*

शक्तिकूटैकतापन्नकट्यधोभागधारिणी

- (i) One who has the part beneath the waist as *Shaktikūta*.
- (ii) The third part of *Panchadashi* has four syllables. This constitutes the part beneath the hip of *Śreedeevee* in the form of *mantra*. *Kriya Shakti*, the energy for creation, comes out of the lower part of the body. The third part of the *mantra* is also called as *Shaktikūta*. This *kūtais* in the form *Kriya Shakti*.
- (iii) In *Panchadashimantra*:
 - *Vāgbhava* group is for learning all the areas.
 - *Kāmarājagroup* in the form of *lcchāshakti* is for getting knowledge – for providing anything sought for.
 - The third one *Shaktikūta* provides all energies like creation, etc. This is in the form of *Kriya Shakti*.
- (iv) These have been described in detail in the books, *Varivasyārahasyam*, *ShaktiMahimna Stotram*, etc.

88. *Moolamiantratmikā - मूलमन्त्रात्मिका*

- (i) One who **Herself** is the *moola mantra*.
- (ii) The meaning of the word *mantra* is “protects by repetition or expressing meekness”.
- (iii) The most important among the *mantras* is *Panchadashakshari*. One who is **Itself**. The philosophy is that there is no difference between the *mantras* and the reigning deities. If anyone differentiates them then he is a sinner.
- (iv) The meaning of the word *moola* is ‘cause’. *Śreedeevee* is the first cause for creation of this world. **She Herself** is in the form of **Her own mantra**.
- (v) The root cause of the human purpose is *Śreedeevee*. One who medi-

- (vi) The word *moola* represents *Em – Kāmakala*, which is the primary root of *Panchadashakshari* itself. One who is in this form is *Kāmakalāsvaroopiṇee* (322nd name – *Kāmakalāroopāmay* be referred).
- (vii) The inherent meanings of the syllable *Kāmakalā* has to be learnt through a proper teacher.

89. Moolakooṭatrayakalebarā - मूलकूटत्रयकलेबरा

- (i) One who has **Her** body (in the subtle form) identical to the *moola-mantra* itself with all its three groups or combination of letters.
- (ii) One who has the syllables of the three groups respectively 5, 6 and 4 as **Her** body.
- (iii) One who has the subtle *Kāmakalā*, which is the root of these, as **Her** body.
- (iv) *Kāmakalā* has one *Bindhu* at the top, two in the centre and a triangle at the bottom. Similar is **Her** body profile.

90. Kulāmrutaikarasikā - कुलामृतैकरसिका

- (i) One who revels only in *kulāmrutham* – the nectar flowing from the *Sahasrāra*.
- (ii) So far *Śreedeevee*'s gross and subtle forms were described. Now the subtle form of energy called *Kunḍalinee* in every human being is being discussed. The *sushumnā nāḍi* runs from the bottom of the butt, till inner part of the skull through the centre of the body along the back bone. In this, the *Kunḍalinee* energy sleeps at the bottom tip, in the form of a snake woven itself in three and half rounds, keeping its head in the centre downwards. If this *Kunḍalinee* energy can be awakened by practicing *Yoga*, it passes through *sushumnā nāḍi* and reaches the inner part of the skull. When this energy bangs with the *Akula Chakra* called *Sahasrārapadmam*, the energy deposited there, melts like butter, seeps, slips down and flows throughout the body as nectar. The nectar thus flows, is called *kulāmrutha*. *Śreedeevee* whoops it up in this juice.

- (iii) (10th verse of *Soundaryalaharee*);

Sudhādhārāsārai: Charaṇaḡgalantar Vigalitai:

Prapancham Sinchantēe Puṇarapi Rasāmnāyamahasa:

Awapya Svām Bhoomim Bhujaganibha Madhushtavalayam

Svathamānam Kruthvā Svapishi Kulkunde Kuharini

The shower of nectar, which flows from between two feet, wets all the

nāḍis in the human body (made of five primary elements). From the Moon, which beams nectar like rays, you return to *Moolādhāram*, your natural dwelling place. You are sleeping there, which has a small hole, as a wound snake.

(iv) We are able to get only a drop of this *kulāmrutham*. On the other hand, a *yogi* enjoys drenching in the rain of this nectar.

(v) *Moolādhāram* is the place of abode for *PrithviTatvam*.

Ku – The earth – One who is enchanted in that *Tatva*

Kulam – The six *kulachakras* which go around

When the complete energy comes out of this, *kulāmrutham* flows. **She** is passionate in spreading this nectar and making the *yogis* extremely happy. Hence *Kulāmrutaikarasika*.

91. **Kulasanketapālinee** - कुलसङ्केतपालिनी

(i) One who guards the esoteric doctrine of the *Koulas*.

(ii) The energy called *Koula* is kept in a secret place in the body. That energy is sleeping. To awaken the same, raise it upwards and make the *Kulāmrut* flow along the *nāḍis* of the body, is beyond our knowledge. Why is this energy sleeping without being useful? How to awaken it? How does this awakened *Kuṇḍalinee* gives various powers (*siddhis*)? All these questions have been answered in a cryptic manner in *Tantrasāstrās*. It is explained in a ciphered way so that whoever has the capability can only understand this. The knowledge about *Koula* (*kuṇḍalinee*) is also called *Koula*. Its secret language is cryptic. *Kulasanketapālinee* protects it so that the ineligible cannot understand it.

(iii) The cryptic language detailing about *kuṇḍalinee* is only known to **Her** and **Her** devotees. Hence *Kulasanketapālinee*.

(iv) *Sāstrās* mention *Āchāram* also as *kulam*. These *Āchārams* are cryptic – secrets. *Śreedevee* protects them.

(v) There are three cryptic ways in the *pooja* (*upāsana*) of *Śreedevee* – cryptic *chakras*, cryptic *mantras* and cryptic *pooja*.

92. **Kulānganā** - कुलाङ्गना

(i) One who belongs to chaste family (*kula*).

(ii) A lady in a chaste family well protects the pride and secrets of the family. She is *kulasthri*. **She** is a *pathivrathai*, born in a chaste family and married to a chaste family.

(iii) A *kulasthri* (*pathivrathai*) is normally not visible to others. Similarly

Śreedeevee hides herself by the veil of *aVidyā* (lack of knowledge).

- (iv) *Śreevidyā*, the pooja (*upāsanā*) of *Śreedeevee* is a top secret. It has been told that this should not reveal to others in general. Hence the name *Kulāngana*.

Anyāstu SakalāVidyā: Prakata Kanika Ival

Iyamtu Sambavee Vidyā Guptā Kulavadurivall(Kulārnavam)

Veshyaiva Prakatā: Vedadhi Vidyā:I

Sarveshudarsaneshu Gupteyam Vidyāll(Kalpa Sūtram)

- (v) *Śreevidyā* is protected as a secret. However, for those it was initiated in a proper way and who follow it, it is a known one and not a secret. A *pathivrathai* lady, though will not be seen by others, she moves closely with the near ones.

93. *Kulāntasthā* - कुलान्तस्था

- (i) One who resides within *kula*.
- (ii) The word *kula* means a tracheotomy in *mathru* (an instrument), *mana* (intellect), and *meya* (the thing which is measured). Out of this **She** is in the form of *mana* – i.e. in the form of an intellect.
- (iii) **She** is who can be known through the *kulaTantras*, which explains the method of praying, method of *yogas*, and the secrets and things understood from the books explaining all these.
- (iv) In all good families, two things would be well known - one the family and the family tree and **She** dwells as *shakti* in such families found in every house, street, village or nations.
- (v) The *Shushmnānāḍī* is also known as *kula* and she resides in this. *Kuṇḍalinee* travels only in this *nāḍī*.

94. *Koulinee* - कौलिनी

- (i) The united form of *Shiva* and *Shakti* is called *Koulinee*.
- (ii) *Kula* means *Shakti* and *Akula* is *Shiva* and the unity is *Koulam*. **She** is in that form.
- (iii) Dualistic – same article split into two and show up and the relationship between the two, which has to be perceived, is the knowledge of *Koula*. One who has that knowledge is *Koulinee*.
- (iv) Independently personifying the *Shiva* Chakras and the *Shaktichakras* independently and identifying *Shiva* and *Shakti* together and at the same individually is called *Koulasariyai*. One who has that is called *Koulinee*.
- (v) Feeling the *Kuṇḍalinee*, through *yogas*, in the form of *Shivashakti* in

the *Kulachakras* and *Akulachakras* is called *Koulayoga*. One who has that is called *Koulinee*.

- (vi) The *Kulashakti* is always adynamic one and the *Akula* alias *Shiva-shakti* is astatic one. If the unification of *Shiva* and *Shakti* has to happen, then dynamic one has to reach the static one and embrace. This union is called *Koulam*. One who is connected to this is called *Koulinee*.
- (vii) One of the *Vāgdevées* (who recited this *LalitāSahasranāmam*) is also known as *Kowlini*.
- (viii) In the external worship of *Śrīe Chakra* there are three aspects of worship viz. -- the *Upāsaka*, *Devee* and devotion. This worship method is also known as *Kowlam*. Since **She** is being worshipped in this method is called *Koulinee*.

95. *Kulayoginee* - कुलयोगिनी

- (i) **She** is known as *Kulayoginee* connected with *Kula* worship.
- (ii) The word *Kula* has various meaning as explained in previous names. **She** has connection or relationship with each of those meanings and hence *Kulayoginee*.
- (iii) **She** is the *Shakti* connected with each of six chakras starting from *Moolādhāram*.
- (iv) The conjugation of the *Akula* and *Kula* through yoga is called *Kula-yoga*. She can be reached through this and hence *Kulayoginee*.
- (v) It is **She** who paves ways and procedures of contemplating *Śreedevee* in *Śrīe Chakra* form.
- (vi) **She** who blesses the boon to be born in a superior family.

96. *Akulā* - अकुला

- (i) *Kula* also means parents, family etc., and *Śreedevee* is beyond all these.
- (ii) *Akulā* also means the *Sahasrāra* Lotus at the top of the *Sushumnanāḍī*. **She** resides there.
- (iii) *Akulachara* is beyond *kulachara*, which is commonly known as *Samyāchara*. **She** is in the form of *Samyāchara* also.
- (iv) *Kula* means the birth place, parents, family tree, etc. Since **She** is beyond birth, **She** has no *kula* and hence *Akula*.

97. *Samayāntasthā* - समयान्तस्था

- (i) One who is in the analogous forms of *Shiva* and *Shakti*.

- (ii) *Samayā* is commonly explained as offering worship inwardly and jointly to *Shiva* and *Shakti* in the ether of the heart. Outwardly worshipping a *chakra* is called *Kula*. Worshipping a *chakra* internally through meditation is called *Samaya*. That worship is unanimously accepted by all as the supreme. *Samaya* has been explained in the five books written by *Vashishṭa*, *Suka*, *Sanaka*, *Sanandana* and *Sanatkumara*. **She** dwells in this type of *Samaya*.
- (iii) Both and *Shakti* are akin and equal. Hence *Shiva* is called as *Samaya*: and *Shakti* is called as *Samaya*.

This type of analogous is of five types.

- Adishtana Samayā* – Equal footing in the worship done to *Chakra*, etc.
Anushtana Samayā – Equality in all activities like creation, etc.
Avastana Samayā – Equality in actions like dance, etc.
Nāma Samayā – Equality in names for instance *Shiva*–*Sivā*
Bhairava – *Bhairavi*
Roopa Samayā – Equality in reality like both or crimson colour, etc.

The word *Asthā* means *Swaroopa* – form of the figures.

- (iv) The below five similarities in the form of *Shiva* and *Shakti* in the six *chakras* can be perceived as:

Location	Form/ Shape	Activity	Name	Action
<i>Ajna</i>	Luminous	Liberation	<i>Paran - Parā</i>	Divine Bliss
<i>Vishuddhi</i>	Colour of <i>Spatika</i>	Creation of ether	<i>Shivan - Sivā</i>	Removal of darkness
<i>Anāhat</i>	White Colour	Creation of air	<i>Hamsa - Hamsi</i>	Spreading the stunts
<i>Manjipoora</i>	Lightening	Creation of water	<i>Taditwan - Tadvathi</i>	Reducing the yearnings
<i>Swādhistāna</i>	Fire	Creation of fire	<i>Mahān - Mahati</i>	Burning the world
<i>Moolādhāra</i>	Red	Parents of the world	<i>Samayan - Samaya</i> .	Dance

- (v) Comprehending and understanding these five similarities and also not finding any disparity between *Shiva* and *Shakti*, worshipping them through medication is the *Samaya* method.

98. *Samayāchāratatparā* - समयाचारतत्परा

- (i) One who is interested in *Samayachara*.

- (ii) The *samaya* method is an internal worshipping format. Once initiated, with the blessings of the teacher, through *Shatvidaikya nusanthanam* and *Chaturvidaikya Anusanthanam* get *Pavana Tartyam* on a *Mahanavami* day and get the *Mahaveda* sacrament (*Samskāram*) done. After all these, the aspirant worships *Śreedeevee* in the following method. *Śreedeevee*, who is sleeping alone in the *Moolādhāram*, awakes up, dresses **Herself** in **Her** secluded place of *Swadishtanam*, **She** comes out of *Manipoorakam*, as a gorgeous lady to be seen by everybody. There the aspirant gives **Her**, 47 types of *upachārams* starting from *Pādyam* and ending with *Bhooshana Dhāranam*. **She** accepts them all and sits in a chair, made of gems, along with her group (*parivāram*). From there **She** moves on to *Anāhatam* and accepts the prayers upto *Tamboola Dhāranam* (chewing of betel leaves). After accepting *Arati* at *Vishuddi*, **She** accepts *Neerājanam* and other *upachārams* at *Ajna*. At the end of all these **She** enters the *Sahasrāra* Lotus. After staying happily along with *Shiva* behind a screen, **She** leaves *Shiva* and returns to *Moolādhāra* to hide again. In this way, through imagination, enjoying the game of the grace (*Chitshakti*) is called *Samayacharam*. By alchemy copper becomes gold. In a similar fashion the aspirant becomes *Śreedeevee Herself* by continuous perception.
- (iii) Without any of the tools used in *BāhyaPooja*, the aspirant imagines the *Śree Chakra* in mind, going forward experience the union of *Shiva* and *Shakti* and through this he also experiences the union of teacher, mantra, *Śreedeevee*, *Śree Chakra* and self. The *chakras* starting from *Moolādhāram* and ending with *Sahasrāram* are imagined as the *Āvaranams*. The *Kundalinee* is imagined as *ŚreeDevee* with the three groups of *Pānachadashee*, respectively from **Her** face till bottom. With this imagination he can reach the *Ikyānusanthanam* called *Samaya*. *Śreedeevee* fascinated in this type of *Samayacharam*.

99. *Moolādhāraikanilayā* - मूलाधारैकनिलया

- (i) One whose main residence is *Moolādhāram*.
- (ii) The backbone of the body is called *MeruDhanḍam*. The *nāḍi* called *Sushumna* runs inside this. The bottom most part of this is the butt. In the midst of this, the *Linga* stays in a place called *Moolādhāram*.

Next the chakra called *Swādhishṭanam*, which resides in the root location of the *Linga*. Third *Maṇipoorakam* is at lower abdomen, *Anāhatam* at the chest area, *Vishuddhi* in the neck and *Ajna*, the sixth one, in between two eye brows. Above all these six is the *SahasrāraChakra*. Conventionally these are all called as Lotus (*Padmam*). Out of these six, respectively a pair of *chakras* is called as *Kanḍam*. These are called *Agni* (fire), *Soorya* (Sun) and *Chandra* (Moon) *Kanḍas*. Above and below each of the *Kanḍas* there are two knots (*Granthis*).

- (iii) Out of these, *Moolādhāra* Lotus has four petals. *Kunḍalinee* always sleeps, keeping it head downwards, in the *bindhu* called *Kulakunḍam*, in a *karnika* in this *chakra*. Hence it is said as: *Śreedeevee*, in the form of *Kunḍalinee*, has *Moolādhāra* as **Her** main dwelling.
- (iv) It is called *Moolādhāra*, since it is the base for *Kunḍalinee* and also the root of *Sushumna*.

100. **Brahmagranthivibhedinee** - ब्रह्मग्रन्थिविभेदिनी

- (i) One who pierces through the above said *BrahmaGranthi*.
- (ii) As explained in the previous name description, the *Kanḍam* for the first two *chakras* is called *Agni* (fire) *Kanḍam*. This has *Srusṭi* (creation) *chakras* as the dwelling of *Brahma* whose role is the creation.
- (iii) In the religion of *Samaya*, these six *chakras* are supposed as *Śree Chakra*. The *Srusṭichakra* has three *Āvaranas* as *Chaturasram*, *Shoḍasadalām* and *Asṭadalām*.
- (iv) The knot or *Granthi* is a small hole like between two *chakras*. The *Kunḍalinee*, starts from *Moolādhāra* to enter *Swādhishṭana* and again from there to enter *Maṇipooraka*, has to pierce and travel through these holes like knots only. The first knot is called *Brahma-Granthi* in the place of *Brahma*. (The verb *Granth* means shortening a long one. A book is called a *Grantham* since a long subject is shortened and given in it. If that is still tightened, it is called *Sūtra* – a stiffened book).
- (v) These knots help the *Kunḍalinee* energy with a grip so that it does not fall down when it climbs up and to get momentum to move upwards as well.
- (vi) Once the *BrahmaGranthi* is drilled and gone forward, the aspirant is released from the smell of creation.

Section 3: Dhoomrikā (Dhoomrā) Kalā

101. Maṇipoorāntaruditā - मणिपूरान्तरुदिता

- (i) The lotus with ten petals near the belly button is called *Maṇipooram*. This is also named as *SthithiChakra*, place of *Viṣṇu* and *SooryaKaṇḍam*. The *kunḍalinee* energy pierces the knots (*BrahmaGranthi*) in *Moolādhāram* and *Swādhishṭanam* and rises in *Maṇipooram*. There **She** accepts 47 *upacharams* from *Padhyam* till offering of jewels (98th name may be referred). (235th name- *Chatu:shasṭyupachārādhyā* talks about 64 *upacharams*). *ŚreeDevee* is decorated with various gems (*Maṇis*) and hence *Maṇipoorakam*. Since *Śreedevee* rises here **She** gets the name *Maṇipoora-Antar-Udita*.
- (ii) As discussed above, imagining that the *Sushumnanāḍi* has relationship between musical sounds and the syllables of *ŚreeVidyā* and chanting the *mantra*, is called *nāḍivishuam* (*VarivasyaRahasyam* 1-45, 46).

102. Viṣṇugranthivibhedinee - विष्णुग्रन्थिविभेदिनी

- (i) The *kunḍalinee* energy coming out of *Maṇipoorakam*, while reaching *AnāhataChakra* from *VishuddiChakra*, pierces a very narrow path called *ViṣṇuGranthi* (a kind of knot) in between them. **She** conducts the aspirants from the sorrow called *Sthithi*.

103. Āgyāchakrantarālāsthā - आज्ञाचक्रान्तरालस्था

- (i) *ĀgyāChakra* reposes between the two eye brows, in the *Sushumnanāḍi* with two petals. It is the place of the teacher who gives orders (*Āgyā*): Hence *Āgyā Chakra*. On account of practice done so far, the mind is controlled a little (*Ā* also means very little) and knowledge is acquired, this is called *ĀgyāChakra*.

104. Rudragranthivibhedinee - रुद्रग्रन्थिविभेदिनी

- (i) The knot (small hole) between *Vishuddi* and *Āgya* and again between *Āgya* and *Sahasrāram* are called *Rudra Granthi*. *Śreedevee* pierces this knot and passes through. **She** conducts the aspirant from the ocean of bondage.

Though it was mentioned in the previous name that *Śreedevee* stays in *Āgya chakra*, the *Kunḍalinee* energy can reach the *Āgya chakra* from *Moolādhāra* only after differentiating the *chakras* and piercing through

the *Rudra* knot.

(ii) Even in *ŚreeVidyāmantra* there are four groups – *Agni* (fire), *Soorya* (Sun), *Soma* (God of speech) and *Chandra* (Moon). Between two groups there are knots called *Hreem*. These three knots are respectively called *Brahma*, *Viṣṇu* and *RudraGranthi*. *Śreedeevee* pierces these knots and moves into them. For this reason also *RudraGranthivibhedinee*.

(iii) Actually, out of the six explanations given in *ThaiteeryaSamhita* for the *PanchadashiMantra*, the *Koulikartham* is described in the six names from 99 – *Moolādhāraikanilayā* till this name – *Rudragranthivibhedinee*. There itself it is mentioned as:

Moolādhārādikam Chakrashatkam Kulamithi Smrutham I
Granthithrāyam Tatra Devee Chakra Tritaya Garbhitam II
Pruthvyapya Chakratvitayam Brahma Granthipadoditam I
Vahni Sooryamayam Chakratvayam Tejomayam Mahat II
ViṣṇuGranthi Padenoktam Taijasam Sarvasiddhidam I
RudraGranthipadhenoktam Mangalāyatanam Mahath II

This has been described in the *NityāShoḍasikarnavam*, *Koulikartham* – 7th *Ullasam*, 17.5 verses (from 50.5 to 68). *ŚreeBhāskararāyar* also has explained the same in his *Varivasya Rahasyam*, second part, verses 30 to 49.

The abundant meaning of *Koulikartham* is *Śreedeevee*, *Mantra*, *Śree Chakra*, the teacher and the self. The integration of these five is that there is that there is no difference between them.

This has been explained based on the famous verse:

Gaṇesagraha Nakshatra Yoginee Rāsi Roopineem I
Deveem Mantramayeem Nowmi Matrukām Peeṭaroopiṇeem II

This verse followed by 11 verses is found in *TantraRājam*, *Nitya Shoḍashikarnavam* and other main *Śākta Tantras*. Since they include the *Śāktaprinciples* they are read also at the end of *Navāvarṇa Pooja*. The *yoginees* mentioned in this verse have been explained later in the names from 475 – *Vishudhichakrajanilayā* to 534 – *Yakinyambaswaroopiṇee*.

105. Sahasrārāmbujārooḍhā - सहस्राराम्बुजारूढा

(i) One who stays in a Lotus with 1000 petals below the skull. (She was made to reach this place from *Moolādhāra*, crossing all the chakras and piercing through the knots.

- (ii) This is the place of *Sadāshivan*. Out of the 16 phases of the Moon, 15 will be either waxing or waning. Only one is permanent. Hence it is called *Sādā* or *Sādākya* phase. The Lotus in the *Sahasrāram* has this 16th phase. The occupation of *Sadāshivan* viz. favouring emerges here. (Refer names 272 and 273 also – *SadāshivaAnugratha*).
- (iii) Assuming there are 1000 petals, in the *MātrukaNyāsam*, renunciation is done for 50 syllables, at the rate of one syllable for 20 petals.
- (iv) We can also consider 1000 as infinite or countless. Some school interprets this as *Śreedeevee* sitting on the lap of *Kāmeshwara* with infinite number of divine powers.
- (v) The 240th name *Chandramaṇḍala Madhyaga* is also to be correlated here.

106. *Sudhāsārābhivarshinee* - सुधासाराभिवर्षिणी

- (i) *Śreedeevee*, seated in the centre of *Sahasrāra* Lotus, pelts the nectar to all the *nāḍis* as rainfall from *ChandraMaṇḍal*. Reaching this nectar flow and enjoying the indescribable bliss is the sole purpose of this *upasana*.

It is mentioned in *Vedas*:

Amrutasya Dhārā Bhahudhā Dhohamānam

Charaṇam No Loke Sudhithan Dhadhatull

- (ii) *ŚreeĀdi Śaṅkara*, in his *Soundaryalaharee* 10th Verse mentions; *Sudhādhārāsārai:Charaṇayugalantar Vigalitai: Prabancham Sinchantee*.
- (iii) It is understood that this name is *Sudhādhārābhivarshinee* by some schools.

107. *Taḍillatāsamaruchi*: - तडिल्लतासमरुचि:

- (i) In some schools this name is mentioned as *Taḍillatāsamaruchi*. *ŚreeBhāskararāya* mentions as *Taḍillatāsamaruchi*. The meaning is one and the same.
- (ii) *Śreedeevee* glitters like a lightning. *Veda* also mentions this as *Vidyullekeva Bhāsvara*.

108. *Shaṭchakroparisamsthitā* - षट्चक्रोपरिसंस्थिता

- (i) One who is well settled in the *Sahasrāram* – above *Moolādhāram*, *Swādhishṭānam*, *Maṇipootakam*, *Anāhatam*, *Vishuddhi* and *Āgna-chakras* – as mentioned earlier.

109. *Mahāsakti*: - महासक्तिः

- (i) The word *Mahā* has two meaning – festival or splendour. *Āsakti* means immense joy.
- (ii) One who is fond of festival (the union of *Shiva* and *Shakti*). This has been clearly explained in the 9th verse of *Soundaryalaharee*:
Maheem Moolādhare Kamapi Maṇipoore Hutavaham
Sthitam Svādhishṭāṇe Hrudhi Marutamākāshamuparil
Manopi Bhrumadye Sakalamapi Bhitvā Kulapatham
Sahasrare Padme Saha Rahasi Patyā Viharasell
- (iii) The same description is made by Śrīe Ādi Śaṅkara in his *Chintamanī Stavam*; *Varane Pumsā Sankamya Sankamya Rasam Prasoothe*.
- (iv) One who is very much interested in celebrating offering of prayers as a festival.
- (v) The word *Mahat* means – so huge expanding to all the directions. Her greatness is spread in all directions.
- (vi) Her unison is spread in all the places and is visible even in an atom.

110. *Kunḍalinee* - कुण्डलिनी

- (i) One who is in the form of *Kunḍalinee* energy.
- (ii) She is in the form of a snake coiled in 3.5 rounds.
- (iii) The three rounds respectively represent the letters *A*, *Uu* and *Ma*. The half round is the half scale. That implies *Kunḍalinee* corresponds to *Om* – the *Praṇavamantra*.
- (iv) She is breathing like the snake sleeping in *Moolādhāra*. The breath of this *Kunḍalinee*, the energy of the soul, is the vital life (*prāṇan*). One can hear the sound of this breath by completely closing the ears. If it is not heard, it is told that death is nearing.
- (v) The form of *Kunḍalinee* is explained in detail in the 10th verse of *Soundaryalaharee*;
Sudhādhārāsāraishcharaṇayugalāntarvigalitai:
Prapancham Sīnchantee Punarapi Rasāmnāya Mahasa:l
Avāpya Sivām Bhoomim Bhujaganibha Madhyushtavalayam
Svamāthmānam Kruthvā Svapishi Kulakuṇḍe Kuhariṇill
- (vi) The method of awakening the sleeping *Kunḍalinee* energy and taking it to *Brahmarandhram* has been described in the *Yoga Sāstra*. The *Kunḍalinee* energy wakes up, reaches the *Brahmarandhram* and rains the nectar in the nadis by – ardent devotion, the results of adoration, and the blessings of the teacher in addition to the

Haṭayoga methods. In the present days for laymen like us, only the first method is best suitable –*ŚrīeKānchiKāmakoti Paramāchāryahas* incantated. (The book *Deivathin Kural*, 6th Volume, Pages 783 to 793). Again the 912th name *Savyāpasavyamārgastha* can be reminded.

- (vii) The main theme of the songs sung by *Siddhas* is to awaken the *Kunḍalinee* energy and to bring it to the *Brahmarandhram*. The same is the main object of the famous song “*Ādu Pambe*” and the gestures made during the dance for this song.
- (viii) *Chooḍalai Upākhyānam* in *Yoga Vāshitam* advises as to: As the smell in a flower is recognised, the mind called *Puryaṣṭakam* can also realise the *Kunḍalinee*, which is available inside the self.
- (ix) The *Vāgbhava Beeja* is also called as *Kunḍalinee*. Hence it can also be interpreted as **She** is in the form of *Vāgbhava Beeja*.
- (x) The 440th name *Kulakuṇḍālayā* can also be referred.
- (xi) *Śrīe Ādi Śaṅkara* in his commentary of *Viṣṇu Sahasranāmam* for the 907th name – *Kunḍalee* mentions;
 - a. *Viṣṇu* is in the form of *Ādi Sesha* – a snake.
 - b. *Viṣṇu* wears the earrings similar to the Sun’s galaxy.
 - c. *Samkya* and *Yoga* are the two earrings in the form of fish.
- (xii) It is told that the entire *Vinayagar Agaval* written by *Aouvaiyar* in Tamil talks about *Kunḍalinee*.
- (xiii) It is mentioned in *Mahashoḍa Nyāsam (Devatanyāsam)* that **She** was worshipped by thousand crores *Bhairava* lineage.

111. *Bisatantutaneeyasee* - बिसतन्तुतनीयसी

- (i) One who is as fine as the fiber of a lotus stalk.
- (ii) It is mentioned in the *Veda* also as *Neevārashuka Vatthanvee Peetha Bhasvastyanoopamā*–(*Purusha Sooktam*).
- (iii) Starting from 90th name (*Kulāmrutaikarasikā*) till now the subtle *Kunḍalinee* form of *Śreedeevee* as was described. These have been very clearly explained in *Vāmakeshwara Tantra*.

Bhujangākāra Roopena Moolādhāram Samasrithā ----

---- *Sā Cha Avasthā Parā Geyā Saiva Nirvruthi Kārāṇam*

- (iv) *Śrīe Lakshmeedharar* interprets *Ima Nugam Bhuvanā Sēshwatema*, 27th chapter of *Aruṇa Prasnam* as the form of *Śrīe Chakra*. *Śrīe Bhāskara Rāyar* also seconds it in his commentary. He also quotes the name *Arunopānisht Geetha* in *Shyāmala Sahasranāmam*.

The gist of the meaning “in the form of *Śree Chakra*” is; All the *Devas*, including *Indra*, advise us all to follow the *Śree Chakra Vidyā* and pray to *Śreedeevee* to bless with all the wealth and rain the nectar in all our 72000 pulses. Bless us with the liberation to the body, soul and universe. Let us permanently focus on the form of *Śreedeevee*.

The 360 rays rising from *Śreedeevee* formed bodies in the form of 360 days. Mother- The knowledge about you should not leave me. Those who adore *Bharathi* – i.e. *Saraswatee* – *ŚreeVidyā* – don’t sleep. They wake up early in the morning, illuminate the fire in the *Swadhistanam*; meditate *Shiva* with *Śreedeevee* in the *Sahasrāra*. Derive happiness from the nectar that flows from the lotus feet of *Shiva*. Wearing the best attire in the young age by adoring *Śreedeevee* become the best among the born. A valiant, who has control over the organs and who mentally adore the devatas only can reach this stage.

Worship *Śreedeevee* in the *Śree Chakra* with eight *chakras* and nine holes. Those who are unlucky cannot reach the immortal *ŚreeVidyā* city, the place where the earth *tatwa* dissolutes (*Moolādhāram*) and the corresponding deity is *Kumari*. She rises from sleep at *Moolādhāram* and gigantically shouts in a louder voice. She, as a young girl, reaches *Viṣṇu Granthi* and screams to pierce it (only *yogis* can hear this sound). Third, as a *pativratha*, reaches *ŚreeKāmeshwara* in *Brahmarandhram*. She multiplies the nectar there. All these are possible by the fire in the *Swādhistānam*. Thus speak the *Brusni* sages among themselves.

One other interpretation is – the *Kuṇḍalinee* when started from *Moolādhāram* makes sound like a child and hence *Kumari* – a small girl.

- (v) *Śree Bhāskararāyar* quotes from *SanatkumarTantram*, *Sukasamhitai* and *VashishṭaTantram* that the same meaning has been explained. In the *phalaśruti* (result/ effect) part of *LalitāTrishati* also;

Achruta Sa Srutasasscha Yajvānoo Yepayajvana:

Swaryantho Napeshante Indrmagnim Chayevidu:ll

Sikatā Iva Samyanthi Rasmibhi: Samoodeeritā:l

Asmāllokādamushmācchetyāha Chāranyaka Sruthi:ll

Śree Chidānanda Nāthar explains the meaning of the above as:

If it is taken that the following people also have rights to do Śree Chakra Vidyā pooja;

- One whose mind is filled with sins and dirt
- One with immaculate interest
- One who has wealth, knowledge, ability and the right to do sacrificial rites
- One who absolutely does not have the right to do sacrificial rites

then it is inferred that everybody has the right.

Those who adore ŚreeVidyā do not even care the enjoyment of heaven, on account of their non-differentating capability.

Those who worship:

- The deities of the directions starting from *Indra*,
- Other *devas*
- The philosophies (*tatwas*) starting from the Earth and ending with *Sadāshivath* thinking that they are disintegrated

Treating them higher than Śreedeevee, they become minute than sand, would be bound by the noose of *Yama* and suffer the sorrows both in this life and post life – says *Arūṇasruthi*.

112. *Bhavānee* - भवानी

- (i) The word *Bhava* has three meanings – Lord *Mahadeva*, the human life cycle and Cupid. She gives life (*Ānayathee*) to all these three and hence *Bhavānee*.
- (ii) Since Lord *Paramashiva* creates all the living things his name is *Bhava*. His consort is *Bhavānee*.
- (iii) Out of the eight forms of Lord *Paramashiva*, the form of water is called *Bhava*. His consort is *Bhavānee*. One who gives life to the living form of water is *Bhavānee*. (*Tayonmruḍa Jeevase* – Śree *Rudra* verse has to be reminded).
- (iv) The name of Śreedeevee in *Sthaneshwara Shetra* is *Bhavānee*.
- (v) In the 22nd verse of *Soundaryalaharee*, assuming two usages for the word *Bhavānee* the grace of Śreedeevee is explained. The word *Bhavānee* is used as an exclamation and as a predicate.

A devotee thinks to address Śreedeevee as *Bhavānee*! and ask *Her* – why

can't you pass your graceful sight on the slave like me? In this regard the devotee just starts with the two words "Bhavanee You" – Instantly Śreedeevee takes the request as "I have to become you". She provides the salvation, which is rare even for the *Devas* including *Brahma* also. Thus goes the verse:

*Bhavani Tvam Dāse Mayi Vitara Drushtim Sakaruṇām
Iti Sthothum Vanchan Kathayati Bhavāni Tvamiti Ya: I
Tadaiva Tvam Tasmai Dishasi Nijāsāsyujya Padaveem
Mukunḍa Brahmendrasputa Makuta Neerājita padām II*

(vi) *Mahashoḍanyāsam* (*Prapanchanyāsam*) says that **She** is in the form of destruction of the Universe.

113. *Bhāvanāgamyā* - भावनागम्या

- (i) One who can be realised through devoted meditation.
- (ii) Thus the five forms viz. physical, gross, subtle, subtler and subtlest, of Śreedeevee were described and now the ideas to reach them are being mentioned.
- (iii) The method of adoration through meditation is explained in *Pavanopanishad*. Śree Bhāskara Rāya himself has written a method to use this.
- (iv) The 870th name – *Antharmukhasamārādhyā* can be referred.
- (v) As per the saying *Yadbhāvam Tadbhavati* – we become that which ever was incessantly thought of. A worm becoming a grub is being taken as an instance in this regard.
- (vi) Meditation is of two types – One is about the word and the other is about the meaning. Relating to the word - is the one – To worship the words i.e. sounds, (it has to be taken as holy religious words or sounds) as taught by the teacher and as per his wish. In his book *Meemamsa Vāda Koutoohalam*, Śree Baskara Rāyar writes that he has described it only by the wish of Lord Ēshwara.
- (vii) Śree Bhāskararāya says that he has described (in the above said *Meemamsa Vāda Koutoohalam*) that the meditation relating to meaning (meditation tending towards action *Pravrttiroopa*) and the sensuous form are co-related.
- (viii) Two opposite meanings can be given – **She** is unreachable by all these by splitting *Bhava + Agamyā* or **She** is reachable by splitting as *Bhāvan + Āgamyā*.
- (ix) It can also be interpreted as meditation with word is *Saguna*

Upāsana (meditation imagining some form). In due course when it becomes meditation with meaning, it becomes *Nirguṇa Upāsana* (meditation on the formless and attribute-less).

(x) In addition, by interpreting the word *Bhavanā* as attaining salvation through religious rites (*karma mārga*), the meaning is conveyed as before by splitting as *Agamyā* or *Āgamyā*. Another meaning is that **She** is not attainable through religious rites (*karma mārga*); One other meaning is **She** is attainable by untainted mind got through religious rites (*karma mārga*).

(xi) Or – (*Bhāvanā*) Meditation is of three types. It is mentioned in the *Koorma Purāṇa* as;

Brāhmi, Maheshwaree Chaiva Tataivākshara Bhavanāl

Tisrastu Bhāvanā Rudra Vartante Satatam Dvijā:||

I.e. *Brahmi, Mahesvari* and *Aksara* type of meditations are always with Lord *Rudra*.

(xii) In other place:

Trividhām Bhāvanām Procyamānām Nibodhamel

Eta Madvishyā Tatra Dweteeyāvyaktasamsrayāl

Antya Tu Saḡuṇā Brahmi Vigjyeyā TrigūṇātriDhāl

This was taught by Śrīe *Bhagavān* to *Indradyumnan* during his *Matsya* (fish) incarnation. Śrīe *Baskara Rāya* opines that since this has been clearly explained by *Appayya Dikshitar* in his *Ratna Traya Pareekshā*, it can be referred there itself.

Śreemathkoormena Yātyāsramaratavishayā Bhāvanoktā Triteeyā

Divya Sthānapradatree Saḡuṇavishayinee SankarālambhanāSāl

Ye Tvanyee Bhāvanee Te Sarasijanayaneenā Dishaktyā Sayukte

Prāpinyou Te Tu Tasyā: Kramika Balayute Boutikam Sankhyamāptell

Śrīe *Appayya Dikshitar* in his *Ratna Trāya Parikshā* has himself given the meaning for the above verse quoting proofs from *Koorma Purāṇa*;

First – The formless meditation is possible only for those who adore Śrīe *devee* on a daily basis. He explains this based on the preachings of the sage *Swetashvatara* and keeping the *Upanishad* saying in mind.

Second – Meditating the chit energy of Lord *Parameshwara*.

Third – *Saḡuṇa Upāsana* - meditation imagining some form or other.

(xiii) Or - there are three states of meditation namely *sakala* (with form), *sakala-nishkala* (full manifestation) and *niskala* (formless and undifferentiated). It has been described in *Nityāshoḡasikārnavam*, after

explaining the meaning of *Śree Chakra Pooja* – One who has the capability to feel Macrocosm (*Brahmāṇḍam*) and Microcosm (*Pindāṇḍam*) as an integrated one can only imagine the three *chakras* in the body.

114. Bhavāranyakuṭhārikā - भवारण्यकुठारिका

- (i) One who is like an axe for clearing the jungle of transmigratory existence (the ocean of *Samsāra*).
- (ii) The forest is dense with trees which grow again and again. Similarly this life cycle (*Samsāra* Ocean) also, makes repeated birth again and again on account of cravings on various external objects in this world. The forest will be destroyed only when all the trees are cut. In the same way only if the desires on the worldly matters are destructed the *Samsāra* forest will be shattered. She is mentioned to be the axe to cut the trees.
- (iii) It has to be understood that once we get the knowledge of *Śreedeevee* the bonding to this world will be cut.

115. Bhadrapriyā - भद्रप्रिया

- (i) One who is fond of everything auspicious.
- (ii) She is too fond of offering all the auspicious things to Her devotees.
- (iii) A kind of species in elephants is called *Bhadram*. She has affection to that species of elephants.

116. Bhadramoorti:– भद्रमूर्ति:

- (i) One who has an auspicious form.
- (ii) *Brahma Tanmangalam Vidu: - Brahmam* is the only one that is auspicious, says *ViṣṇuPurāṇa*.
- (iii) In the initial part of *ViṣṇuSahasranāmam*, it is mentioned as *Mangalanām cha mangalam*. *Śree Ādi Śaṅkara*, in his commentary – *Mangalam* means felicity, its tool and to instruct the same; something above auspicious and hence *Mangalanām cha mangalam*.
- (iv) 200th name *Sarvamangala* and 932nd name *Mangalakruti:* can be referred.

117. Bhaktasoubhāgyadāyinee – भक्तसौभाग्यदायिनी

- (i) One who grants all round advancement to Her devotees.
- (ii) In the *Agni Purāṇa* the word *Bhaga* has been given various meanings like – wealth, desire, praising stories, vigor, preparation,

illumination, pride, etc. Since **She** holds all these, **She** has a name *Subhagā* (name 761). **Her** nature is prosperity (*Soubhāgyam*).

- (iii) Also exemplary and fortune are other meanings. The one, who contemplates all these, is *Soubhāgyam*. One who grants prosperity (*Soubhāgyam*) to **Her** devotees.
- (iv) Again, as per *Agni Purāṇam*, since these eight things are used in auspicious occasions – Sugar Cane, Peepul tree, sprouted cumin, coriander, cow's milk (including its variations as curd, butter, ghee, etc.), things that are in yellow colour, flowers and salt, these are called *Soubhāgyashṭakam* (eight auspicious things). It can also be understood as **She** offers all these to **Her** devotees.
- (v) Śree Ādi Śaṅkara, in his commentary to *ViṣṇuSahasranāmam*, for the 559th name *Bhagavān*, he quotes the verse with the meaning below and says that one who has all these is called *Bhagavān*:
Bhaga means complete wealth, charity, glory, richness, relinquishment, and liberation from all the bondage. It is appropriate to mean that **She** provides all these to the devotees.

From name 109-*Mahāsakti*; nine names were explained by the *Salakshara SūtraBāḍaṇ*. This has been described in detail in the part about *Paribhāsha* verses.

118. *Bhaktipriyā* - भक्तिप्रिया

- (i) One who fond of devotion. Śreedeevee loves the adoration with devotion.
- (ii) Worship is of two kinds, primary (*mukhya*) and secondary (*gauna*); primary devotion is a particular mental modification called 'longing' direction towards *Isvara*. This type of mental status is called *Anurāga* – says *SanḍilyaSūtra* – *Sā Prāṇuraktireeshvare*.
- (iii) It is as below in *Nārada Bhakti Sūtra*; It (worship) is the sincere affection on lord. (These are the symptoms for this – without pride and selfishness, there is no room for any other thought in the mind and the status of completely forgotten self). That is worship;
- Upon reaching which the man gets the nectar form, becomes accomplished, becoming immortal and a contended person.
 - Upon reaching which the man does not have desires, does not regret, does not have aversion, (by having affection on external objects) long the happiness and does not have interest.
 - Upon realising it, he feels as if he has consumed alcohol,

becomes somatic and feels pleased on his own self.

(iv) Śree Ādi Śaṅkarain his *Shivānandalahari* (verse 61) explains the characteristics of devotion;

*Ankolam Nijabeeja Santatirāyaskāntopalam Soochikā
Sadhvee Naijavibhum Latā Kshitiruhām Sindhu Saridvallabham
Prāpnoteeha Yathātathāpasupatee: pādhāravindhadhvyam
Chetovruttiroopeetya Tishtati Sada Sā Bhāktirityuchyate*

The below noted are naturally attracted and reaches the other one. In the same way, if mind can reach the lord that is devotion:

- Seeds of *Azhinchil* (Alangium decapitalum) tree to the parent tree
- A needle to a magnet.
- A loyal wife to her husband.
- A climber to a tree/ stick.
- A river to the ocean.

(v) Śree Ādi Śaṅkarain his *Viveka Choodāmaṇi* (verses 32, 33);

*Moksha Kāraṇa Sāmagriyam Bhaktireva Gareeyaseel
Svasvaroopānusandānam Bhaktiretyabhidheeyatel
Svātma Tatvānusandhānam Bhaktirityapare Jagu:ll*

Devotion is the most important tool to instill knowledge, which is a media to attain liberation. To contemplate the form of *Brahmam* in the self, in an uninterrupted manner, is called devotion. It is mentioned in some schools that realisation of identifying the individual soul with *Brahmam* is called devotion. (There is a subtle difference in these two. It is explained that the latter one is a little inferior since; it shows the difference (between the soul and the universal absolute) every now and then.

(vi) The secondary devotion is in the form of services to Lord. This originates from the root word *bhaja*. This has been treated differently in different books - Eight types in *GaruḍaPurāṇā*, Nine types in *Viṣṇu Bhāgavatam* and ten types in *Brahannāradeeyam*. The famous verse in *Viṣṇu Bhāgavatam* goes;

*Sravaṇam Keerthanam Vishno: Smaranam Padaśevanam
Archanam Vandanam Dhasyam Sakyam Athmañiveedhanamll*

In *Śreemad Bhagavat Geeta* also it is seen in various places as a testimony of the Lord's interest in devotion;

Madbhaktā Yānthi Māmapi (7.23)

Patram Pushpaṁ Phalam Toyam Yo Me Bhaktyā Prāyacchatil

Tadaham Bhatyupahrutamasnāme Prāyatātmana:II (9.26)

Ye Bhajanti Tu Mām Bhaktyā Mayi Te Teshu CāpyahamII(9.29)

119. **Bhaktigamyā** - भक्तिगम्या

(i) Three interpretations can be made for this name. By true devotion **She** will be present, can be attained and can be recognised.

(ii) In the *Veda*:

Parānchikhāni Vyatrunat Swayambhoo:

Tasmat Parānpashyati NāntarātmanI

Kaschiddheera: Pratyagātmānamaikshadavruita Chakshu:

AmrutatvamichchanII

The self-existent (*Swayambhoo*;) constraints the senses. They turn to external objects; therefore man sees the external objects, not the internal self; but the wise, with eye averted, and desirous of immortality, behold the inner self.

(iii) The *Veda* also says, the *Yogins* see the eternal Lord. In the *Yoga Sūtra*, *Rāja Marthānda* interprets *Pranidhāna* (in *Ēshwarapranidhānātvā*) as devotion.

(iv) In the *Brahma Sūtra* also (III-2-24) *Api Samprādhane Pratyakshānumānabhyām* (In the state of the entire universe being receded and the soul is in the form, which cannot ordinarily be perceived, can be comprehended by the *Yogis* through devotion/ meditation. To be seen like this, to focus on the soul etc., are evidenced through *Vedas* (*Śree Ādi Śaṅkara's* commentaries). Even in the unperceivable nature, the *Brahmam* can be comprehended through devotion.

(v) In *Śreemad Bhagavat Geeta* also it has been stressed that it can be reached only through devotion (11 – 54):

Bhaktyā Tvananyayā Shakya Ahamevam Vidhorjuna I

Gyātum Drashṭum Cha Tatvena Praveshtum Cha Parantapa II

The word *Praveshtum* here means liberation in the form of *Brahmam*. Hence in this name we can mean *Gamyā* as “**She** can be reached.”

(vi) In *Chanthogya Upanishad* (II 23.2) – *Brahmasamasttho Amrutatvameti* – One who stays in the *Brahmam* is immortal. In this context the word ‘stays’ means devotion.

(vii) It is the apt meaning for the word ‘stay’, since it has been mentioned in *Sanḍilya Sūtra* as *Tatsamsttasyām Rutātvopadesat* (I – 4) and in *Brahma Sūtra* as *Tannishtasya Brahmopādesat* (I – 1 – 7).

- (viii) In *NityāTantra* also, after describing the nature of devotion, it is mentioned that all the worldly substances can be obtained through this. There itself it is mentioned that the people who are without devotion would suffer both in this world and the celestial worlds.
- (ix) Or – devotion also a meaning of characteristic features. (Śree Bhāskara Rāyar quotes this as used in *Jaimini Sūtra*). In this regard, it can be interpreted as, even though **She** is actually invisible, **Her** form can be recognised through **Her** characteristic features. The words truth and knowledge mean divine bliss. But they explain only the characteristic features and not the actual form. (*Yato Vache Nivarthanthe* – cannot be explained). Hence the 72nd name in *Trishati* – *Lakshanaḡamyā*.
- (x) For the 192nd name in *Trishati* – *Labdhabhaktisulabhā* - Śree Ādi Śaṅkarahas given two interpretations:
- She** can be easily identified by those knowledgeable people who have realised *Brahmam* through devotion.
 - She** will be present to those who have ardent devotion on **Her** without any thought of anything else.

120. *Bhaktivashyā* - भक्तिवश्या

- (i) One who can be won through true devotion – *Parādeenai*.
- (ii) The statement “God will yield to devotion” has ample proof through the story of: *Kaṇṇappa* Nāyanar, Druva, Gajendra Moksha, Prahlāda, Sabari Moksha* and *Kuchela Upākyana*.
- (iii) Śree Ādi Śaṅkarain his *Shivanandalahari* (verse 63) mentions about *Kaṇṇappa Nāyanar*:
- Mārgāvartita Pādukā Pasupate: Angasya Koorchchāyate*
Gandooshamboo Nishechanam Puraripo: Divyābhishekāyate I
Kinchit Bhakshitamāmseshu Kabalam Navyopahārāyate II
Bhakti: Kim Na Karootyaho Vanacharo Bhaktāvatamsāyate II
- (iv) Without devotion, also with an inimical mind Cupid aimed an arrow of flowers on *Parameshwara* and was burnt into ashes by **him**.
- (v) The below verse lists down that God will bless those who has true devotion, without even minding the ills in him:
- Vyāthasya Ācharaṇam Dhruvasyachavaya: Vidyā Gajendrasyakā*
Gājāti: Vidurasya Yādavapate: Ugrasya Kim Pourusham
Gupjāyā: Kāmeeyaroopam Adhikamkim Tatsudamnb Dhanam
Bhaktyā Tushyati Kevalam Nātu Kunai: Bhaktipria: Kesava:

(vi) It can be reminded of the guarantee given by Śreemad Bhagavat Geeta (9 – 31) viz. *Namē Bhakta: Pranasyati*. Again LordŚreeKṛṣṇasays:

Ananyās Chintayanto Mām Ye Janā: Paryupasatel

Tesham Nityabhiyuktānām Yogakshemam Vahāmyaham|| (9– 23)

Yo Mām Pashyati Sarvathra Sarvamca Mayi Pashyateel

Tasyāham Na Pranashyāmi Sa Ca Me Na Pranashyati|| (6 – 30)

For the 192nd name in *Trishati* – *Labdhabhaktisulabhā* - Śree Ādi Śaṅkara's commentary may be referred. In brief this was given at the end of the previous name.

121 *Bhayāpahā* - भयापहा

(i) One who dispels all fears.

(ii) Drives away all the fears from water and earth. Hence *Bhayāpaha*.

(iii) *Veda* says *Ānandam Brahmaṇo Vidwan Na Bhibheti Kutaschana* – One who has reached eternal bliss knows no fear.

(iv) In the *Vāyu Purāṇa* also it is mentioned that when frightened the very thought of Śreedevee alleviates all fears.

Aranye Prantare Vāpi Jale Vāpi Sthalapivāl

Vyāghra Kumbheera Chorebhyo Bhayastāne Visheshata: ||

Ādhishvapi Cha Sarveshu Devee Nāmāni Keertayeth ||

(v) The same has also been mentioned in the 12th chapter of *Saptashatee*;

Yuddheshu Charitam Yanme Dushṭadaitya Nibarhanam |

Tasminchrute Vairikrutam Bhayam Pumsām Najāyatel |

Aranye Prantare Vāpi Davāgniparivārita: |

Dasyubhirvā Vruta: Soonye Gruheeto Vāpi Satrubhi: ||

Simhavyāghrānuyāto Va Vane Va Vanahstibhi: |

Rāgnā Kruddhena Chāk Gyapto Vadhyo Bandhagatopivāl |

Āghoornito Vā Vātena Sthita: Pote Maharnavel

Patatsu Chāpi Shastreshu Sangrāme Bhrushadarunel |

Sarvābhādhāsu Ghorāsu Vedanābhyarditopi Vāl

Smaran Mamtaccharitam Naro Muchyeta Sankatāt |

Mama Prabhāvāt Simhādya Dasyavo Vairinastathāl

Doorādeva Palāyante Smratascharitam Mamal |

(vi) Śree Durvāsar in his *Shakti Mahimnā Stotram* (55th verse) mentions this as *Praseeda Paradevate Mama Hrudi Prabhutam Bhayam Vidhayarāya*.

(vii) Śree Ādi Śaṅkarain his *Shivanandalahari* (4th verse) mentions as;
Twadanya: Pānibhyā Mabhayavarado Daivatagaṇa:l
Tvameka Naivāsi Prakatita Varābheetyabhinayāll
Bhayāt Trātum Phalamapi Ca Vānchāsamadhikaml
Sharanye Lokānām Tava Hi Caranāveva Nipunoull

(viii) Veda says *TveeteeyādhvaiBhayam* (*BrahdāranyakaUpanishad* 1.4.2)
 – there is nothing else other than Śreedeevee and hence no fear; i.e. Śreedeevee blesses the knowledge of *Brahmam* that all is one and there is no second.

(ix) From Śree Ādi Śaṅkara's commentary for *ViṣṇuSahasranāmam*
 a. 935th name – *Bhayāpaha:* — One who relieves the fear of cycle of birth and death.
 b. 834th name – *Bhayanāshana:* - He destroys the fear for those who do follow the convention of caste and *ashramas*.

(x) *Parāsarā* mentions in *ViṣṇuPurāṇam* (3.8.9);
Varṇasramāchāravatā Purushena Para: Pumānl
Viṣṇurārādhyate Panthā Nānyas Tattoshakāraka:ll

In *Śreemad Rāmāyana* –

Sakrudeva Prapannaya Tavāsmeeṭica Yāchatel
Abhayam Sarva Bhootebhyo Datamyetatvratam Mamall

Again in *DurgāSaptashatee* (Chapter XI) –

Saranāgata Deenārṭtaparitrāna Parāyanel
Sarvasyārttihakare DeveeNārāyaṇi Namostutell

122 Shāmbhavee – शाम्भवी

- (i) Consort of *Shambu*. (In his commentary to *ViṣṇuSahasranāmam* for 38th name –Śree Ādi Śaṅkara says – One who gives comfort to the devotees is *Shambu*).
- (ii) Mother of devotees of Lord *Shiva*. The below verses from *Soundaryalaharee* can be reminded;
Shareerardham Shambhoraparamapi Shanke Hrutamabhoot(23)
Shareeram Tvam Shambho:(34)
ShiVāyuvathi Bhāvena Bibhrushe(35)
Shivam Seve Deveemapi Shivasamāna Vyvasitām(37)
- (iii) *Shāmbavee Devee* is mentioned in *ŚreeVidyāratna Sūtras* of *ŚreeGowḍapādar*. This has been described in detail in the commentary as; Nobleness of mind (*Satva Guṇa* form), white in colour, consort of *Rudra*, creator of *uttarāmnāya mantras* in the

form of *Sāma Veda*, etc.

- (iv) During festival days like *Navarathri*, during *Navāvarṇa Pooja* and at the end of *Chañḍi Homa*, worship is done on *Sumangali* (auspicious ladies with husband), young girls (*kanyā*) and young boys (*brahma-chari*). 971st name *Suvāsinarchana Preetā* can be referred.

Worship is done on a girl child of 8 years old, who is called naming as *Shāmbhavee*. Worshipping girls (*kanyā*) is described in detail in the 26th chapter, third *Skanda* of *DeveeBhāgavatam*. Worship is done on girl children of ages 2 to 10. The name and the results of worshipping of each age of girls are explained here.

The list goes:

Age	Name	Results of <i>pooja</i>
2	<i>Kumāri</i>	Removal of sorrows and poverty, destruction of enemies, enhancement of wealth and strength, long life
3	<i>Trimurthy</i>	Long life, enhancement of wealth and grains, long lineage of the family
4	<i>Kalyāni</i>	Education, Success, Statehood, Welfare
5	<i>Rohinee</i>	Free from diseases
6	<i>Kālikā</i>	Free from enemies
7	<i>Chañḍikā</i>	Prosperity and wealth
8	<i>Shambavee</i>	Attracted by the rulers, removal of sorrows and poverty, success in wars.
9	<i>Durgā</i>	Free from cruel enemies, success in all vehement deeds, and goodness in other world also.
10	<i>Subhadra</i>	To get all that is wanted

The verse to be used while worshipping *Shāmbhavee*;

Akāraṇānāt Samutpatthiryanmayai: Parikeertitāl

Yasyāstām Sukhadām Deveem Shambhaveem Poojayāmyaham

Similarly different verses are available for different names of the girls. Different verses are used to worship the girl at the end of *Chañḍi Homa*.

The verse to worship *Shāmbhavee* here is;

Sadānandakareem Shantām Sarvadeva Namaskrutāmi

Sarvabhootātmikām Lakshmeem Shāmbhaveem Poojayāmyaham

It has to be understood that *Shāmbhavee* is described here.

- (v) There is a symbol by name *Shāmbhavee* in *Yoga Sāstra*. That is - Seeing outwardly the void without even twinkling the eyes and seeing the inner self. **She** is in the form of this symbol.

Anthar Lakshyam Bahirdrushti: Nimeshonmesha Varjitāl

Eshā Sā Shāmbhavee Mudrā Sarvatantreshu Gopitāll

- (vi) Or – The teacher teaches the *mantras* to the student after initiation. Initiation has been explained in *ParamānandaTantra* and *Kulārnavas*;

*Deeyate Shivasāyujyam Sheeyate Pashabandhanaml
Ato Deeksheti kathitā.....*

Initiation is given in many a type. Main three types are explained in *Parasurāmakalpa Sūtra*(22);

*Dheekshās Tisra:Shāktee shāmbhavee Mantree Chetil
Tatra Shaktee Shakti Pravechanāt Shāmbhavee
Charaṇa Vinyāsāt Mantree Mantropatishtyā
Sarvāscha Kuryāt Māntri*

In this commentary, *Shāmbhavee* initiation is described such that the teacher imagines the *Kāmeshwari* and *Kāmeshwara* in the form of *Rakta-sukla* feet, on the student's head.

- (vii) In *Mahāshoḍā Nyāsa (Prapancha Nyāsa)*, it has been said that **She** is in the form of day time.

- (viii) It can also be taken as *Shāmbhavee Vidyā* as mentioned in *Bahuvruchopanishad*.

- (ix) It can also be taken as pellucid as explained in 14th verse of *Soundaryalaharee*.

- (x) It can also be taken as *ShuddagnānatāShāmbhavee Vidyā* in *Rashmimālā*, which is being by devotees during their daily meditation. *Parāshāmbhava* and *Parāshāmbhavee mantras* in *Uttarāmnāyamantra* can also be referred.

123 *Shāradārādhyā* – शारदाराध्या

- (i) One who eligible to be adored by *Shārada*. *Shāradā* means *Saraswatee* (consort of Lord *Brahma*) or *Vāg Deves* beginning from *Vasinee*.
- (ii) **She** is fit to be worshipped during autumn season. The period from mid-April to mid-June is called spring season (*Vasantha Rutu*). The period from mid-October to mid-December is called autumn season (*Sharat Rutu*). The nine days (*Navarātri*) worship of *Śreedeevee* during these two seasons is called *Vasantha Navarātri* and *Sharada Navarathri*. These two are most apt for adoring *Śreedeevee*. *Rudrayāmalam* suggests worshipping *Rakta Danḍika* during *Vasantha Navarathri*. The devotees know that this season is a period of *Rāma*

Navami and *Rakta Dandika* is *Sita* herself. In addition, *Śreedevee's* main *devatas* are *Manthrini* (*Shyāmalā*) and *Dandinee* (*Mahāvārāhee*). They are to be specially adored during mid-January to mid-February and mid-July mid-August periods respectively.

This reminds the verse in *Saptashatee* (12th Chapter) – *Sharatkāle Mahāpoojā Kriyate Yā Cha Vārshakee*.

(iii) *Shārada* means *Vishāradas* – that is learned people. In particular those who have attained the abode called *Sāleenam*. **She** is fit to be adored by these.

(iv) By splitting the name as *Shārada* + *Ārādhyā*, it can be meant as – One who has the name as *Shārada* and worthy of worshiping. The *Prapancha Nyāsa* in *MahāShoḍānyāsā* describes *Shāradā* as *Avasthāchatuṣṭayaroopā* - four states viz. awaken (*Jāgrath*), dream (*Swapna*), deep sleep (*Sushupti*) and swoon (*Thureeyam*).

The below verse in *KālikāPurāṇā* says that **She** was awakened by *Devas* during autumn season.

Sharatkāle Purā Yasmānnavamyām Botidhāsurai: I

Shāradā Sā Samākhyātā Peeṭe Loke Chanāmata: II

The monastery (*Peeṭa*) is also called as *Shārada*. The *Shāradā* monastery at *Sringeri* in *Karnataka* state of India is very famous.

(v) As per the dictionary called *Anekārṭta Dwani Manjari* – ‘A’ implies *Viṣṇu* and ‘Ā’ implies *Brahma*. It has to be taken that **She** was adored by both.

124 *Sharvāṇee* – शर्वाणी

(i) Consort of Lord *Paramashiva*.

(ii) One of the eight forms of Lord *Paramashiva* is earth. His consort is *Sukesee*. Their son is *Angārakā* (Mars). It can be seen:

In *Linga Purāṇā*

Charācharānām Bhootānām Dhātā Visvambharātmaka: I

Sarva Ityucyate Deva: Sarva Sastrāntha Pāragai: I

Visvambharātmanstasya Sarvasya Parameshtina: I

Sukesee Kathyate Patnee tanujongāraka: Smruta: II

In *Vāyu Purāṇā*

Sarvasya Yā Truteeyā tu nāma Bhoomitanu: Smrutā I

Patnee Tasya Sukeseeṭi Putraschangārako Mata: II

(iii) *Śree Ādi Śaṅkara* in his commentary of *Viṣṇu Sahasranāmam* for the 26th name – *Sharva*: writes that he destroys all the living beings

during the great dissolution of the universe (*Pralaya* period). In this it can be taken as the consort of *Sharva*.

- (iv) In *Mahāshoḍā Nyāsa* (*Prabancha Nyāsa*), it has been said that **She** is in the form of zodiac sign.

125 *Sharmadāyinee* – शर्मदायिनी

- (i) Bestower of happiness.
 (ii) It is said as *SharmaGyataSukānicha* in *Agni Purāṇam*. Here the word *Sharma* implies happiness. **She** is in the habit/ practice/ nature of giving happiness. Hence *Sharmadāyinee*.
 (iii) In the *DeveeBhāgavatam* also it is mentioned; *Sukham Dadāti Bhaktebhyastenaishā sharmadāyinee*. These are also to be referred – 192nd name *Sukapradā*, 953rd name *Sharmadā* and 968th name *Sukakaree*.

126 *Shānkaree* – शान्करी

- (i) Consort of Lord *Shankara*.
 (ii) *Sham* (bliss): Who gives this is Lord *Shankara*.
 (iii) Or *Sham* (propitious-ness). One who has this in his hands is Lord *Shankara*. His form of energy is *Shānkaree*.
 (iv) In *KālikāPurāṇā*:

*Pratisargādimaghyāntamaham Shambhum Nirākulam
 Stree Roopenānuyāsyāmi Prāpya Dakshādaham Tanum
 Tatastu Viṣṇumāyām Mām Yoganidrām Jaganmayeem
 Shānkareeti Stuvishyanti Rudraṇeti Divougasa:ll*

- (v) In the first chapter of *Saptashatee* it is mentioned that *Brahma* praised *Yoga Nidrā* and again in the last chapter it is cited that *Devas* praised *Viṣṇu Māya*.
 (vi) In *Mahāshoḍā Nyāsa* (*Prapancha Nyāsa*), it has been said that **She** is in the form of night time.

127 *Śreekaree* - श्रीकरी

- (i) One who gives prosperity.
 (ii) For the word *Śree* many a meaning can be taken as; prosperity, wealth, goddess *Lakshmee*, auspiciousness, splendour, exultation, beauty, lustre, etc.
 (iii) In *ViṣṇuSahasranāma* we have a name *Śreekara*: (611th name). *Śree Ādi Śaṅkara* interprets this as – one who gives affluence to the devotees.

The feminine of *Śreekara*: is *Śreekaree*.

Since *Śreedeevee* and Lord *Viṣṇu* are inseparable the name *Śreekaree* is apt for *Śreedeevee*.

Similarly the following names can be referred – *Govindaroopiṇee* (267), *Nārāyaṇee* (298), *Mukundā* (838), *Vaiṣṇavee* (892) and *Viṣṇuroopiṇee* (893).

The ardent devotees of *Śreedeevee* do *sankalpa* (declaration of intention to do a *pooja*) describe the time, besides describing usual five elements time as per the normal almanac (star of the day [*nakshatra*], day [*vāra*] and *thithi* [counting from previous new or full moon day], *yoga* and *karāṇa*), also adopt *Deveemāna* *Ashṭāṅga* method (during any *sankalpa* it is a custom to describe the place, the time and the intention). Eight elements of time as per *Śreedeevee*'s measurements are as follows;

1. *TatvaYuga*
2. *TatvaVarsha* (year – total 36 years)
3. *Kalā Māsa* (months – total 16 months)
4. *Tatva Dina* (day – total 36 days)
5. *Dina Nitya* (total 15)
6. *Thithi Nitya* (total 15)
7. *Vāsara* (total 9)
8. *Udhaya Ghatika* (total six)

In Samskrit the numbers are represented by letters through *Kaṭapayādhī* method. In this, if the first letters of the day and the *Udhaya Katikā* are the same, it is called a *Parvā* day or *Śreekaree*. The specialty of these *parvā* days has been explained in the 19th *Ullasā* of *Paramānanda Tantra*. *Śree Maheshwarānanda Nāthar* in his commentary for *Rudra Māyālam* shows the 5 similarities.

The names *Vimalā* (347th) and *Mohinee* (562nd) also explain about *Parvā* days. (In the 732nd name *Nāmapārāyaṇa Preetā* also, the details about *Ashṭāṅga* can be seen).

128 *Sādhvee* – साध्वी

- (i) One who is paragon of virtue (the names – 709 *Sadāshivapathivrathā* and 820 *Sathee* can also be referred.)
- (ii) The pride of loyalty to her consort by *Śreedeevee* is specially mentioned. When *Daksha*, father of *Śreedeevee* (in one of *Her* incarnations) despised *Her* consort, Lord *Shiva*, *She* could not tolerate it and left *Her* body. She took another incarnation as daughter of

Himavān, did penance and got Lord *ParamEshwara*'s hand. This is a famous story known to all. There are other places too where *Śreedeevee* did penance and married Lord *ParamEshwara* (for instance Mylapore in Chennai, India).

(iii) In *Devee Bāgavata* it is mentioned as – *Sādhveetyananya Sāmānya Pātivratyena Keeyase*.

It is specifically mentioned that *Śreedeevee* did not marry anybody else anytime (any of the incarnations also). It is the practice of poets to call as *Lakshmeepathi* - who has wealth and *Vākpathi*- the learned one, etc. Hence, *Lakshmee* and *Saraswatee* may not qualify to be called as *pathivratha*. *Śrīe Ādi Śaṅkara*, in his *Soundaryalaharee* 96th verse describes that since *Śreedeevee* has never had a consort other than Lord *Parameshwara*, *Herpāthivrathya* is much special than anybody else's.

Kalathram Vaidhāthram Katikati Bhajante Na Kavaya:

Sriyo Devyā: Ko Vā Na Bhavati Pati: Kairapi Dhanai:

Mahādevam Hitvā Tava Sati Sateenā-Macharame

Kuchābhyā-Māsanga: Kuravaka-taro-rapyasulabha:ll

129 *Sharacchandranibhānanā* – शरच्चन्द्रनिभानना

(i) One whose face shines like the autumnal moon, gives pleasure to those who see Her.

130 *Shātodaree* - शातोदरी

(i) One who has a slender waist.

(ii) Daughter of *Himavān* (king of mount *Himalayās*) with hundreds of caves.

(iii) *Shātam* means slim. She has that type of waist. It is mentioned in the *SāmudrikāSāstrā* (explaining the body shapes) that ladies who have slim waists are beautiful. 847th name *Talodaree* may be referred.

It is mentioned in the *Gnanārṇava Tantra* (16th section) of pooja method as defined by *Śrīe Chitānanda Nāthar* (one of the teachers in the teacher lineage of the authors of the original book in Tamil which is translated here), in the verse to deify *Śreedeevee*; *Alakshyamathyamām Nimnanābhim Cātodareem Parām*. Similarly in *Śrīe Deekshitar's Āvaran* (shelter) *Keertanās* (songs in classical music) the names *Sākambari* and *Sātodari* are used at the beginning and at the end.

131. *Shāntimatee* - शान्तिमती

- (i) One who has controlled mind.
- (ii) One who does not have any vehemence on devotees.
- (iii) The below names can be referred – 141 *Shantā*, 447 *Shānti* and 963 *Shamātmika*.

132. *Nirādhārā* - निराधारा

- (i) One who starts rises from *Moolādhāra*.
- (ii) One who has no support other than **Herself**, (since **She** herself is the support for all).
- (iii) This indicates the *Nirādhāra* (without any support like image, etc.)pooja. From this name upto 187th name (*Niratyayā*), *Śreedeevee's* *Nirguṇa* (without any qualities) form and the results of meditating the same has been explained.
- (iv) *Ādhāra* can be taken as *Moolādhārā* from where **She** rises upwards.
- (v) *Tatrāpi Sā Nirādhārā Yuyudhe tenachantikā*(*DurgāSaptashatee* – 10-23). When *Śreedeevee* was fighting with *Sumbhāsuran*, **She** was standing in the sky without any support.
- (vi) *Sabhagava: Kasmin Pratishtita Iti Sve Mahimna Iti Hovāca* (*Chāndokya Upanishad* VII-24-1). It is replied for the question “Where is that *Brahmam* stationed?” as; it is conspicuous without any support other than self.

There are two kinds of worshipping *Śreedeevee* as external (*Bāhyam*) and internal (*Āntaram*). And again the external has two divisions, *Vedic* and *Tantric*. The internal method is also of two kinds with support (*Sādhāra*) and without support (*Nirādhāra*).

The *Sādhāra* worship is to worship mental images in the form of *mantras* as taught by a teacher.

The *Nirādhāra* worship is by pure intellect – focusing the mind on *Śreedeevee's* image obtained by knowledge. In reality, pure intellect means nothing else, but the supreme *Śreedeevee*. Hence for the destruction of *samsāra*, one should worship the *Śreedeevee*, the very self, the witness, free from the glamour of the manifold universe. By one's own direct experience of *Maheshwaree* as the self,

She should be worshipped with much reverence, this is the worship which leads to salvation.

As an evidence for this, the verses in the 5th chapter – *MāhātmyaKāṇḍa* of *Sootha Samhitai* can be considered.

133. *Niranjanā* - निरञ्जना

- (i) One who is free from any stain.
- (ii) *Anjana* means black collyrium used for eyes. Though it is used for beautification, still it is a stain. In this context *Anjana* implies ignorance or illusion. The knowledge disappears due to ignorance (owing to its quality of darkness in mind). It has to be construed that Śreedeevee has no relevance to ignorance or illusion.
- (iii) There are three kinds of ignorant souls (*pasus*):
 - a. The *Vijnanākevala*, he who sees the self in the non-self and has arrogance as the only impurity;
 - b. The *Pralayakevala*, he who has the impurity of *karma*, which is unperceivable and which gives him new births; he also has the impurity mentioned in 'a' above.
 - c. The *sakala*, he who has the impurity of the illusion (*māyā*). He has the idea of duality in all matters. He also has the impurities mentioned in 'b' above.

Śree Bhāskararāyar himself explains all these, in his *Sethu Bandam* (explanation to VI-27 in *Nityāshotasikārnava*). There he has also mentions to refer his explanation to 354th name *Pasupachavimochanee*.

(iv) Śreedeevee has no impurities of *sakala* and hence *Niranjana*.

Swetasvataraupanishat (VI-19) indicates *Brahmam* as *Niravatyam Niranjanam*.

(v) One who is - *Ni* (more) – *Ranjanam* (happiness/ delight)

134. *Nirlepā* - निर्लेपा

- (i) One who is free from affectations (on account of results of actions [*karma*]).
- (ii) The form of Śreedeevee is knowledge. Hence she does not have any connection to the actions.

In *Śreemad Bhagavat Geeta* also we read *Namām Karmāni Limpanti* (IV-14).

When one get to the knowledge of *Brahmam* i.e. Śreedeevee – he is free from impurities. This is also mentioned in *Lipyate Na Sa Papena Padmapatramivāmbasa*. (V-10) Further it is mentioned in *Yagna Vaibhava Kāṇḍa* of *Sootha Samhita* as;

Karmabhi: Sakalarapi Lipyate Brahmapravarsya Na Sarvathal

Padma Patramivātbhirago Parabrahmavitpravarasyatu Vaibhavam||

(iii) Śreedeevee is free from the impurity called *Pralayakevala*.

(iv) By meditating Śreedeevee one becomes free from impurities of

actions.

135. *Nirmalā* - निर्मला

- (i) One who is free from all impurities.
- (ii) **She** does not have the impurity of arrogance. Hence **She** does not have the impurity called *Vijnanākevala*.
- (iii) **She** is free from the impurity of *Tamo* character.
- (iv) **She** does not have the impurity of uneducation. Liberation is the aim of the soul. Through this name and *Nityamuktā* (147th name) the liberated form of the soul is indicated.
- (v) By meditating this name one can be free from the impurity of arrogance.
- (vi) The 347th name *Vimalā* can be referred.

136. *Nityā* - नित्या

- (i) One who is eternal. Same intention has been indicated later in 951st name *Shaswatee*. We read *Avinānāshi Vā Areyamātmā* (IV-5-14) in *Brahmāranya Upanishad*.
- (ii) This soul is eternal. Hence the argument of *Kshanigavigyāna* that the world vanishes every second is not valid.
- (iii) Fifteen *tithi Nityā Deves* are being mentioned in the method of worshipping *Śrīe Vidya. Śrīe devee* herself is the 16th *Mahā Nitya*. The names of these 15 *Nityā Deves* have been mentioned in *Tantra Sāstrās*. The era of these *Nityā Deves* is mentioned in *Vedas* as *Darsā* and *Drushta*. This name indicates that *Śrīe devee* is beyond any era. The details of these can be got in 391st name *Nityā Shodasikāroopā* and 610th name *Pratīpanmukyarākānta Tithi Maṇḍala Poojita*.
- (iv) Some of the names of *Nityā Deves* have been mentioned in this *Sahasranāma*;

No of the Name	Phase of waxing moon	Phase of waning moon	Name of <i>Nityā Devee</i>
71	14	2	<i>Jwālāmālīni</i>
136	10	6	<i>Nityā</i> (the current name)
200	13	3	<i>Sarvamangalā</i>
277	2	14	<i>Bhagamālīnee</i>
346	10	6	<i>Vijayā</i>
352	5	11	<i>Vahnivāsinee</i>

No of the Name	Phase of waxing moon	Phase of waning moon	Name of <i>Nityā Devee</i>
			(<i>Vahnimanḍalavāsinee</i>)
388	3	13	<i>Nityaklinnā</i>
405	7	9	<i>Shivadootee</i>
468	6	10	<i>Vajreshvaree</i>

- (v) Earlier in 73rd name it was mentioned that *Śreedevee* was delighted seeing the 15 *Nityā Devees* staging the war with the 15 knights of *Bhaṇḍasura*. This has the name of a *Nityā Devee* as foremost.
- (vi) The meditation *mantras* and *poojas* of these 15 *Nityā Devees* have been described in *Tantra Rāja Tantra*. Depending on the expected results (*Kāmya phalan*) the meditation will vary. By meditating *Nityāone* can be free from ruins.

137. *Nirākārā* - निराकारा

- (i) One who is not limited to and by any form.
There is some specialty in everything we see. The various forms of *Śreedevee* seen by us are illusions. **Her** real form is formless. The sense of this name is; since **She** is omnipresent there is no form relating to characters.
- (ii) With this the *Madyamikāstheory/philosophy* of science is nullified here.

138. *Nirākulā* - निराकुला

- (i) One who is never agitated.
- (ii) Even though **She** has connection with ignorance **She** is never agitated.
- (iii) **She** is in a distance from those who are agitated in their mind. i.e. **She** cannot be reached by those type of people. This implies that **She** can be reached only by those who has unambiguous knowledge.
- (iv) *Ākula* is a vacuum state. **She** is not like this and is omnipresent. With this the vacuum argument of profounders is nullified.
- (v) 178th name – *Nirābādhā* can be referred.

139. *Nirguṇā* - निर्गुणा

- (i) One who is beyond the three characters - *Guṇas*.
- (ii) The opinion of the *tarka* (logic) school is rejected here.

- (iii) In *Swetāsvatara Upanishad* (VI-11) we read *Sakshee Chetā Kevalo Nirguṇasca* – Witness, the philosopher, one who is uncontaminated and who is free from characters. This has been explained in *Matsya* and *Padma puranās*. The traits of *Devas* are their identities; characters are related to bodies. Since *Śreedeevee* is in the form of *Chit*, **She** has no characters neither identity.

Yaduktam Ca MāyāDeveeLakshaṇair Varjitetical
Srunu Tasyāpi Vākyasya Samyagartham ViCharaṇātll
Lakshaṇam Deva Kotyanka: Sareeraikāsrayo Kuna:l
Iyam tu NirguṇāDevee Naiva Lakshayitum Kshamāll

- (iv) *ŚreeĀdi Śaṅkara* also in his commentary for *Viṣṇu Sahasranāmā* – 840th name *Nirguṇa*: quotes the same verse from *Vedas* and gives the same meaning.

140. *Nishkalā* - निष्कला

- (i) One who is partless (organless) unitary whole.
(ii) This declines the school of thought that *Brahmam* has organs.
(iii) In *BrahmaSūtra* – *AmshaAthikaran* – II-3-43;

Amsho Nānā Vyapadesāt AnyathāApi
Dasha Kitavādhitvam Atheeyate Eke

It is mentioned as since some differences are located the human soul is a part of universal absolute (*param porul* or *Brahmam*). In *Śreemad Bhagavat Geeta* also it is seen as *MamaivamshoJeevaloke* – the eternal soul in this world is a part of **Myself**. In reality the form of soul is nothing different from *Eshwar*. However, on account of delimitations caused by ignorance during worldly actions, some differences are interpreted between the soul and *Eshwar*. This is not true. A small fire of spark is part of the whole fire. Similarly the soul is part of *Eshwar*. Again by the delimitation of pot, the ether is seen as *Akāsam* and *Guḍākāsam*. Similarly, by the delimitations of the mind, the form of *Eshwar* is split into soul and *Eshwar*. Like many a Moon is seen reflecting in various water vessels, the soul is also seen as many, since the minds are many. With the knowledge of *Brahmam* once the ignorance is removed the delimiters also get removed and hence the soul is not seen separately. *ŚreeĀdi Śaṅkara* has also concluded that *Brahma* form only will be visible.

- (iv) The same meaning is stressed in this name. Or meditating *Brahmam*

without any characters is *Nishkala*. He has evidenced it through the below verse of *Vighnāna Bhairava Battarakar*;

Dhyānam Yā Nishkalā Chintā Nirādhārā Nirāsayāl

Na Tu Dhyānam Shareerasya Mukha Stādhikalpanā

141. *Shāntā* - शान्ता

- (i) One who is tranquil.
- (ii) The verses *NishkalamNishkriyamShantam* can be read from *SvetāsvataraUpanishad* (VI-19). (Without organs, actionless, soothful, ...). **She** is *Shantimatee* (131st name), *Shānti* (447th name) and *Shamātmikā* (963rd name).
- (iii) Or, it can also be understood as; it is the letter to which the letter 'Sha' follows. In the order of Samskrit alphabets, the letter previous to 'Sha' is 'Va'. This is considered as the seed of nectar (*Amruta Beejam*). Hence **She** is in the form of seed of nectar.
- (iv) Or, this can be taken as *Āshānta*. The prefix 'Ā' is understood. *Āsha* means directions. That implies **She** is spread in all directions. This nullifies the theory of *Digambaras* that universal absolute is limited.

142. *Nishkāma* - निष्कामा

- (i) One who is without any desires.
- (ii) As per the *Veda* verses; *Satyakāmā Satya Sankalpā*; this nullifies the school - the wish and thought of the Universal Absolute is eternal. *Avāptākhila Kāmāyāstrushnā Kim Vishayā Bhavet* - the verses can be read in *Devee Bhāgavatam*; once all the desires are fulfilled there is nothing to wish. It can be read in *BrahadāranyaUpanishad* (II-3-6); *Nethi, Nethi* - No no. There itself it can be read; *Poorṇamada: Poorṇamidam*. Other verses from *Veda* about the characters are all about delimiters.

143. *Nirupaplavā* - निरुपप्लवा

- (i) One who is free from destructions.
- (ii) *Upaplavam* means destruction. **She** is free from this.
- (iii) The same meaning is conveyed in 180th name *Nirnāsha*.
- (iv) Or, if it is split as *Nir, Upa, Plava* - it can be understood as **She** creates the nectar shower in the body. 106th name *Sudhāsārābhivarshinee* and 111th name *Bisatantutaneeyasee* can be referred.
- (v) The verse from *Arunopanishad*

ĀplavasvaPraplavasvaĀndeebhavajamāmuho

can be referred. The gist of this verse about Śreedeevee has been explained in 111th name.

144. Nityamuktā - नित्यमुक्ता

- (i) One who is ever free from worldly bonds.
- (ii) Since Her devotees are bonded to this world, She has got this name.
- (iii) She is in the form of liberation, typically as per the character of *Nityamuktās*.

145. Nirvikārā - निर्विकारा

- (i) One who is not subject to any change.
- (ii) The soul and nature are the two originless truths accepted in *SāṅkhyaSiddhantha*. Out of these the soul is intellect. It is different from body, organs and mind. It lives as witness to the changes in the world and but does not change itself.

Nature is the root for the world. This is originless, eternal matter and ever changing. This has the three characters goodness (*satva*), passion (*rajas*) and ignorance (*tamas*).

The world is created by the unison of the soul and the earth. *Buddhi* (intellect) is the next direct evolute from *mahat* (intelligence) followed by *ahankara* (ego). This is followed by sense organs, organs for actions, mind, five basic elements and five primary elements. As per the *Sāṅkhya* Philosophy (enumeration or analysis of the Universe) there are 24 principles of creation, starting from nature. The soul is the 25th one.

These philosophies are divided into four parts – that are:

1. Only causes.
2. Only effects.
3. Causes for some and effects for some other.
4. Neither as cause nor as an effect.

Out of these the basic entity (*Moola Prakruti*), also the foremost one, is always a cause. These are described in *Sāṅkhya Tatva Kārikai* and its commentary *Sāṅkhya Tatva Koumudee*. In *Sāṅkhya Tatva Kārikai*, it is very clear that the basic entity is a cause.

*Moolaprakrutiravikrutir Mahadādyā: Prakrutivikrutaya: Saptal
Shoḍashakastu Vikāro Naprakrutirnavikruti: Puruṣa:II*

Śree Ādi Śaṅkara, in his commentaries for the *Brahma Sūtra* also mentions about this.

The seven - Intelligence, ego and 5 basic elements are both cause and

effects. Five sense organs, 5 organs of action, mind and 5 primary elements are effects. The soul is with neither cause nor effect.

(iii) **She** has been described in this name as not subject to 23 types of changes.

(iv) As per *ŚrīeVidyāSāstrā*, *ŚrīedeveeHerself* is the universal absolute. Hence the *Sankhyaphilosophers* do not accept that nature (either primary or unmanifest) is matter. However, they accept these 25 principles, with a little Deviation in the meaning of soul. In *Śrīe Vidyā* 11 more principles are added totaling to 36 as in *Saiva* philosophy of Kashmer.

146. *Nishprapajinchā* - निष्प्रपञ्चा

- (i) One who is beyond all the controls.
- (ii) The word *Prapanchā* has three meanings; to unite (*Sanchaya:*), to extend (*vistāra:*) and to expand (*pratārana:*).
- (iii) Since **She** is complete in **Herself** and omnipresent, **She** is beyond all these three controls of universe.
- (iv) One thing expanding to many is *Prapancha*. Contraction and expansion are the characters of changing things. The worldly character is not seen in *Śrīedevee*, who is unchanging.
- (v) Or, it can be understood as; **She** from whom the universe starting from the earth, manifested – since *Māṇḍukya Upanishad* (7th verse) says *Prapanchopashamam Shivamadhvaitam Chaturtam Manyante*.

147. *Nirāshrayā* - निराश्रया

- (i) One who is not dependent on anything or anyone.
- (ii) Everything depends on **Her**; but **She** does not depend on anything.
- (iii) With this Sarvarkar's philosophy is ruled out.
- (iv) In the 8th chapter of *ChāndogyaUpanishad*, it is described as *Virochanan* misunderstood the advise of *Prajāpathi* as the body is *Brahmam*.
- (v) 132nd name *Nirādhārā* can be compared.

148. *Nityashuddhā* - नित्यशुद्धा

- (i) One who is eternally pure.
- (ii) **She** is beyond any impurity in all the three times (tenses); hence this name.
- (iii) *Veda* says; *Asparshascha Mahān Shuci:* - **She** does not touch anything, elder to all and always pure.

- (iv) Another verse of *Veda* says; *Atyanta Malino Deho Dehee Chātyanta Nirmala*: - The body is untidy, but the person inside is clean.

149. Nityabuddhā - नित्यबुद्धा

- (i) One who is always knowledgeable and wise.
 (ii) **She** is in the form of *Chit* and hence always knowledgeable.
 (iii) *BrahdāranyakaUpanishad* (IV-3-30); *Na Hi Vigyāturvigyāter Viparilo Povidyāte* – The knowledge is inseparable from the wise.
 (iv) Or, the two *devata*s worshipped in Jain religion are *Śreedeevee* herself. It is told in 148th and 149th names that, with **Her** blessings the two Jains, *Suddhar* and *Bhuddar*, attained eternity.
 (v) In *Navāvarṇapooja*, after *māyachakrapooja*, it is the practice to worship **Her** as the goddess of 6 religions; Buddhism/ Jain religion, *Vaidheeka* religion worshipping *Gayatri*, *Saiva* religion worshipping *Shiva*, *Soura* religion worshipping *Sun*, *Vaishnava* religion worshipping *Viṣṇu*, and *Śākta* religion worshipping *Shakti*.

150. Niravadyā - निरवद्या

- (i) One who is flawless/ blemishless.
 (ii) *Avadyā* means not to be revealed; that means flaw or deficiency. These types of flaws are induced only due to ignorance. *Śreedeevee*, who is in the form of knowledge, is beyond all these defaces.
 (iii) *Veda* says *NiravadyamNiranjanam* (*SwetāsvataraUpanishad* VI.19) – defectless and pure.
 (iv) Or, *Avadyā* is the name of one of the hells. *Koorma Purāṇa* says that one who is always (day and night) in the thought of *Śreedeevee* does not go to the hell called *Avadya*.

Tasmādaharnisham Deveem Samsmaretpurushoyadil

Na Yātyavadhyam Narakam Samksheenāsheshapātaka:ll

Linga Purāṇā says;

Māyāntāshaiva GhorādyāAshṭavimsati Kotaya:l

Narakāṇāmavadhyānām Pashyante Tāsoo Pāpina:ll

Anāsharitā BhavānĒshwam Shankaram Neelalohitamll

One who does not worship the consort of *Śreedeevee*, who has blue neck, will be burnt in the hells called *Gorā* onwards till *Māya*.

The devotees of *Śreedeevee* are protected and liberated from these hells. Hence *Niravadya*.

- (v) *Kurai Onrum Illaḍa Seergovinda –Thiruppavai* by *Anḍāl* can be compared.

151. Nirantarā - निरन्तरा

- (i) One who is without any division (gaps).
- (ii) The word *Antarā* has many a meaning like – gap, extent, end, attire, death and difference.
- (iii) *TaitireeyaUpanishad* advises (II-7-1); *Ya Ethasminnudaramantaram Kurute Thatasya Bhayam Bhavati* - One gets scared if he sees even an iota of difference.
- (iv) By this name, the thought of the school, which sees three types of differences (*Sahāteeya*, *Vijāteeya* and *Svagata*) in *Brahmam*, is nullified.

152. Nishkāraṇā - निष्कारणा

- (i) One who is without cause.
- (ii) *Śreedevee* **Herself** is the root cause of everything. Hence **She** has no cause for **Herself**.
- (iii) In *Swetāshvatara Upanishad* (VI-9) it is mentioned as; *Sakāraṇam Karanādhipādhipo Na Chāsya Kashchijjanitā Na Chādhipa*: – **He** is the cause and chief of heads of all the causes. Nobody created **Him**. **He** does not have a chief or head.
- (iv) Or, five things are used in the *Navāvarṇa Pooja*. The first one is honey, which gives pleasure. (The actual meanings of these 5 things have been explained elsewhere). In the terminology for this method, this has three meanings as; cause, source and root.
- (v) When *Śreedevee* is installed in *Śree Chakra* the verse read is; *Mahāpadma Vanāntasthe Kāraṇānandavigrahe*. **She** is complete of this causal thing and hence **She** is associated with the pleasure caused by this.

153. Nishkalankā - निष्कलंका

- (i) One who is not connected with any stain (the result of sin).
- (ii) Sin cannot near *Śreedevee* and hence *Nishkalanka*.
- (iii) *ĪshāvāsyāUpanishad* (8th verse) reads as; *Shuddhamapāpavidtam* – pure and untouches by sins.

154. Nirupādhi: - निरुपाधि:

- (i) One who has no limitations.
- (ii) *Upa* – near; *Ādhi* – gives (one's own characters). When a hibiscus flower is brought near a *Linga* idol made of crystal, the idol looks like red. This is an instance for limitation.

- (iii) Similarly the ignorance creating differentiation in the mind is also limitation.
- (iv) Śreedevee is in the form of pure *Chaitanya*. Hence **She** does not have any limitations due to ignorance. Hence *Nirupādhi*.
- (v) Or, *Upādhi* is of two types – complete and partly. **She** does not have both these limitations. 708th name *Sarvopadhivinirmuktā* can be referred.

155. *Nireeshvarā* – निरीश्वरा

- (i) One who has no superior or protector.
- (ii) **She** is the head of everything. Hence there is no superior to **Her**.
- (iii) *Meemamsā* and *Sāṅkhyā* are two philosophies. *Sāṅkhyā* has further sub philosophies as with-*Ēshwar* and without. The former is non-dual (*Advaitam*) and the later is atheism. **She** belongs to both.

156. *Neerāgā* - नीरागा

- (i) One who has no desires.
- (ii) This is again repeated in 937th name *Virāginee*.
- (iii) From this name onwards till 187th name *Niratyayā*, it proceeds to reject the theory that, the differences in the four types of mind viz. mind, intellect, volition and ego belong to the self (soul). Further to teach that renunciation is the means of overcoming the six impediments; desire, wrath, covetousness, bewilderment, pride and envy.
- (iv) One, who (by mistake) believes that these enemies are the characters of the soul, travels in the way shown by them and get destroyed. But, they never go along with the soul. One, who understands that these are the actions of the mind, controls them or to turn aside or to be unrelated with them, gets pride.
- (v) Because **She** has obtained all her desires, **She** is *Neerāga*.
- (vi) *ShāṇḍilyaSūtra* mentions as; *Dvesha Pratipakshā Bhāvādrasa Shabdācca Rāga* – since without hatred and since it is mentioned as essence (fervent longing is called *Rāgā*). Since, *Śreedevee* is beyond all these and **She** has no object for longing and hence **She** is *Neerāga*.
- (vii) *Neera* - water and *Aga* – immobile, mountain. *Śreedevee* is in both these forms and hence *Neerāga*.

157. *Rāgamathanee* – रागमथनी

- (i) One who churns and completely removes all the desires (longings of Her devotees - *Rāgās*) and gives zeal to them.
- (ii) During churning, all other similar things in that object come out; then they can be separated easily – as butter is taken from curd. It has to be taken as; **She** churns the mind of the devotees and takes out all the serious desires.
- (iii) It is mentioned in *Yoga Sūtra* (II-3) as; *Rāgadveshāpiniveshā: Kleshā: Rāgā* as mentioned in this name is - Desire, aversion and ardent attachment.

158. *Nirmadā* – निर्मदा

- (i) One who is without pride.
- (ii) Pride is – to think that one has something which is not with others or has succeeded in doing something which others could not and propagate the same.
- (iii) When *Śreedevee* is not seen by others the question of pride does not arise.
- (iv) 508th name is *Aṭigarvita*. When contemplating the *Brahmam*, *Veda* mentions contradicting characters. Smaller than the smallest, bigger than the biggest – *Anoraneeyān Mahato Maheeyān*. Hence there is no controversy between this name – without pride and 508th name with high pride.

159. *Madanāshinee* – मदनशिनी

- (i) One who destroys all pride.
- (ii) By splitting as; *Madanam* (the flower of thorn apple) + *Ashnāti* (one who eats it) – it is interpreted as – One who is interested in eating the flower of thorn apple.
- (iii) The flower of thorn apple is very much liked by Lord *Parameshwara*. It is said that he wears it in his head. Also, it is said that it is used to make gold (alchemy).
- (iv) It is apt that the flower of thorn apple is liked by *Śreedevee* also since it is liked by *Parameshwara*. (It has to be considered that there is no difference between them and they are one and the same).
- (v) It also implies that – like an ordinary metal is being converted to gold, an ordinary devotee is taken to a great position.
- (vi) *Maheshastvām Dhatte Shirasi Rasarājasya Jayinee/ Vishitdhis Tvat Sangat Kanakmayam Ett Tribhuvanam*.
- (vii) It is also interpreted as - *Madana* means acute anxiety; **She** removes

it (eats it out).

160. Nishchintā - निश्चिन्ता

- (i) One who is free from all anxieties.
- (ii) In general - *Chintā* means recollection of earlier thoughts; in particular recollection of painful topics is *Chintā* or anxiety.
- (iii) *Chintā Chitāsamānoyā Chintā Vai Bindunādhikā Chitā Dahati Nirjeevam Chintā Dahati Jeevitam* - Anxiety should be known as (resembling) a funeral pile, the only difference is that additional 'n' sound (additional dot when written in Samskrit) *inchintā*, but as the pile (*chitā*) burns the corpse, so anxiety burns the living man.
- (iv) According to the dictionary called *Visva*, *chintā* means get cheated, to cheat, deceit, gambling, fraud and delusion. In this sense also *She* does not have any delusion and hence *Nishcinta*.

161. Nirahankārā - निरहंकारा

- (i) One who is without any ego.
- (ii) Ego is of three kinds; *Vaikhareeka*, *Taijasa* and *Bhutādi*, according to *satva*, *rajas*, and *tamas* characters, respectively. 397th name *Moolaprakruti* can be referred.
- (iii) Earlier in 139th name - *Nirguṇā*, it was mentioned that **She** is beyond the three characters viz. *satva*, *rajas*, and *tamas*. Accordingly **She** does not have the ego relating to those characters also. Hence *Nirahankāra*.

162. Nirmohā - निर्मोहा

- (i) One who is free from bewilderment (fascination or perplexity).
- (ii) Bewilderment is indication of confusion of thought or distraction of the mind. It infers the wavering of mind or illusioning one to the other. **She** is beyond all these.

163. Mohanāshinee - मोहनाशिनी

- (i) One who dispels all illusions.
- (ii) By imparting the idea of unity to her devotees **She** destroys bewilderment.
- (iii) The *Veda* - *Īshāvāsya Upanishad* 7th verse; *Tatra Ko Moha: Ka: Shoka Ekatvamanu Pashyata*:-"to him, who perceives unity, what bewilderment and what sorrow can there be?"

164. Nirmamā - निर्ममा

- (i) One who has no self conceit.

- (ii) Self interest necessarily implies separating things as "this is mine". Since **She** is everything there is no room for such a thought and hence no question of conceit.

165. Mamatāhantree – ममताहन्त्री

- (i) One who destroys the above said self conceit.
 (ii) We could relate this to the request of *Vaisya* in the 13th chapter of *Durga Saptashatee*. It has to be noted that *Vaisyā* has a special adjective here as *Prāgya*: - *Sopi Vasyas Tato Gnanam Vavre Nivinamānasa: Mametyahamiti Prāgya: Sanka Vishyuti Kārakam*.

166. Nishpāpā – निष्पापा

- (i) One who is without any sin.
 (ii) Any sin or virtue is created only deeds -primarily due to desires on actions. Earlier it was explained in 156th name *Neerāgāthat Sheis* without any desires. No actions for **Her**. Resultantly no sin or virtue also.
 (iii) In *Śreemad Bhagavat Geeta* (IV-14) we see as: *Na Mām KarmāniLimpanti Na Me Karmaphale Spruha*.

167. Pāpanāshinee – पापनाशिनी

- (i) One who destroys the sins of devotees.
 (ii) By the repetition of **Her mantra**, etc, **She** destroys the sins of devotees.
 (iii) In *Veda*(*Chāndogya Upanishad* IV-24-3) it is mentioned as; *Yateshikā Toolamagnou Pradooyataiva Mevāsya Papmana: Pradooyante* - Like the point of areed in the fire, so all the sins are burnt up.
 (iv) In the *Vashisṭa Smṛuti*;

*Vidyā Tapobhyām Samyaktam Brāhmanam Japa Naityakam
 Sadāpi Pāpa KarmānamenoNa Pradhiyujyate
 Jāpinām Hominām Chaiva Dhyāyinām Teerthavāsinām
 Na Samvasanti Pāpāni Ye Cha Snātā: Shirovratai:II*

If a person is always devoted to learning, penance and continually repeating *mantras*, even if he is always committing sinful actions, he is not afflicted thereby. Sin never touches those who repeat the *mantras* or offer oblations, or meditate, or make pilgrimages, or who perform *sirovrata* (the rite of carrying the fire on the head).

- (v) The *Padma Purāṇa*, in its *Pushara Kanda* says - The mass of sins though as great as mount Meru is instantly destroyed by worship-

pingKātyāyanee. He, who is devoted to Goddess *Durgā*, is not stained even by committing heinous crimes, in the manner as the lotus leaf is not affected by water;

*Meru Parvata Matropi Rashi: Pāpasya Karmaṇa: I
Kātyāyaneeṃ Samāsādyā Nashyati Kṣaṇamātrata: II
Durgārchanaroto Nityam Mahāpātaka Sambhavai: I
Doshair Na Lipyate Veera Padmapatramivāmbhasā II*

(vi) In *Devee Bhāgavatam* also same effect is spoken.

*Chitvā Bhitvā Ca Bhootāni Hatvā Sarvamidam Jagat
Pranamya Shirasā Deveem Na Sa Pāpāir Vilipyatell
Sarvāvastāgato Vāpi Yuktovā Sarvapatakai: I
Durgām Drushitvā Nara: Poota: Prayāti Paramam Padam II*

(vii) Again in *Brahmaṇḍa Purāṇā*;

*Varjāsrama Viheenānām Papishtānām Nrunāmapil
Yadroopa Dhyāna Matrena Dushkrutam Sukrutāyatell*

The sinful actions of those who are devoid of *Varṇa* and *Ashrama* and the wretched also, by mere meditation on *Devee*, become virtuous. These names are worth referring here: 555 – *Kalikalmasha Nāshinee*, 743 – *Pāpāranyadavānalā* and 860 – *Akānta*.

It is mentioned in the *Phalaśruti* (results/ effects) part of this *Sahasranāma* itself as;

*Rahasya Nāmasāhasre Nāmaikamapi Ya: Patet
Tasya Pāpāni Nashyanti Mahāntyapi Na Samshaya: II
Nityakarmananushtānāt Nishiddha Karanātapil
Yatpāpam Jāyate Pumsām Tatsarva Nashyati Drutam II
Bahoonātra Kimuktena Sharanutvam Kalaseesootal
Atraika Nāmno Yā Shakti: Pātakānām Nivartnell
Tannivartyamagham Kartum Nālaṃ Lokās Chatudashall
Yastyaktavā Nāmsahasram Pāpahānima Bheepsatil
Sa Hi Sheeta Nivrutyartham Himashailam Nishevate II*

(viii) Śrīe Ādi Śaṅkara in his commentary of *Viṣṇu Sahasranāmam* for the 924th name – *Dushkrutihā* says – He destroys the bad act of sin or one who does sinful acts.

992nd name – *Pāpanāshana*: - he destroys the sins in bunches, of those people, who sings hymns in praise of him, or worship him or meditate upon him or just remember him.

(ix) Śrīe Ādi Śaṅkara for his commentary of *Viṣṇu Sahasranāmam* for

the 992nd name, he quotes from Vrittashātāpa;

Pakshopavāsādyatpāpam Purushasya Pranashyatil

Prānāyāmshtenavai Tatpāpam Nashyate Nrunāml

Prānāyāma Sahasrena Yatpāpam Nashyate Nrunāml

Kshanamatrena Tatpāpam Harerdhyānāt Pranashyatil

- (x) Śree Ādi Śaṅkara's commentary for LalitāTrishati 31st name – *Ena: KooṭaVināshinee* and 112th name – *HatyātiPāpashamane*, can be referred.

168. *Nishkrodhā* – निष्क्रोधा

- (i) One who is without anger.
 (ii) **She** has no hatred on anyone; **She** does not get angry also.
 (iii) In *Śreemad Bhagavat Geeta* (IX-29) we read; *Na Me Dveshyosti Napriya:ll*
 (iv) To protect the devotees, Lord destroys the wicked. Still **He** does not get angry with the wicked people. The below verses from *DurgāSaptashatee* (2nd story, 4th chapter) clearly mentions; destruction of wicked and looking with anger are done at them with sympathy on them, just to correct and liberate them.

EEbhirhatairjagadupaiti Sukam Tathate

KurvantuNāma Narakāya ChirāyaPāpaml

Sangrāmamrutyumadhigamya Divam Prayāntu

Matveti Noonamahitānvinihamsi Devell

Drushtvaiva Kim Na Bhavateeprakaroti

Bhasmasarvāsūranarishuyat Prahinodhi Shastraml

Lokān Prayānturipavopihishastra

Pootā Ittam Matirbhavati Teshva Hiteshu Sadhveell

Turvrutta Vruttashamanam TavaDevee Sheelam

Roopam Tataitdavichintyamatulya Manyai:l

Veeryam Cha Hantru HrutaDeveevaparākramānām

Vairishvapi Prakatitaiva Dayātvayetthaml

Kenopamā Bhavatu Tesya Parākramasya

Roopam Cha Shatrbhyakāryatihārikutṛal

Chitte Krupā Samaranishturatā Ca Drushtā

Tvayyeva Deveevarate Bhuvanatrātepill

169. *Krodhashamane* – क्रोधशमनी

- (i) One who destroys the tendency to get angry.
 (ii) Every human has six internal enemies – lust, anger, stinginess, libidinous, recklessness and amusement. **She** suppresses the anger of

the devotees and destroys the lust in them.

(iii) Sage Āpastambā explains the cruelty of the anger as;

Krodha Yukto Yadyajati Yajjuhōti Yadarsatīl

Sa Tasya Harate Sarvamāmkumbho Yathodakamll

He, who sacrifices, offer obligations, or worships with anger, is deprived of all benefits therefrom like water in a vessel of unbaked clay.

(iv) In Śrīmad Bhagavat Geeta (II-62/63) and again in III-37 the result of anger is explained;

Dhyāyato Vishayānpumsa: Sangasteshupajāyatel

Sangāt Samjāyate Kāma: Kāmātkrodhobhijayatel

Krodhadbhavati Sammoha: Sammohātsmrutivibhrama:l

Smrutibhramshāddhināsho Buddhināshatpranashyatīl

Kāma Esha Krodha Esha Rajokunasamudbhava:l

Mahāshano Mahāpāpmā Viddhy Enamiha Vairinamll

(v) In Argalaverses read as part of DurgāSaptashatee also, the below verse is prayed for 18 times; *Roopam Dehi Jayam Dehi Yasho Dehi Dvisho Jahi* – Here *Dvisho Jahi* means, to destroy the enemies lust and anger.

170. *Nirlobhā* – निर्लोभा

(i) One who is free from any greed.

(ii) Because **She** is exceedingly liberal.

171. *Lobhanāshinee* – लोभनाशिनी

(i) One who destroys greed.

(ii) Since, greed destroys all other good qualities, it is important that it has to be destroyed first. Śrīdevee destroys the greed in the minds of the devotees.

172. *Nissamshayā* – निःसंशया

(i) One who is without doubt.

173. *Samshayaghnee* – संशयघ्नी

(i) One who destroys doubt.

(ii) It is easy to combine these two names and read. Śrīdevee is in the form of a teacher – 603rd name *Gurumuorthi:* can be referred. A devotee has to enhance an integrated thought process with him, the *mantras*, the goddess, the *yantra* relating to the concerned goddess and the teacher. This is called five types of Integrated *Anusanthānam*. *Veda (Munḍaka Upanishad- I-2-12)* says

SrotriyamBrahmaṇishṭam.

(iii) In *TantraRājaTantra* also (I-18);

Asamshaya: Samshayaccinnarapekshogururmata:

Asamshayastatvapodhe Tacchaktipratipādanātl

Nairapakshyamavicttecchāgurutvamhitavātināll

(iv) A teacher himself should be beyond having doubts. He needs to completely teach the philosophies and clear all the doubts of the students. He should not be expecting wealth and even should not even have interest in it.

(v) 'Since Śreedeevee is in the form of a teacher, **She** has all those qualities. She does not have doubts and she clears all the doubts.

(vi) *MuṇḍakaUpanishad*(II-2-8) says; *Bhidyate Hrudayagranthi: Chdyante Sarva Samshayā* - all doubts are removed.

174. *Nirbhavā* – निर्भवा

(i) One who is without origin.

(ii) In *Śreemad Bhagavat Geeta* (XIII-12) *Anātdimati ParamBhrahmā* - The Supreme *Brahmam* is without origin. 136th name *Nityā* and 866th name *Ajā* can be referred.

175. *Bhavanāshinee* – भवनाशिनी

(i) One who destroys worldly bondage.

(ii) The *Shaktirahasya* says, "In the ninth day of the bright lunar half month, according to the rule, as to him who anoints *Chañḍikā* with ghee, hear the result of that action; he is raised out of the ocean of *samsārā* and shines in the *Durgālokā*, together with the preceding ten and also succeeding ten generations;

Navamyām Shuklapakshaetu Vidhivacchaṇḍikam Nrupal

Grutena Snāpatedhyastu Tasya Puṇya Phalam Srunull

Dashapoorvān Dashaparānātmānam Ca Visheshata:l

Bhavārnnavāt Samuddhrutya Durgā Loke Maheeyatell

The *KoormaPurāṇa* also speaks the same effect as;

Saishātātreet Vdhātreet Cha Paramānandamicchatām|

Samsāra Tāpāgnikilānnihanteeshvara Samgyāll

Similarly in *DeveeBhāgavatam*;

Aham Vai Matparān Bhaktān Ishvaram Yogamā Shritānl

Samsāra Sagarādasmaḍuddharām Yachirenatull

(iii) Or, according to the *BrhajjābālaUpanishad*(no 26) *Bhavanāshinee* is the name of a river. Śrīe *Bhāskara Rāya* says **She** is in the form of

this river. (At present this *Upanishad* is not available).

176. *Nirvikalpā* – निर्विकल्पा

- (i) One who is without the notion of covering by mere words without the corresponding objects.
- (ii) The *Yogasutrā* [I.9] says; *Shabda Matrānupātee Vastu Vastu Shoonyo Vikalpa:Vikalpa*(fancy) is a notion conveyed by mere words, but of which there is no object corresponding to reality. For instance: horns of rabbit, horns of horse, etc. That, which is not real, which is created in the mind. This name advises that – Śreedeevee is in the form of unconditioned eternal knowledge.
- (iii) Or, *Nirvikalpā*, in the last mental modification, (last stage of meditation), there are no specific distinctions (*vikalpa*).
- (iv) Or *vi* - opposed; *kalpa* - theory. There is no theory opposed to Śreedeevee because everything is inseparable from her, i.e. Śreedeevee is devoid of all separateness. The *BrahmaSūtra*(III-2-14) says, *Aroopavat Eva Hi Tatpradhānatvāt* - For Brahman is merely devoid of form, on account of this being the main purport of Scripture".
- (v) The very meaning of *Veda* is to explain that the *Brahman* has no characters like form, etc.
- (vi) Everything is integrated with Śreedeevee and hence there is no object separate from Her.

177. *Nirābādhā* – निराबाध्वा

- (i) One who has undisturbed mind.
- (ii) The mind is disturbed by (mis) seeing the shell as silver. This disturbance is removed once the illusion vanishes. There is no object other than Śreedeevee. Hence She does not have any such disturbance in mind.

178. *Nirbhedā* – निर्भेदा

- (i) One who is without any difference.
- (ii) She does not have anything, which will create a difference in mind. Hence *Nirbheda*.
- (iii) The *Koorma Purāṇā* says;

*Tvam Hi Yā Paramāshakti: Anantā Parameshhtineel
Sarvabhedavinirmuktā SarvaBhedavinashineel*

In the same book in yet another place;

ShaktiShaktimatorbhedam Vadantyapara Mardhata:l

Abhedam Chānupashyanti Yoginas Tatva Chintakā:II

Thou art the supreme *Shakti*, infinite, supreme ruler, devoid of all differences and the destroyer of all differences.

Some ignorant people say that, there is a difference between *Shakti* and the possessor of it (*Shiva*), but those *Yogins* who meditate on reality recognize non-separateness.

179. Bhedanāshinee – भेदनाशिनी

- (i) One who destroys the feeling of difference.
- (ii) **She** causes the destruction of the feeling of difference, by creating the knowledge of philosophy (*tatva*).

180. Nirnāshā – निर्नाशा

- (i) One who is eternal/ imperishable/ endless.
- (ii) *Nāsha*— end, destruction. **She** is without this.
- (iii) The *Veda* (*Taitiriyopanishad* III) says; *Satyam Gnanam Anantam Brahma—Brahmam* is Truth, Knowledge and Infinity.

181. Mrutyumathanee – मृत्युमथनी

- (i) One who saves the devotees from death.
- (ii) Like Lord *Parameshwara* saved his devotee *Mārkaṇḍeya* from *Yamā*, *Śreedeevee* also saves her devotees from death.
- (iii) Death is for the body and not for the soul. **She** makes her devotees realise this philosophy. Like the curd is churned to get butter, **She** churns the fear of death and creates the knowledge of philosophy and removes the fear.

- (iv) The *Traipuro Upanishad* (No 82) says;

Ata Kasmāduchyate Māmrutādityamrutatvam

Prāpnoteetyakshyatvam Prāpnoti Svayam Rudro Bhavati

From mortality he obtains immortality, he attains imperishable state; attains the eternal existence; and he himself becomes *Rudra*.

- (v) The devotee becomes **Herself** by imagination and hence undestructable.

182. Nishkriyā – निष्क्रिया

- (i) One who is without any action to do.
- (ii) Actions are of two types - ordained and prohibited. **She** is with neither types of actions.
- (iii) In *Chāndogya Upanishad* VIII-12-1); *Ashareeram Vāva Santam Na*

Priyāpriye Sprushata: - Only who has no body is unaffected by likes and dislikes.

- (iv) Or without doing anything and without any actions, **She** becomes the actor.
- (v) For instance as told in *VisnuPurāṇā*; just as a fragrant object, by its very presence distracts the mind, so does Lord *Parameshwara* in the creation of the universe.

Yathā Sannidhi Mātreṇa Gandha: Kshobhāya Jāyate

Manaso Nopakartrtvāttathasou Parameshwara: ||

183. *Nishparigrahā* – निष्परिग्रहा

- (i) One who does not acquire or accept anything as gifts.
- (ii) According to the dictionary called *Medinee*, *parigraha* means attendants, wife, gifts and root. She is none of these. *Śreedeevee* creates the whole universe, protects and destroys it. **She** does not get anything as gift. Hence *Nishparigraha*.
- (iii) **She** does not have any origin and hence also *Nishparigraha*.

184. *Nistulā* – निस्तुला

- (i) One who is incomparable/ unequal/ peerless.
- (ii) There is nothing to compare with **Her** and hence *Nistula*. We cannot weigh **Her** comparing with anything else. *Hetu Drushtānta Varjitam*- without cause or comparison (*TripuraUpanishad* 82).
- (iii) This reminds verses 26-27 of 110th chapter in *Yuddha Kāṇḍa* of *ŚreemadRāmāyana*;

Gaganam Gaganākāram Sāgara: Sāgaropamal

Rāmarāvanayoryuddham Rāmarāvayorivall

- (iv) 389th name *Niroopamā* can be referred.

185. *Neelachikurā* – नीलचिकुरा

- (i) One who has shining and beautiful black (blue) hair. (*Vāgdevees* were explaining the formless *Śreedeevee* by these names. In the midst the black hair could have been seen as a lightning and hence this name suddenly).

186. *Nirapāyā* – निरपाया

- (i) One who is imperishable. Means of danger being completely destroyed.

187. *Niratyayā* – निरत्यया

- (i) One who is without transgression.

- (ii) As per *Vishv*adictionary, *atyaya* means transgression, punishment, obstruction, fault and emaciation.
- (iii) *Śreedeevee* has created many a limit to all those who do the three jobs (creation, protection and destruction) and for this universe. **She** seems to be bound by those limits and cannot cross those limits. **She** sets an example to others by not crossing the limits set by **Her**.

188. *Durlabhā* – दुर्लभा

- (i) One who is difficult to attain (even to *yogins*). The text now sets forth **Her** qualified form (*saguṇa*).

189. *Durgamā* – दुर्गमा

- (i) One who is hard to approach.
- (ii) It is not easy for the *yogins* also to approach her by doing achievements. Hence *Durgama*. Her devotion method has to be followed with concentration and control like walking on the edge of a knife.
- (iii) Or, if it is split as *Adurgamā*;
 - a. One meaning is – one who is easily approachable.
 - b. The other meaning is – one who killed the demon called *Durgaman*.

190. *Durgā* – दुर्गा

- (i) One who is with the name *Durga*.
- (ii) As mentioned in the previous name **She** is *Durgā* since she killed the demon called *Durgaman*. In *DeveeSaptashatee* (11th chapter) and in the *LaksmeeTantra* of the *Pāncharātra*;

Tatraiva Cha Vadhishyāmi Durgamakhyam Mahāsuram

BheemāDeveeti Vikhyātam Tan Me Nām Bhavishyatill

I am going to kill the demon named *Durgaman*, hence my nameshall be *Bheema*.

- (iii) The same is mentioned in *KāsiKaṇḍa* also. Or this is the goddess who resides in the place called *Sannati* on the bank of the river, *Bheemarathi*.
- (iv) Or, *Durga* protected *Indra* and other *devas* from the mental fear and war, from *Subalan* and others.
- (v) Or, as per *DeveeBhāgavatam*, *Durgā* is, as solicited by king *Subāhu*, established herself under this name at *Benaras*.

(vi) Or, 122nd name *Shambhavee* can be referred - a nineyear old girl is called *Durga*.

According to *Devee Bhāgavatam*(III-26) the meditation verse for this girl is:

Durgāt Trāyati Bhaktam Yā Sadā Durgārti Nāshineel

Durgjeya Sarva Devānām Tām Durgām Poojayāmyaham||

(vii) The verse read for a 9 year girl during *KanyāPooja* in *ChanḍiHomam* is;

Durgame Dustare Kārye Bhavatu: Khavināshineem

Poojayāmi Sā Bhaktyā Durgām Dirgārti Nashineem||

(viii) It is read in *Durgā Sooktam* as; *Durgām Deveem Sharanamaham Prapadye*.

(ix) In *Prapancha Nyāsa* of *Mahāshoḍa Nyāsa*, *She* is said to be in the form of *Kāshṭha*.

191. *Dukkhahantree* - दुःखहन्त्री

(i) One who is the destroyer of sorrows.

(ii) She removes the sorrow, pain caused by wordly affairs.

(iii) The *Gautamasutrā*(I-22) says; *Tadatyarta Vomoko Pavarka*: - Salvation is the complete release from that pain.

(iv) In *Veda* also; *Dukkhenātyanta Vimuktas Charati* - He lives completely free from pain.

192. *Sukhapradā* - सुखप्रदा

(i) One who bestows happiness.

(ii) It is not enough if sorrow is removed, happiness is also needed. This name indicates that *She* is the giver of happiness. Depending on the individual mind set, the happiness is provided in this world or in the next world or in both.

(iii) In *Veda* - *Taitireeya Upanishad* (II-7); *Rasa: Hyevāyam Labdhvānandee Bhavati* - only after obtaining the essence does one become blissful.

(iv) This has been explained in detail in the *PadmaPurāṇa*, *PushkaraKāṇḍa*, last six chapters.

Yatrāsti Bhogo Na Ca Tatra Moksha: Yatrāsti Moksho Na Ca Tatra Bhoga:||

Sundaree Sādhaka Pungavānām Bhogashca Mokshashca Karastha Evall

When there is enjoyment there is no liberation or vice versa. It is mentioned that the ardent devotees of *Śreedevee* get both.

The names 125 - *Sharmadāyinee*, 953 - *Sharmadā* and 968 -

Shukhakaree also explain the same effect.

193. Dushṭadoorā – दुष्टदूरा

- (i) One who is unattainable by wicked people.
- (ii) For the faulty people **She** is at a distance and hence not reachable.
- (iii) In *Devee Bhāgavatam* also it is mentioned as; **She** is unreachable for those who argue illogically/ sophistically; *Nabhajanti Kudarkagya Deveem Vishveshvareem Shivām.*

194. Durāchārashamanee – दुराचारशमनी

- (i) One who puts an end to evil customs.
- (ii) Evil customs are contrary to the scriptures.
- (iii) Later in the results/ effects part of this *Sahasranāma* it is said as; **She** quickly destroys all the sins of men committed by neglecting the daily rites and observing the prohibited ones.

195. Doshavarjitā – दोषवर्जिता

- (i) One who is free from all faults.
- (ii) A fault is something which spoils the mind, talking and acting in a way, which reflects the feelings of longings and aversion. Since **She** is free from longings and aversion, **She** is faultless.

196. Sarvagnā – सर्वज्ञा

- (i) One who is omniscient.
- (ii) *Muṇḍako Upanishad* (I-1-9) says; *Ya: Sarvagna: Sarva Vid* – one who perceives all and knows all.
- (iii) In *Devee Purāṇam* it is said as; *Sarvagna Sarva Vetrutvāt* – As **she** knows everything **she** is called omniscient.

197. Sāndrakaruṇā – सान्द्रकरुणा

- (i) One who shows intense compassion.

198. Samānādhikavarjitā – समानाधिकवर्जिता

- (i) One who neither has equal nor a superior.
- (ii) We read in *Svetāswatara Upanishad* (VI-8); *Na Tat Samas Capyadhikas Ca Drushyate* - No one is seen equal or superior to him.

199. Sarvashaktimayee – सर्वशक्तिमयी

- (i) One who has all the divine powers (omnipotent).
- (ii) By the saying; *Ulagam Brahmamayam*, it can be perceived as there is no difference between the world and the *Brahmam*. The article *Maya* indicates in-differentiation. Similarly this name indicates

Śreedeevee is not different from the *shakties* called *Pālai* and *Pakalai*.

- (iii) In *Bahuvrushopanishad* also it is mentioned that Śreedeevee is called by various names as in the below verse;

*SaishāShoḍaseeŚreevidyā Pancathashaksharee
Śree Mahātripurasundaree Bālāmbiketi Bagaleti Vā
Mātangeeti Svayamvarakalyāneeti Bhuvaneshwareeti
Camuṇḍati Candeti Vārāheeti Tiraskariṇeeti
Rājamātangeeti Vāsukashyāmaleti Vā Laghu Syāmaleti
Vā Ashvārōḍheti Vā PratyankirāDhoomavatee
Savitree Gāyatee Sarasvatee Brahmananda Kaleti*

- (iv) Or, **She** is in the form of energy *Samooḥa*. The energies of all the *Devas* are felicities of Śreedeevee only and only with **Her** blessings *Devas* have acquired the energies.

- (v) *Sarva* may mean infinite.

200. *Sarvamangalā* – सर्वमंगला

- (i) One who is the source of all that is auspicious.**She** is the root of all those.

- (ii) *DeveePurāṇās* says;

*Sarvāni Hrudayasthāni Mangalāni Shubhānical
EEpsitāni Dadātheeti Tena Sā Sarvamangalall
Shobhanāni Ca Sreshtāni YāDevee Dadate Harel
Bhaktanamartiharanee Teneyam Sarvamangalall*

- (iii) Or, *Sarvamangala* is a *Thiti Nityā Devee*. Hence it can be inferred that this name indicates the *Pranavā*(in the *mantra* of *Sarvamangalā*) sound (*Om*).

- (iv) It is mentioned as *Thiti Roopa* in *Prapancha Nyāsa* of *MahāShoḍā Nyāsa*.

- (v) The 124th name of *LalitāTrishati* – *Sarvamangalā* – Śreedeevee is the *Chit* energy nothing different from *Brahmam*.**She** gives all good fortune to those who satisfy **Her** through meditation, praising through songs and worshipping through *poojas* (even if they are stupid).

- (vi) This can be compared with *Mangalānām Mangalam* in *Viṣṇu Sahasranāma*, first part.

Thus ends the third *Kalā*, called *Dhoomrika*.

Section 4: Mareechi Kalā

201. *Sadgatipradā* - सद्गतिप्रदा

- (i) One who leads along the path of salvation.
- (ii) The word *sadgati* means all stages from heaven to *moksha* as per our wish. **She** who gives various stages of liberation as per eligibility.
- (iii) *Gati* – goal. Heaven and *moksha* are attainable goals by two ways. *Śreedevee* guides to reach the goals easily.
- (iv) *Gati* – wisdom; *Śreedevee* gives good knowledge.
- (v) *Gati* – way to reach; *Śreedevee* enlightens good path.
- (vi) *Sat*– eternal absolute. *Śreedevee* provides the path to reach it (path to knowledge).
- (vii) *Satgati* means the path followed by good people. *Śreedevee* enables us to reach the good place.
- (viii) *Sat* – **She** is the *Sat*. *Gati* – the goal to reach is also **Herself**. I.e. **She** is the path and the goal.
- (ix) *Śrīe Ādi Śaṅkara*, in his commentary for *LalitāTrishatee* 229th name *Sadgatidāyinee*, says – **She** destroys the ignorance and gives self illuminating bliss.
- (x) *Śrīe Ādi Śaṅkara*, in his commentary for *ViṣṇuSahasranāmam*, 699th name *Sadgati*: says;
 - a. **She** who can be reached by those who understands that the *Brahmam* is the truth.
 - b. **She** has elegant, best *Gati* – knowledge.

If we take the previous meaning it can be taken as **She** gives herself (*Brahmam* itself).

202. *Sarveshvaree* - सर्वेश्वरी

- (i) One who is the mistress of the whole universe.
- (ii) Because **She** leads all into the right path, **She** is *Sarveshvaree*.
- (iii) There is no place where the control of *Śreedevee* is obstructed. Hence **She** is the *Eshvari* of all.
- (iv) One among the eight *Vāgdevēes*.

203. *Sarvamayee* - सर्वमयी

- (i) One who is omnipresent and omnipotent.
- (ii) **She** is in the form of all things.
- (iii) This universe has within it, thirty-six *tatvas* – the universal absolute

and the incarnations.

- a. This universe that is 24 self *tatvās* (*Āthma tatvās*) or *statictatvās* (*jada tatvās*);
 - i. Five basic elements,
 - ii. Five self-characteristics (*Tanmātrās*) – subtle mediums of the sensations,
 - iii. Five sense organs,
 - iv. Five organs for actions,
 - v. Ego, mind, intellect, nature
- b. Seven *vidyā*(or *māyā*)*tatvās* - the soul, the system that controls it to make it a slave for *Shiva*, fate, smell, art, eduction and ignorance.
- c. Five *Shivatatvās* viz.;
 - i. The knowledge of *SuddhaVidyā* which clearly explains that *Parabrahmam* and the world are one and the same.
 - ii. *Eshwar* disintegrated from *Brahmam* and showing himself as this world.
 - iii. *Sadasivā* who got the knowledge that this world and its root cause is self.
 - iv. *Shakti*(which seems to be disintegrated from *Brahmam* to create this world).
 - v. *Shiva*, who has that *Shakti* inside himself.

Worshipping *Śreedeevee* in the form of above 36 *tatvās* is called *tatvātva*. This is one of the six methods to reach *Her*.

204. *Sarvamantrasvaroopinee* - सर्वमन्त्रस्वरूपिणी

- (i) One who is in the form (very essence) of all *mantras*.
- (ii) It is said that there are seven crores (70 millions) of *mantras*. *She* is in the form of all these *mantras*. Or *Her* form itself is these *mantras*.
- (iii) *She* is in the form of *mantras* in the method of worshipping called *Mantratva*, one of the six *Atvās*.

205. *Sarvayantrātmikā* - सर्वयन्त्रात्मिका

- (i) One who is in the form of all the *yantras*.
- (ii) *Yantras* are in the form lines which have in themselves, the concerned presiding deities.

206. *Sarvatantraroopā* - सर्वतन्त्ररूपा

- (i) One who is the spirit of all *Tantras* in her form.

- (ii) Since all the *Tantras* indicate Śreedeevee Herself and prove Her, She is in the form of all *Tantras*.

Bahudāpyāgamair Bhinnā: Panthāna: Siddhihetava:l

Tvayyeva Nipatantyete Srotasvinya Ivārnavell

- (iii) The literature *Kāmikā* describes each of *Tantras* to the organs of Her body:

1	<i>Kāmikā</i>	—	the lotus feet
2	<i>Yogaja</i>	—	ankles
3 & 4	<i>Kāranā and Prastā</i>	—	the right and left toes
5	<i>Ajita</i>	—	the knees
6	<i>Deepta</i>	—	the thighs
7	<i>Amsumat</i>	—	back
8	<i>Suprabheda</i>	—	navel
9	<i>Vijaya</i>	—	stomach
10	<i>Nisvāsa</i>	—	heart
11	<i>Svāyambhuva</i>	—	the bosom
12	<i>Anala</i>	—	the three eyes
13	<i>Virāgama</i>	—	throat
14	<i>Ruru</i>	—	ears
15	<i>Makuta</i>	—	crown
16	<i>Vipulā (Vimalā?)</i>	—	arms
17	<i>Candrajnāna</i>	—	chest
18	<i>Bimba</i>	—	face
19	<i>Prodgitā</i>	—	tongue
20	<i>Lalitā</i>	—	cheeks
21	<i>Siddha</i>	—	forehead
22	<i>Samtāna</i>	—	earrings
23	<i>Kirana</i>	—	jewels
24	<i>Vātula</i>	—	garments

Thus **She** has all the *agamās* or *Tantras* in her body.

(There are some differences between what is said above and what is told in *ShivaĀgamās*. Four of the *Saiva Āgamās* are not mentioned here; *Sarvokta*, *Parameshwara*, *Chintya* and *Sookshma*. Again the *Āgama* called *Prasrut* as mentioned above does find a place in *ShivaĀgamā* as *Sahasra*).

207. *Manonmanee* - मनोन्मनी

- (i) One who is in the form of *Manonmanī*— transcendent consciousness.
- (ii) There are nine places from *Agnāchakra* (in the centre between the eyebrows), till the *Brahmarandhra*; *Bindu*, *Rothinee*, *Nātha*,

Nāthanta, Shakti, Vyāpinee, Samanā, Unmanee or *Manonmanee* and *Mahābindu*. This *Mahābindu*, also called as *Indu* or half moon, is the *Sahasrāram*. The eighth one in this viz. *Unmanee* is in the form of minute energy. This is called *Manonmanee*. The characteristic of *Manonmanee* is;

Yāshakti: Kāraṇatvena Tatoortvam Chonmaneesmrtāl
Natrakālatālāmānam Natatvam Nachdevatāl
Sunirvānam Param Suddam Rudravattram Tatvashyatel
Shivashaktiritikyātā Nivikalpā Niranjanāl

(iii) It is said that in the *Hreemkāra*, above the *Bindu* there are eight divisions – one is subtler than the other. The beeja 'M' is in the form of eight small ellipses. (299th name *Nātharoopā* can be referred). *Śreedeevee* is in the form of that *Unmanee*.

(iv) As per the *Veda* saying *Vāmadevāya Namō*, the forms of *Shiva* are; *Vāmadevar, Jyeshthar, Sreshtar, Rudrar, Kālar, Kalavikaraṇar, Balar, Balavikaraṇar, Balapramatanar, Sarvabhootadamanar* and *Manonmanar*. Out of these, the consort of *Manonmanar* is *Manonmanee*.

(v) As per *YogaSāstrā*, when the mind is in a controlled state, free from attachment to objects, fixed on the mind it attains the state of *Unmañi*. *Mana* – mind, *Unmana* – in a state of longing. *Tirupuropanishad* says;

Nirastavishayāsankkam Sanniruddham Manohrudil
Yatāyātyunmaneebhāvam Tadātadparamampadamll

(vi) Again *Manonmanee* is a kind of *Mudrā*, its characteristics are described thus; By this process the eyes neither close nor open, by which breath is neither inhaled nor exhaled and the mind is a blank neither speculating nor doubting, meditating the form of *Śreedeevee*.

Netre Yayonmeshanimeshamukte Vāyuryayā Varjita Recapoora:l
Manachcha Sankalpa Vikalpa Soonyam Manonmanee Sā Mayi

Sannidhattāmll

(vii) As per *Brahannāradeeyam*, the hidden state of mind is called *Unmañi*:

Dyānadhyādhruhyeya Pāvo Yatanachyati: Nirparaml
Tatonmanatvam Bhavati Gnānāmruta Nishevanātll

(viii) In the process of meditation of *Śreedeevee*, meditator and the object

of meditation are entirely destroyed, then *Unmanee* state arises; consequently he enjoys the ambrosia of wisdom.

208. *Māheshvaree* - माहेश्वरी

- (i) One who is the consort of Lord *Maheshvara* (*Paramashivā*).
- (ii) The three gods *Brahma*, *Viṣṇu* and *Rudra* do three main functions of creation, protection and destruction. *Maheshvara* is above these three and is transcending the three characteristics (*Guṇas*- *Rajas*, *Tamas* and *Satva*) in equal proposition. His *Shakti* form is *Mahe-shvaree*.
- (iii) As per below verse of *Veda*, *Maheshvara* is devoid of the three *guṇās* (*nirguṇa*) and his consort of *Maheshvaree*;
Yovedādhou Svara: Prokto Vedāntecapratisthita: I
Tasya Prakruti Leenasya Ya: Para: Sa Maheshvara: II
- (iv) The word *Maheshvaram* means – one who is the head of all the *BhūtaGuṇas* or by all the great practicing celebrities. His consort is *Maheshvaree*. *Linga Purāṇā* says;
Tamasā Kāladrākyo Rajasā Kanakāṇṭa Ja: I
Satvena Sarvako Viṣṇu: Nairguṇyena Maheshwara: II

209. *Mahādevēe* - महादेवी

- (i) *Mahatee* means one who has immense and immeasurably big body. *Shiva Purāṇā* says;
Bruhadasya Sareeram Yat Aprameyam Pramāṇata: I
Dhatur Mahetipoojāyām Mahādevēetata: Smrutā II
- (ii) *Shiva* in his eighth form, namely that of the moon is known as *Mahādevā*; his consort is *Rohini* or *Mahādevēe*.
- (iii) *Mahādevēe* is the presiding deity at the *Sāligrāma Chakrateertha* on the banks *Gandakeeriver* in *Nepal*.
- (iv) *She* has got entire energy of all *devas*. *She* is the greatest of all the *Devēes*. Hence *Mahādevēe*.

210. *Mahālakshmee* - महालक्ष्मी

- (i) One who is in the form of a great giant (*Mahatee*) *Lakshmee*.
- (ii) *She* is in the form *Mahālakshmee*, the consort of *Mahāviṣṇu*.
- (iii) As per *Padma Purāṇa*, *Mahālakshmee* is the presiding deity at the *Karaveera* in *Kolhapur*.
- (iv) In *Durga Saptashatee*, it is mentioned that *Śreedevēe* took the form

of *Mahālakshmee* with 18 hands to kill *Mahishāsura*.

- (v) There is a story (in *Mairālatantram*) that *Mahālakshmee*, an element of *Śreedeevee* killed the demon called *Mahālan*;

Mahālanāmakam Daityam Sayati Kshapayateetichal
Mahālasā Mahālakshmee Ritikhyātimāgatāll

- (vi) In many places, it has been mentioned that *Śreedeevee* has the name *Mahālakshmee*;

Tasyānga MaṇḍalārooḍhāShaktir Maheshvareeparāl
Mahālakshmeeritikhyātā Shyāmāsarvamanohareell

(*ShivaPurāṇam*)

Shriyam Lakshmeem Ambigām Aoupalāngam

(*Āyushya Sooktam*)

per the saying – *Trayodashe Mahālakshmee* - a girl of
enyears of age is called *Mahālaksmee*. She is fit to be
opped on the thirteenth day from full or new moon day
(*lashi thithi*).

īḍapriyā - मृडप्रिया

is the consort of *Shiva* by name *Mruḍa*.

iva, while doing the three main tasks as creation, protection
struction, takes the names *Bhava*, *Mruḍa* and *Hara*. When he
Mruḍa form, his character is predominantly *Satva*. *She* is the
ort of that *Mruḍa*. *Shivamahimnā Stavam* says; *Jana Sukrute*
tvotritou Mruḍāya Namonama:- I bow down to *Mruḍa* who pre-
dominates in *Sāttvika* nature for the sake of conferring happiness
on men.

- (iii) The word *Mruḍa* means – protecting this world by stroking mildly to
provide happiness. Because of this protecting energy *She* is
Mruḍapriya.

212. **Mahāroopā - महारूपा**

- (i) One who is in great magnificent form.
(ii) Supreme *Brahmam* has four forms; *Purusha*, the manifested (*vyakta* -
five gross elements) and unmanifested (*avyakta* - *Pradhāna*) and
lastly time. These four are the root cause for creation, protection,
destruction and core values (*moolatātvā*). She is the root cause for
all these and hence greater than these.
(iii) A part of the supreme *Brahmam* that emerged in the beginning of

all creations is called unmanifestation. That is, it is in an unrecognizable form. It is in a state to be formed as this world. Again at the end of this cosmos, the universe in the individual state turns into the root matter (*moola porul*) and reaches the form of unmanifestation. When the unidentified form of manifestation is turned into unmanifested form it is called *Mahat*. **She** is in the form of this *Mahat* and hence *Mahāroopa*.

- (iv) *Brahma*, *Viṣṇu* and *Shiva*, who do the three main tasks of creation, protection and destruction, are the great gods (*mahān*). Since **She** does these three tasks by taking those forms **She** is called *Mahāroopa*. Similarly **She** is also in the form of other yogis and siddhas and hence *Mahāroopa*.

213. *Mahāpoojyā* - महापूज्या

- (i) One who is most worshippable.
 (ii) **She** is worshipped even by *Brahma*, *Viṣṇu* and *Rudra*, who themselves are worshippful.
 (iii) Greater than the great people and hence *Mahatee*. Since **She** is worshipped by *Brahma*, *Viṣṇu* and *Shiva*, **She** is *Poojya*. Hence as *Mahatee* and *Poojyā*, **She** is *Mahāpoojya*.
 (iv) It has been mentioned in *Padma Purāṇa* and *Devee Bhāgavatam* as; each of the *devas* worship *Śreedeevee* in different forms and/ or *yantras* – out of these *Agni*, *Sukra* and *Soorya* worship *Śreedeevee* in an idol form made of ruby;

Shiva Brahma Viṣṇu Kubeṛa Vishvedeva Vāyu Vasu Varuṇa

Agni Sukra Soma Soorya Graha Rākshasa Pisācha

MatruGaṇāti Pedhena Tattatpoojaneeya Devee Moortti Bedho

Mantre Chailendra Neela Svarṇa Roubhya Pittala Kāmasya

Spatika Mānikya Muktāpala Pravāla Vaidoorya Trpuseesa Vajya Loha

- (v) The *BrahmāṇḍaPurāṇa* says that the expiation for all the sins, knowingly or unknowingly done, is just remembering the lotus feet of *Śreedeevee*. Hence *Mahāpoojya*.

214. *Mahāpātakanāshinee* - महापातकनाशिनी

- (i) One who destroys great sins like *brahmahathi* (killing of a *brahmin*).
 (ii) There are five great sins (*mahāpāthakās*) – *brahmahathi*, looting, drinking alcohol, liking of elder's wife and being supportive to those who do these four sins.
 (iii) Expiation for all these sins have been described in various *Santhi*

books. One such expiation for these sins and completely destroying the very thought of those sins also, is remembering upon the lotus feet of Śreedeevee. The thought would tempt to do the sins again and again. Hence worshipping Śreedeevee would completely destroy this thought and generate the thought of good deeds.

- (iv) It has been mentioned in the results/ effects part of this book – if one has chant at least one name out of these 1000 names so much sins are destroyed that nobody could have committed as many sins as in all the 14 worlds;

Atraika Nāmno Yāshakti: Pātakānām Nivarttanel

Tannivartyam Agham Karttum Nālam Lokā: Chaturdasall

215. *Mahāmāyā* - महामाया

- (i) **She** is in the form of great illusion (*Mahāmāyāroopiṇee*), (since **She** creates lust to all *devas* starting from *Brahma*).
- (ii) *DurgāSaptashatee* says;
- Gnānināmapī Chetāmsi Devee Bhagavateehisāl*
Balādākrushya Mohāya Mahāmāyā Prāyacchatill
- (iii) The name of the *Shakti* seed letter *Hreem* is *Māyā* or *Shakti*. The complete energy of Śreedeevee is hidden in this. This *Hreem* seed is a knot like for all the three *kooṭās* of *Panchadasāksharee mantra*. **She** is in the form of that *Hreem* seed letter as *Mahāmāyā*.
- (iv) This seed letter *Hreem* has four splits as - 'H' + 'R' + 'E' + 'M' – it is similar to - a tree's all the parts (organs) are subtly hidden within a seed. Hence *Mahāmāyā*.
- (v) The *KālikāPurāṇā* says; **She** who always makes him devoid of knowledge, the being who possessed knowledge (of his real nature) whilst in the womb, compelled him to take birth by means of the wings of delivery and leads him by reason of the *samskāra* of previous births to desire of food etc; thence into confusion, egotism, doubt, subsequently leading him again and again to undergo (the stages of) anger, distress and greediness and then leads him into (sensual) desire causing anxiety day in and day out, producing sometimes pleasures and sometimes pain, is called the *Mahāmāyā* (great illusion).
- (vi) According to one lexicon *māyā* means compassion; hence *Mahāmāyā* means full of compassion.

216. *Mahāsatvā* - महासत्त्वा

- (i) One who is the supreme reality – full of *Satvacharacter*.
- (ii) *Satva* means - character, strength and state of existence. *Śreedeevee* has great character or great strength or great existence.
- (iii) *Satva* also means mind. *Śreedeevee* has such a broad mind so that **She** does not distinguish any soul from *Brahma* onwards till a worm.
- (iv) *Satvam* – seat or the state of sitting. I.e. the character and strength to show case the individuality of anything. **She** is in both these forms in all things.

217. Mahāshakti: - महाशक्ति:

- (i) One who has boundless energy.
- (ii) **She** has so much energy to administer the entire universe.
- (iii) *Shakti* means strength. Even in that sense *Śreedeevee's* strength and the weapons are so great to be called as *Mahāshakti*.
- (iv) When compared to 109th name *Mahāsakti* – the difference in **Sa** and **Sha** has to be noted. With that difference it has to be taken as not repetitive.

218. Mahārati: - महारति:

- (i) One who has boundless delight.
- (ii) The word *Rati* means affection. That is – *Rati* means - mind getting enjoyment and delight on anything. A person getting *Rati* on an object is due to the mind or the object? If this is researched, it can be concluded that it is only due to the mind of the enjoying person and not the object. The reason is the affection in the self. This self affection is *Śreedeevee* herself in the form of *jeevātma*. On account of ignorance we search the affection outside without understanding that it is self in the form of affection. The person with this knowledge gets self satisfaction within himself. *Śreedeevee* is in that form of *Rati*.
- (iii) *Rati* – beautiful lady -wife of Cupid – most beautiful lady. *Śreedeevee* is more beautiful than *Rati* and hence *Mahārati*.
- (iv) *Mahārati* - the consort of *Mahākāma*.

219. Mahābhogā - महाभोगा

- (i) One who is a great enjoyer.
- (ii) *Bhogā* – the feeling of enjoying the happiness. Any wealth giving this feeling is *Bhoga*. **She** has the unlimited means to the wealth and enjoying that feeling without any obstruction. Hence *Mahābhoga*.

- (iii) *Abhogā* means extension. **She** is boundlessly extended in the form of this universe and hence *Mahābhoga*.

220. *Mahaishvaryā* - महैश्वर्या

- (i) One who possess supreme sovereignty.
 (ii) *Ishvarya* – the state of being an *Ishvaree* – the ability and energy to rule others as per will and pleasure. **She** has this capacity and hence *Mahaishvaryā*.
 (iii) The individual parts of *Ishvaryā* are called divine manifestations. An individual's personality, the incomparable beauty of a lady, the ignorance of a child, odour of a flower, etc., are all manifestations of *Eshvar*. These individual characters felt as part of *Eshvar*, without relating to the base where it originated, is called manifestation. *Śreedeevee* is an integral part of all these – hence *Mahaishvaryā* (*Śreemad Bhagavat Geeta* – *Vibhooti Yoga* – chapter X).

221. *Mahāveeryā* - महावीर्या

- (i) One who is supreme in valour.
 (ii) The word *veeryā* means - semen, might, glory and strength. *Śreedeevee* has all these in a great way.

222. *Mahābalā* - महाबला

- (i) One who has great might.
 (ii) The word *balā* means - army, strength, fragrance, taste, form, soul, etc. *Śreedeevee* has all these abundantly.
 (iii) The word *balā* also means a crow. Great *yogins* like *Bhusundā* worshipped *Śreedeevee* in the form a crow and got great strengths. Hence *Mahābala*. This has been addressed in *Yogavāsistha*. We are twenty-one crows, brothers, sons of *Chanḍa*; by us, together with our sisters, the great *Śreedeevee* was worshipped for a long time, after finishing her contemplation *Śreedeevee Herself* wishing to bless us favoured us; thus we were liberated;

Bhrātara: Chanḍatanayā: Vāyasā Ekavimsatī

Bhrātrubhi: Sahahamseebhi: Brāmhee Bagavatee Tathā॥

Chiramārādhitā Asmābhi: Samādhiviramesatī

Prasadaparayākāle Bhagavatyā Tata: Svayam॥

Tataivānugraheetāsmo Yena Muktvāyam Sthitā:॥

223. *Mahābuddhi:* - महाबुद्धिः

- (i) One who has great wisdom.

- (ii) Intellect is, understanding the inner consciousness. **She** has got the wisdom to understand everything at a micro level. Which, when known, the whole universe is known or, from whom one obtains the highest intelligence. **She** is such an intellect form.
- (iii) By worshipping which *Devee* one can get great acumen, that *Devee* is *Mahābuddhi*..

224. Mahāsiddhi: - महासिद्धि:

- (i) Attainments (*siddhis*) are of eight types as detailed below;

<i>Animā</i>	Reducing one's body to the size of an atom and roaming around without being seen by others.
<i>Mahimā</i>	Expanding one's body to an infinitely large size
<i>Garimā</i>	Becoming infinitely heavy
<i>Laghimā</i>	Becoming almost weightless
<i>Prāpti</i>	Having unrestricted access to all places.
<i>Prākāmvā</i>	Getting all desires without any restriction.
<i>Iesitvā</i>	Control of all movable or immovable things.
<i>Vasitvā</i>	The power to subjugate all.

In addition to the above there are various other *siddhis* like, creating passions like erotic and heroic as per one's wish, not becoming slaves of happiness, sorrow, chillness, heat, desires, aversion, etc. **She** is in the form of all these *siddhis* and also gives it.

225. Mahāyogeshvareshvaree - महायोगेश्वरेश्वरी

- (i) One who is worshipped by all spiritual adepts – who is *Eshvari* of all *Yogesvaras*.
- (ii) *Mahāyogas* are the best in yoga methods. The experts in this are called *Mahāyogeesvaras*. **She** is the head of all those.
- (iii) Integrating those that are differentiated is called *Yoga*. What is differentiated from us is the *Eshvara's* quality. The tool to integrate is *Yoga*. *Yogees* are those who got this *Eshvara's* quality through this. The experts among those are called *Mahāyogees*. **She** provides the *Eshvara's* quality to *Mahāyogees*.

226. Mahātānta - महातन्त्रा

- (i) One who is the greatest *Tantra*, which conveys the method of worshipping **Herself**.
- (ii) The methods of worshipping and the books which explain them are

called *Tantras*. They are *Kulārnavā*, *Jnānārnavā* and others. Since each of these is all great by itself, **She** is *Mahātantra*.

- (iii) When compared to other *Tantras*, *Swatantra*, explains the method of worshipping Śreedeevee exclusively. It is a *Mahātantra*. Since **She** is worshipped with *MahaTantra* method, **She** is also *Mahātantra*.
- (iv) Lord *Parameshwarā* showed 64 *Tantras*. These are about various reigning deities giving various results. Śreedeevee asked *Parameshwarā* to tell **Her** a *Tantra* which is greater than all these, which is complete and independent of itself. Then **he** explained a *Mahātantra* called *Swatantra*. This has been mentioned in *Soundaryalaharee*.
- (v) This *Swatantra* book is also called as *Rāja Tantra*.

227. *Mahāmantra* - महामन्त्रा

- (i) One who has *mantras* about **Her**.
- (ii) There is infinite number of *mantras* used for worshipping. Lot many like *Bālā*, *Bagalā*, *Kali*, *Annapoornā*, etc., are used to worship Śreedeevee. Among these the greatest one is *PanchadasākshareeMahāmantra* called as *Śree Vidya*. Since **She** is worshipped with this *mantra* **She** is also called as *Mahāmantra*.

228. *Mahāyantrā* - महायन्त्रा

- (i) One who has lot many great *yantras*, which are used to worship **Her**.
- (ii) A *yantra* is a drawing with lines, circles, shapes like lotus petals, etc. A *yantra* will have straight line drawn length and breadth wise in the form of rectangles or triangles with intersection points of two or three lines.
- (iii) *Yantras* are two dimensional figures with length and breadth. If the third dimension height is also added, then it is called *Meru*. *Śree chakra* made in three dimension one layer above the other with the centre *Bindu* at the top then it is a *Meru*. In this if the bottom layers are two dimensional and above half are one top of the other then it is called *Ardha* (half) *Meru*.
- (iv) The great of all the *yantras* are *Śree Chakra*, *Pooja Chakra*, *Padma Chakra*, *Amrutakata Yantra*, *Meru Siddhavajrāyantra*, *Lingā*, etc. Since **She** is in the form of all these – **She** is *Mahāyantra*.

229. *Mahāsanā* - महासना

- (i) One who is seated in a great seat.
- (ii) The thirty-six *tatvās* beginning with the earth, created by Her is her seat.
- (iii) The *Devee Bhāgavatha Purāṇā* says; *Eshā Bhagavate Sarva Tatvānyāsritya Tishtati* - The divine one remains dwelling in all *tatvās*.
- (iv) The 36 *tatvās* – individually, a combination or all put together are seat of Śreedeevee.
- (v) She has the heart of great people as Her seat and hence *Mahāsana*.
- (vi) She is seated in great seats like *Panchabrahmasanā*, *Chakrarājaratā* and *Simhāsanā* and hence *Mahāsana*.

230. Mahāyāgakramārādhyā - महायागक्रमाराध्या

- (i) One who is the worshipped by the method of *Mahāyāga*.
- (ii) *Mahāyāga* is the worship of Śreedeevee alongwith sixty-four *Yoginees*. This gives quicker results than other methods.
- (iii) *Bhāvanopanishad* explains the method of worshipping this body imagining it as Śreedeevee with the organs and inner consciousness as *yoginees*. Those who had practiced this and got accomplished by *Shivayogins* alone. She is being worshipped by this method. This has been explained in detail in the in the commentary for *Bhāvanopanishad*.
- (iv) The word *kramā* means – energy, arrangement, movement, and shaking. If it is considered as *Yāgakramā* – She is worshipped by a powerful method called *Mahāyāga*.

231. Mahābhairavapoojitā - महाभैरवपूजिता

- (i) One who is worshipped by *Mahābhairava*.
- (ii) Each letter in the word *bhairavā* has a significance; *bha* - creation (*bharaja* – to fill), *ra* - protection (*ramaṇa*) and *va* - destruction (*vamana*); indicates all the three tasks. Hence this indicates Lord *Paramashiva*, the accomplisher of creation, preservation and destruction (of the universe) and hence *Mahābhairava*. *Padma Purāṇā* says that he worshiped Śreedeevee.

Shambhu: PoojayateDeveem MantraShaktimayeem Shubhām

Akshamālām Kredhrtvā Nyāsenaiḥ Bhavotbhava:ll

- (iii) In the beginning of this *Sahasranāmā*, we read that Lord *Mahābhairavā*, by a great sacrifice (by *Mahāyāgākramā*) caused Śreedeevee to become manifest from alter of the fire of consciousness

(Chidagnikuṇḍa). Hence *Mahābhairavapoojita*.

(iv) The word *Bhairavā* means – *Bheeroonām Samooha*: - a group of panicky ladies. She was worshipped by them.

232. Maheshvaramahākālpamahātāṇḍavasākshīnēe–
महेश्वरमहाकल्पमहाताण्डवसाक्षिणी

- (i) One who is the witness to the great awesome destructive cosmic dance of Lord *Maheshvarā* at the end of creative cycle.
- (ii) *Mahākālpa* means the great dissolution (*pralayā*) of this universe; destruction means – the entire universe sub-merged with Lord himself. This is the fourth task of *Śreedeevee* called *Thi*. *Maheshvara* was pleased by sub-merging within created. On account of this he gives a visual tree dance called *Mahātāṇḍava*. At this time *Śreedee* witness remaining to this dance. She is the only witness creation till complete destruction.
- (iii) This has been described in *Panchadashistava* (8-11) form alone is excellent, having the noose, elephant head, sugarcane, and the arrow of flowers and witnessing the dance of the axe-bearing *Parabhairavā* started at the time of his drawing the universe;

Kalpopa Samharana Kalpita Tāṇḍavasya
Devasya Khanda Parasho: Parabhairavasya
Pashāṅkuchaikshava Sharāsana Pushpabānai:
Sa Sakshīnēe Vijayate Tavamooritrekaḷl

- (iv) The dance by men is called *tāṇḍavā* and that of women is *lāsyā*. It has been mentioned that when *Maheshvara* did the *Tāṇḍavā*, *Śreedeevee* also did the *Lāsyā*. When both are dancing, at the request of *Śreedeevee*, both started the fifth task called *Anugrahā* by re-creating the entire universe with most compassion. *Ambāstavā* and 41st verse of *Soundaryalaharee* can be read here;

Kalpopa Samharana Kelishu Paṇḍitāni
Chandāni Khanda Parachorabhitāṇḍavanil
Āloknena Tava Komalitāni Māta:

Lāsyātmanā Parinanti Jagatvibhootyaill (Ambāstavā)

Tavādhāre Moole Saha Samayayā Lāsyaparayā
Navātmāna Manye Navarasa Mahātāṇḍava Nataml
Ubhābhyā Bhetābhyā Mudaya Vidhī Muddhishya Dayayā

Sanāthābhyām Jagye Janākjananeemat Jagadidam||

(Soundaryalaharee)

233. Mahākāmeshamahishee - महाकामेशमहिषी

- (i) One who is the consort of *Mahākāmesvara*.
- (ii) In the 2nd name **She** was called as *Sreemahārājnee*, since **She** is the great empress of *Mahākāmesvara*.

234. Mahātripurasundaree - महात्रिपुरसुन्दरी

- (i) One who is the great *Tripurasundaree* – the divine beauty known by that name.
- (ii) **She** takes all the three forms as – one who knows, the intellect which knows and the knowing object. Depending on the person and the object the intellect can be differentiated as small and large. However, the divine knowledge, which is the base and the root cause of all the knowledge (*Mahātripurā*). **She** is in the form of *Mahātripurā* and does not undergo any changes/ transformation by becoming the knower or the known (*Māthru* or *Meyā*). In addition **She** is also the divine beauty. Hence *Mahātripurasundaree*.
- (iii) **Her** beauty is so great that it cannot be seen in any of the three worlds.

235. Chatu:shasṭīyupacārādhyā - चतुःषष्टियुपचाराढ्या

- (i) One who is being adored by sixty-four offerings/services/ ingredients.
- (ii) Ordinarily there are two methods in any worship – with five or sixteen *upachārās* (services). *Gandha* (sandal), *pushpa* (flower), *dhupa* (smoke with freshening odour), *deepa* (light) and *naivedyam* (offering of food) are the five offerings. In addition a little more expanded services (offerings) is sixteen – *Dhyānā* (meditation), *Āvāhanā* (imagining the god's form on the image), *āsana* (seat), *pādyam* (washing of feet), *arghyam* (freshening), *achama-neeyam* (offering of water), *snāneeyam* (bathing), *vastram* (cloths), *gandha* – *kumkum*, *pushpa*, *dhupa*, *deepa*, *naivedyam*, *Neerājanam* (camphor light), *Pradhakshinam* (going around) and *Namaskaram* (bowing). The same is still expanded as 64 offerings in worshipping *Śreedeevee*. Those who have facilities have to do all the 64 services with the concerned offerings. Those who could not can do it with flower and rice. Last five have to be done by self doing it.

(iii) The 64 offerings are listed below;

1.	<i>Pādhyam</i>	Water to wash the feet – includes <i>argyam</i> and <i>āchamaneeyam</i> also.
2.	<i>Ābharāṇa Avaropaṇam</i>	Removal of ornaments
3.	<i>Suganthi Taila Abhyantham</i>	Applying fragrant oil
4.	<i>Manjanasalā Pravesam</i>	Entering the bath room
5.	<i>Manjanasalāmaṇipeetopavechanam</i>	Taking the seating made of gems in the bath room.
6.	<i>Divyasnāneeya Udvarddhanam</i>	Applying the fragrant powders.
7.	<i>Ushnodhakasnānam</i>	Bathing in hot water
8.	<i>Kanak Kalachachutasakala Theerthābhishekam</i>	Bathing in auspicious water brought in golden pots.
9.	<i>Dyouna Vastra Parimarjanam</i>	Drying off with dry clothes.
10.	<i>Aruṇatukoolaparidanam</i>	Wearing of red silk dress
11.	<i>Aruṇakuchottareeyam</i>	Wearing of red tops
12.	<i>Ālepa Maṇḍapa Pravesam</i>	Entering the room for fragrance.
13.	<i>Ālepa Maṇḍapa Maṇipeetopavechanam</i>	Taking the seating made of gems in the fragrant room.
14.	<i>Sandanākaru Kumkuma Mrugamata Karpoora Kasthoori Korochanāthi Divyaganda Sarvānkeena Vilepanam</i>	Applying all the fragrances like Sandal, eaglewood, European saffron, <i>javvadu</i> , <i>kasturi</i> , cow-bezoar, etc.
15.	<i>Kesapārasyakālākarutoopam</i>	Applying eaglewood smoke to hair
16.	<i>Mallika, Mālatee, Jāteechampaka, Ashoka, Chatapatra, Pooka, Kuhalee, Punnaga, Kalhāramukya Sarvartum Kusumamālā Samarpanam</i>	To offer a garland made of Jasmine, Lotus, flower of petal nut, Ashoka Red Lotus, Red Lily, and Red Jasmine flowers.
17.	<i>Bhooshāṇa Maṇḍapa Prevesam</i>	To enter the room to wear ornaments.
18.	<i>Bhooshāṇa Manadapa maṇipeetopavechanam</i>	Taking the seating made of gems in the ornaments room.
19.	<i>Navamanji Makutam</i>	Wearing the crown made of nine gems.
20.	<i>Chandrakalasam</i>	Wearing a crescent like on the forehead.
21.	<i>Seemantasintooram</i>	To apply <i>kumkum</i> on the forehead at

		the start of parting of the hair.
22.	<i>Tilakaratnam</i>	Wearing a dot on the forehead.
23.	<i>Kālānchanam</i>	To apply collyrium to the eyes.
24.	<i>Vāleeyugalam</i>	To wear ear drops
25.	<i>Maṇikunḍalayugalam</i>	To wear earrings made of gems.
26.	<i>Nasābharanam</i>	To wear nose rings.
27.	<i>Adarayāvakam</i>	To apply lipstick.
28.	<i>Pratama Bhooshanam</i>	To wear the <i>mangalaSūtra</i> – auspicious ornament.
29.	<i>Kanaka Chintakam</i>	To wear golden necklace.
30.	<i>Patakam</i>	To wear pendants.
31.	<i>Mahāpatakam</i>	To wear large pendants.
32.	<i>Muktāvali</i>	To wear chain of pearls.
33.	<i>Ekāvali</i>	To wear a chain of 27 pearls.
34.	<i>Channaveeram</i>	To wear an ornament in both sides of the body like a <i>yagyopaveeta</i>
35.	<i>Keyoorakala Catushtyam</i>	Bangles that are worn in the four shoulders.
36.	<i>Valaiyāvali</i>	A series of bangles.
37.	<i>Uoormikāvali</i>	A series of finger rings.
38.	<i>Kānchitāma</i>	Wearing a Girdle around the waist.
39.	<i>Katisootram</i>	Wearing a thread around the waist in the lower abdomen.
40.	<i>Soubhāgyābharanam</i>	A golden ornament in the form of a leaf of a fig tree worn in a thread (39 above).
41.	<i>Pādakatakam</i>	To wear bangles in the ankle.
42.	<i>Ratnanoopuram</i>	To wear ankle rings made of precious gems.
43.	<i>Pādāmkuleeyakam</i>	To wearings in the toes.
44.	<i>Pāsam</i>	To have the noose in the top right hand.
45.	<i>Ankusam</i>	To have a goad in the top left hand.
46.	<i>Pundrekshu Shabam</i>	To have a bow made of sugarcane in the bottom left hand.
47.	<i>Pushpabānam</i>	To have an arrow made of flowers in the bottom left hand.
48.	<i>Śreeman Maṇikyā Patuke</i>	To wear a pair of shining footwear made of red rubies.
49.	<i>Sva Samāna Veshāpi:</i>	To take seat on the

	Āvaranadevatāpi: Sahamahāchakratirohanam	Mahāchakrapeeta alongwith other deities wearing equal ornaments.
50.	Kāmeshvarākkaparyanka Upavechanam	To sit on the lap of Kāmeshvara.
51.	Amrutāsavachashakam	A cup filled with nectar.
52.	Āchamaneeyam	Water to goggle.
53.	Karpooraveetikā	Petal leaves with cardamom, bay leaf, bitter orange peel, dehydrated orange flakes, cloves, dried papaya - ripe, coconut - copra, rice - sona masoori, cooking banana slices, white pepper and turmeric powder
54.	Ānantollāsahāsam	Laughing to show the delight.
55.	Mangalārtikam	Auspicious ārti
56.	Chatram	Umbrella
57.	Chāmaram	Fan
58.	Darpanam	Mirror
59.	Tālavruttam	Percussion instruments
60.	Gandam	Sandal
61.	Pushpam	Flowers
62.	Doopam	Smoke with freshening odour
63.	Deepam	Light
64.	Neivedyam	Offering of food

Upachārān Allape Pushpādyair Manasā Smarethl

Gandhapushpa Dhoopa Deepa Neiveyānyat Maheshwareel

Gandhādi Panchkāva Poojā Vyarttaiva Sarvadāll

It is a usual practice to do last five offering directly with the concerned objects and remaining by imagination. It would be great to do, out of the remaining also - whatever is possible, with the concerned items. It is a difference worth noting that the petal leaves are offered before the food (*neivethyam*).

(iv) Śree Ādi Śaṅkara, in his *Chatushshashtīupchāra Pooja Storam* has well explained the order starting from Śreedeevee *Suprapātam* (waking up verses).

(v) In other *Tantras*, in addition to the above 64, eight more (offerings) are mentioned;

- i. Wearing the flowers offered to Śreedeevee, after dedication.
- ii. Making religious endowments
- iii. Worshipping the teacher

- iv. Worshipping the devotees
- v. Worshipping the religious books – *mantra-sāstra* books
- vi. Doing *homa* through sacrificial fires
- vii. Consuming the water, which has washed the feet of god
- viii. Performing the full ceremony called *Prānāgnihotra*

All these seventy-two are explained in *Varivasyā rahasya* in the *pooja* chapter by *Bhāskara Rāyar*.

(vi) It has been described here by *Bhāskara Rāyar* that the weapons of *Śreedeevee* – noose and goad in the top hands and the sugarcane bow and flower arrow in the bottom hands. This has been reversed in *Dakshinā Moorthy Samhita*. It has to be followed however one has been taught by the teacher.

(vii) Making the offerings by imagination or if the concerned item is not available, using flower or rice instead is permitted.

(viii) Rice means – not the simple white rice – but made yellow or red by adding turmeric or *kumkum*. Also it should be complete and not broken at the ends.

Shvetākshadair Napoojāsyāt Tripurā Parameshvareel

Kashmeerair Vā Haridrairvā (Kumkumarivāpi) Rakta Chanḍana Pankakai:l

Rajnitān Chalijān Shuddhān Akandān Arpayetbudha:ll

236. *Chatu:shasṭīkalāmayee*—चतुःषष्टिकलामयी

(i) One who embodies the sixty four forms of arts.

(ii) **She** has all the arts in **Her** form.

(iii) It has been mentioned that there are sixty four arts. But there are differences in views while listing down the 64 arts.

(iv) The below list is as given by *Bhāskara Rāyar*;

1. The knowledge of the scripts of eighteen languages – Samskrit, Prakrut, Udeechi, Mahārashtree, Magatee, Mishramāgatee, Chakāpeeri, Avanti, Drāvedee, Otriyā, Pāchādyā, Prāchyā, Bāhveekā, Rantikā, Dākshinādyā, Paichachee, Āvantee and Chourasenee.
2. Writing these scripts.
3. The power of writing and reading these languages quickly.
4. Drawing
5. Knowledge of different languages
6. Composing verses in them
7. The art of repeating what is heard.
8. Gambling
9. 9 to 12 – Knowledge of the four *Vedas* – *Rig, Yajur, Sāma* and *Atharvana*

- 13.13 to 16 – Knowledge of the four auxiliary *Vedas* – *Gāndharvā*, *Ayur Veda*, *Danur Veda* and *Artha Sāstra*.
- 17.17 to 22 – Knowledge of six *sāstrās* – *Nyāsa*, *Vaiseshikā*, *Sānkhyā*, *Yoga*, *Meemamsā* and *Vedantha*.
23. Knowledge of six *vedāngās* – *Shikshā*, *Vyākaranā*, *Chandas*, *Nruktā*, *Jyothishā* and *Kalpa*.
29. Knowledge of *TantraPurāṇā* and *Smrtee*
30. Knowledge of poetry, rhetoric and drama
- 31.31 to 36 Knowledge of pacifying, controlling, attracting, enmity, ruining by magical practices, and killing
- 37.37 to 43 The art of opposing the effects of motion, water, sight, fire, weapons, speech, and semen
44. The art of making scriptures
- 45.45 to 48 Art of training elephants, horses, chariots and men
49. The knowledge of divination by bodily marks (*sāmudrikā*)
50. Art of boxing
51. Art of cooking
52. Art of removing venom
53. Art of playing string instruments
54. Art of playing wind instruments like flute
55. Art of playing percussion instruments
56. Art of playing heavy instruments made of bronze.
57. Creating illusion (*Indrajāla*)
58. Art of dancing
59. Art of singing
60. The art of alchemy
61. Knowledge of testing gems
62. Thieving
63. Knowledge of the pulse
64. Art of disappearance

(v) *Kalā* also means *Tantra*. It has been mentioned in *Soundaryalaharee* that there are 64 *Tantras*. Śreedevee has all these as **Her** form.

237. *Mahācatu:shashtikoṭivoaineeganasevitā* –

महाचतुःषष्टिकोटियोगिनीगनसेविता :

- (i) One who is worshipped by a host of 64 crores of *yoginees*.
- (ii) There are 8 *Prakatayoginees* as *MatrukāDevees*, in the middle layer of *Chatusrā* (*Noopurā*) of *Śrīe Chakra*. They are; *Brahmee*, *Māheshwaree*, *Koumāree*, *Vaiṣṇavee*, *Vārāhee*, *Māhendree*, *Chāmunḍā* and *Mahālakshme*. Each of these has 8 *yoginees* as allied *Devees*. Each of these 8 *yoginees* has one crore as retinue. Hence 8

$9 \times 64 = 576$ crores *yoginees*. Hence *Śreedeevee* is called as being served by these *yoginees*. *Mahācatushshashtīkoṭiyogineegañasevita*.

- (iii) The word *Mahā* means nine. *Mahācatushshashtīkoṭi* means $9 \times 64 = 576$ crores of *Devees*. In every *Āvaraṇachakra* of *Śree Chakra* there are 64 crores of *yoginees*. Hence in all the 9 *Āvarṇas* there are 576 *yoginees*. *Śreedeevee* is being worshipped by all these *yoginees*.

238. *Manuvidyā* - मनुविद्या

- (i) One who is in the form *Vidyā* adored by *Manu*.
 (ii) It is being told that earlier *Śree Vidyā* was adored by twelve devotees; *Manu*, *Chandra* (Moon), *Kubera*, *Lopāmudrā*, *Agasthyā*, *Manmatha* (Cupid), *Agni* (fire), *Soorya* (Sun), *Indra*, *Skanda*, *Shiva* and *Doorvāsa*. Each of them, by the skills of penance, felt a type of *mantra* and worshipped. *Manu* is the top most among them. *Śreedeevee* is in the form of *Śree Vidyā Mantra* formed by him.
 (iii) *Śree Vidyā* worshipped by these 12 devotees has been mentioned in 13 names – 239, 297, 305, 359, 375, 406, 558, 586, 647, 715, 720, 733 and 785.

239. *Chandravidyā* - चन्द्रविद्या

- (i) One who is in the form of *Śree Vidyā* worshipped by *Chandrā* (Moon).
 (ii) *Chandrā* is the second in the 12 people mentioned in the earlier name. That *Vidyā* is being mentioned here.

240. *Chandramanḍalamadhyagā* - चन्द्रमण्डलमध्यगा

- (i) One who is residing in the centre of the Moon's disc.
 (ii) It has been mentioned that the full moon is present in the *Sahasrāra Kamalā* in the head. *She* is residing in the centre of that moon.
 (iii) It can also be interpreted as - *Śreedeevee* woken up from the *Moolādhāra* breaks through the six *chakras* and reaches the Lord *Parameshwara* in the *Sahasrāra Kamala*, called *Chandra manḍala*.
 (iv) If one contemplates *Śreedeevee* in the Moon's disc in the sky on a full Moon day, and worships *Her* by chanting this *Sahasranāmā*, he gets long life devoid of all diseases – says verses 21 to 23 of the *phalaśruti* (results) part. This method is also named as *Āyushkara Prayoga*.
 (v) In the *Shiva Purāṇā* it has been mentioned as - *Shiva* resides in the

head of fire and Śreedeevee resides in the centre of the Moon's disc.

Aham Agni Shiro Nishta: Tvam Soma Shirasi Stitāl

Agni Shomātmakam Vishvam Āvābhyām Samdhishtitam||

(vi) The inherent meaning is that the Moon's disc is the Śree Chakra itself.

(vii) It has been mentioned in the *Tantra Sāstrās* that the worshippers of Śreedeevee have to do Śree Vidyā Sandhyāvandhanā in every session and at mid-night, after the routine and normal Sandhyāvandhana. Śreedeevee has to be meditated as **She** is the in the Moon's disc during the Śree Vidyā Sandhyāvandhanā done at the evening.

241. Chāruropā - चारुरूपा

(i) One whose form is exquisite.

(ii) She has such a beautiful form as mentioned in the names Tripurasundaree, Lalitā and Sundaree.

242. Chāruhāsā - चारुहासा

(i) One who has a charming smile.

(ii) It has been mentioned by some - The Moon is thy sweet smile - This saying means there is a certain stage of consciousness (*prabodhā*) which gives the highest bliss, and which should be known from a teacher alone.

243. Chārucandrakalādharā - चारुचन्द्रकलाधरा

(i) One who is wearing a comely crescent moon in Her crown.

(ii) The word *Chāru* means neither waxing nor waning, *Chandrakalā*, is the everlasting. In that sense, **She** is the basis for the *Chandrakala*.

(iii) This name is interpreted based on a story told in *Devee Bhāgavatham* (3rd chapter). A king of Kāsi had a daughter by name *Sashikalā* or *Chandrakala*. In her dream Śreedeevee appeared and told her to marry a prince by name *Sudarsana* who was **Her** devotee. Accordingly they got married and lived happily for a long time. Śreedeevee was the cause of the happiness of the princess, *Chandrakala*.

244. Charācharajagannāthā - चराचरजगन्नाथा

(i) One who is the ruler of the world full of animate and inanimate things.

(ii) This world is dynamic a `one. Similarly it has a character of inani-

mation also. **She** is the head of both the forms.

245. Chakrarājaniketanā - चक्रराजनिकेतना

- (i) One who is abiding in the *Śrīe Chakra* itself.
- (ii) *Śrīe Chakra* is called *Chakra Rāja* (king of all chakras), since it has all the nine *chakras* beginning with *Trailokyamohana* till *Sarvānanda-mayā* in it. **She** dwells in it alongwith all her attendants.

246. Pārvatee - पार्वती

- (i) The daughter of Mount *Himavān*, the king of all mountains (*Parvata Rāja*). Also called as *Shailendrathanayā* (634th name).

247. Padmanayanā - पद्मनयना

- (i) One whose eyes are like lotus.

248. Padmarāgasamaprabhā - पद्मरागसमप्रभा

- (i) One who shines like ruby.
- (ii) *Padma* - lotus – **Her** lustre is comparable to the red colour of lotus.

249. Panchapretāsanāseenā - पञ्चप्रेतासनासीना

- (i) One who has her seat formed of five corpses.
- (ii) The five forms of *Shiva* as *Brahma*, *Viṣṇu*, *Rudra*, *Esānā* and *Sadāshivā* appeared from *Brahmam*. They, as per the order of *Śrīe devī*, do the 5 tasks respectively of creation, protection, destruction, *thirodhānā* and *anugraha*. During the destruction of the universe (*mahāpralayā*) they are relieved from their respective duties and merge with *Śrīe devī*. That is, *Sadāshiva* becomes the sitting plank and the four others become the four legs of the seat. Since they deprived of their power, they are called as corpses. *Pra + Ita* – the one that has started from the place of dwelling to other place.
- (iii) The above five have respective *Shaktis* such as *Vāmā*, *Gyeshtā*, *Roudhree*, etc. Since they are deprived of their *Shaktis*, they are individually incapable of action and hence corpses.
- (iv) *Paramashivā*, who is the sitting plank, is the 25th *tatva* above all. When *Shakti* unites with him it becomes the 26th *Sādākyatatva*. This is the *Sāmarasya* form of *Shakti* and *Paramashiva*. They are an integrated form without any difference.
- (v) This can be compared with 947th name *Panchapretamanchadhisāyinee*.

250. *Panchabrahmasvaroopinee* - पञ्चब्रह्मस्वरूपिणी

- (i) One who has the five *Brahmams* as her form.
- (ii) *Brahma*, *Viṣṇu*, *Rudra*, *Esānā* and *Paramashivā*, mentioned in the previous name, are also called as five *Brahmams*. **She** is in the form of these five, who form **Her** seat.
- (iii) The five faces of Lord *Parameshwarā* - *Esāna*, *Tatpuruṣa*, *Aghora*, *Vāmadeva* and *Sadyojāta* are also called as five *Brahmams*. **She** is in the form of these five.
- (iv) The soul, nature, intellect, ego and mind are all forms of *Brahmam*. **She** is in these five forms also.
- (v) The *GaruḍaPurāṇā* says that *Viṣṇu* has five forms namely, *Nārāyaṇā*, *Vāsudeva*, *Pradyumna*, *Aniruddha*, and *Sankarshana*. **She** is in these five forms also.
- (vi) One other philosophy is that *Śreedevee* is in the form of anything, which has five elements.

251. *Chinmayee* - चिन्मयी

- (i) One who is in the form of *chit* (pure consciousness itself).
- (ii) *Chit* – knowledge. **She** is in the form of knowledge itself. That is, pure knowledge without the distinction of the knower, the known and the intellect.

252. *Paramānandā* - परमानन्दा

- (i) One who is the Supreme Bliss.
- (ii) The complete contented form. Hence *Paramānanda*. Nothing greater or bigger than this.

253. *Vigyānaghanaroopinee* - विज्ञानघनरूपिणी

- (i) One who is wisdom personified.
- (ii) **She** is the essence of consciousness.
- (iii) The soul (*Vigyānā* reflecting in intellect) is in the form of self. Remaining in *Vijnana* is explained as mass or aggregate of souls. *Śreedevee* is in that form. *Hiranyagarbha* is the synthesis of the aggregate of the souls. **She** is in his form.

254. *Dhyānadhyaātrudhyeyaroopā* - ध्यानध्यातृध्येयरूपा

- (i) One who is in all the three forms - meditation, the meditator and the object of meditation.
- (ii) Meditation implies the understanding of the mind. That is, understanding *Śreedevee*, imagined by the mind and merging in that form

is called meditation. This is also a threesome like knowledge. Śreedeevee is in the form of this threesome.

255. **Dharmādharmavivarjitā** - धर्माधर्मविवर्जिता

- (i) One who is devoid of both virtue and vices.
- (ii) The word *Dharma* has lot of meanings. In general it indicates virtues. The opposite *Adharma* indicates vices. In this context *dharma* cannot be taken only as virtues. Because something good for one person or in one state could be bad for other person or in other state. The ultimate decision here is only *veda*. These are rules or laws to conduct the human in virtue path. These will never bind Śreedeevee. **She** only created all these rules.
- (iii) *Dharma* indicates a sort of limit or restrains. That is, the controls for the caste, religion and other *āshramās* respectively are called *dharma*. If these are broken, it is *adharma*. In this context also, **She** is not bound by these distinctions. Hence Śreedeevee is beyond *dharma* and *adharma*.
- (iv) *Dharma* is a quality or character. For instance to be hot is a character, hence *dharma*. One who has a character is called *dharmee*. If the fire loses its character of heat then it is *adharma* (In *Rāmāyana*, Sita requests [not orders] fire to be cool with *Hanumān* – *sheeto bhava hanumata*: - hence it was cool.). If one loses its character it is *adharma*. Śreedeevee is not bound by any character and hence **She** does not have *dharma* or *adharma*.
- (v) *Dharma* also means bondage. The soul is bound by various bondages like husband, wife, son, friend, etc. Each relationship is cramming the soul with different bondages. Being without these bondages or getting relieved of them is called liberation, hence it is *adharma*. Śreedeevee is beyond bondages or relief from them.
- (vi) *Dharma* is a quality or character. A *dharmee* is with this. Hence **She** can be called also as *adharmee*. Śreedeevee is without any quality or attachment to it.
- (vii) *Dharma* indicates that letter of *Shakti*, and *adharma* that of *Shiva*. In the letters of *Panchadasāksharemantra* the three 'K's and two 'HA's indicate *Shiva* letters. The letters 'A', 'E' and three 'L's indicate *Shakti* letters. The three 'HREEM's are that of united *Shakti* and *Shiva*. This is indicated in the results part of *LalitāTrishatee*. The same has also been mentioned by ŚreeBhāskaraRāyar in his

Varivasyārahasyam. The word *Vivarjitā* means to grow. The inherent meaning is that because of the letters in the form *Shiva* and *Shakti* the *Panchadasāksharee* is completely grown.

256. *Vishvaroopā* - विश्वरूपा

- (i) One who is in the form of the world or *Vishvan*. Since *Śreedeevee* (*Brahmam*) thought "I will take various forms", this world was formed. Hence *Śreedeevee* is in the form of this world itself.
- (ii) The soul is also called as *Pasu*. *Sva* means dog, the lowest kind of form, comparable to that of a dog. Since the soul worships *Śreedeevee* it is released from *svaroopā*. The *roopā* becomes *vikatham*, *Śreedeevee* is called as *Vishvaroopā*.
- (iii) In the order of creation, i.e. in the formation of all the *tatvās* from nature (*prakrutee*) till universe (*prithivee*), it has been mentioned that all the subtle *tatvās* one above the other merges with nature. The creation, from the *Brahmam* the first manifestation is darkness (*tamas*), the next is that of intellect called *mahat*, then that of the soul threefold egotism (*ahamkārā*), followed by the five subtle elements beginning with sound; among these are the five energies of knowledge and the five energies of action, in these energies the former five individually generate the five senses and collectively the *antahkaraṇa*. The latter five generate individually the five organs of action and collectively the *prānās*. The sound and the others - four subtle forces generate the five gross elements. This is an established doctrine. There the *chaitanyam* manifested through the gross, subtle, and causal vehicles respectively termed, *Vishva*, *Taijasā*, and *Prāgnā*; these manifested ones (three groups of vehicles) respectively are turned *Vaisvānara*, *Hiranyagarbha* and *Isvara*. Among this *Vishvā* is in awaken (*Jāgrath*) state, *Taijasā* in the dream (*Swapna*) state and *Prāgnā* in the deep sleep state (*Sushupti*). In *Vedantha* the three states are awaken, dream and deep sleep; *Vishva*, *Taijasā*, and *Prāgnā* in those states as forms of soul and creation, protection and destruction as the three tasks; are only accepted. In *Tantrasāstrās* two more states swoon (*Thureeyam*) and transcendental (*Thureeyātheetham*); material pleasure & displeasure (*Tirodhāna*) and blessings (*Anugraha*) are two more tasks. Since in the deep sleep state the soul does not completely merge with *Brahmam*, two more states as material pleasure and displeasure

and blessings are added. During deep sleep the soul is with the causal body and in the swoon state the soul takes the subtle body, it mixes completely with *Brahmam* in the transcendental state. Each of these states is being mentioned as names of *Śreedeevee* above.

- (iv) Each night of the fifteen days of bright half of lunar month has a different name as; 1.*Darsa* 2.*Drshṭā*, 3.*Darsathā* 4.*Vishvaroopā*. 5.*Sudarsanā*; 6.*Apyāyamānā*, 7.*Pyāyamānā*, 8.*Apyāyā* 9.*Soonrtā*. 10.*Irā*, 11.*Apooryamānā* 12.*Pooryamānā* 13.*Poorāyantee* 14.*Poorṇā* and 15. *Pourṇamāsī*. Out of these **She** is in the form of 14th day.
- (v) These 15 days are the 15 letters in the *Panchadasee*. Out of these **She** is in the form of the 4th letter 'La'.
- (vi) The day time of dark half of lunar month is 15. They start from the last seed till first one. Out of these the 5th day's *Nityā* is *Vishvaroopam* and the corresponding letter is 'LA'. Thus **She** is in the form of day time during dark half and night time during bright half of lunar month.
- (vii) *Śrīe Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* for the 717th name – *Vishvamoorthi*: – He is this world and its form since everything is himself. First name *Vishvā* can also be compared– this has been interpreted elaborately. Some of the main points are;
 1. Since he is the cause for this world called *Vishvam*, *Brahmam* is called *Vishvam*.
 2. This *Vishvam* is not something different from *Paramapurusha*. Hence *Brahmam* is called as *Vishvam*.
 3. Since it pierces in, *Brahmam* is called as *Vishvam*.
 4. The word *Vishvam* indicates 'Om'.

257. *Jāgarīṇee* - जागरिणी

- (i) One who is in waking state of the soul.
- (ii) *Jāgram* means to awake. *Jāgarīṇee* – the soul being in conscious state. Her name at this state is *Vishvaroopā*. This *Vishvaroopā* is the state of the soul in the conscious state. Hence **She** is *Jagarīṇee*.

258. *Svapantee* - स्वपन्ती

- (i) One who is in the dreaming state of the body fond of soul in a subtle form.

259. *Taijasātmikā* - तैजसात्मिका

- (i) Śreedevee is in the state of dream wherein the name of the soul is *Taijasan*.
- (ii) *Taijasā* is called *Hiranygarbha* in the collective form of the souls. She is in that form.

260. Suptā - सुप्ता

- (i) Śreedevee is in the state of sleep of the soul.

261. Pragyātmikā - प्रज्ञात्मिका

- (i) The soul fond of the body, when in deep sleep state is called *Prāgyan*. She is in that form.
- (ii) In the deep sleep state, there are three different experiences. Knowing nothing (*Agnānam* - ignorant), *Ahamtā* – the thought that I am different and happy (*Sukhā*) – To say after getting up - I had a good sleep, I do not know anything. In this state he gets the name *Prāgyan*. This form is also Śreedevee. The same in a collective form of all the souls is called *Eshwara*. She is in that form also.

262. Turyā - तुर्या

- (i) One who is the soul in the fourth state (state of ecstasy).
- (ii) *Shuddhavidyā* philosophy is to clearly understand the three states awaken, dream and deep sleep and distinguish the differences between the souls in each of these states *Vishva*, *Taijasā*, and *Prājna*. Such an understanding state is called the fourth state or *Tureeya*. Hence Śreedevee also acquires that name.
- (iii) The bliss obtained in the fourth state makes the enjoyer feels that this is the true state and other three are not. The soul which has reached this state still has the other states, based on the worldly trends. But, still he would not be affected by those.
- (iv) The state mentioned in *Vedas - Shivamatvaitam Chaturttam Manyante* is called *Tureeya*.
- (v) The *Tripura Siddhānta* says, as she presented herself to *Turiyānandanātha* (a certain teacher) Śreedevee is known by the name *Turiya*.

Tureeyānanda Nathasya Prasannatvādh Varānanel

Turyeti Nāma Vikyātam Tasya Devyānirantaram ||

- (vi) It is mentioned in *Soundaryalaharee* as; as the *Sadāshiva* form is above *Brahma*, *Viṣṇu* and *Rudra* – the fourth form *Mahāmāyā* is above the three forms *Saraswathee*, *Lakshmee* and *Pārvathee*.

263. Sarvāvasthāvivarjitā - सर्वावस्थाविवर्जिता

- (i) One who is devoid of all states.
- (ii) It was mentioned that in addition to the three states, the fourth state is called swoon(*Thureeyam*). Beyond this state is transcendental(*Thureeyatheetham*). It is not called as a state. This is transcendental – beyond the fourth state. Since by crossing all the four states the soul merges with the Supreme being, *Śreedeevee*, there is no state for it. Further in this state there is nothing like individual or collective forms.
- (iii) This state – even if this is not correct – because this is not a state – this is not the fifth one – this is unexplainable. Beyond comprehension by the mind and speech. To be understood only by experience. *BhāskaraRāya's VarivasyāRahasyam* states;
Ānandaikaghanastvamya Dvāchāmapil
Nagocharon Roonām Tuyādheedhāvasthāll

264. Srushṭikartree - सृष्टिकर्त्री

- (i) One who does the task of creation.
- (ii) Creation is the function of *Esvarā* when the rajas quality predominates. To distinguish the forms like *Brahma* from supreme-being is an illusion (*Māyā*).

265. Brahmaroopā - ब्रह्मरूपा

- (i) One who is in the form of *Brahma*.
- (ii) *Brahma*, who takes care of the creation task, is the distinguished form of *Śreedeevee* created by illusion (*Māyā*).

266. Goptree - गोप्त्री

- (i) One who does the task of protector.
- (ii) *Śreedeevee* takes up the protection function to sustain the created universe – when *Hersatva* quality predominates.

267. Govindaroopinee - गोविन्दरूपिणी

- (i) One who is in the form of *Govinda* that is, *Viṣṇu*.
- (ii) The protector of the universe *Viṣṇu*, who predominantly has *Satva* character, is also *Śreedeevee* only.
- (iii) *Go* – speech. *Govinda* - who can be understood by it (speech). The supreme being is beyond reach by speech. Since *Govinda* has taken the protection task, once he hears the crying of the soul, he immediately appears to him.

- (iv) *Go* – earth. Once the creation of the universe is complete the earth, on account of overweight it became unstable and started to submerge in the water. *Viṣṇu* bore it. Also when *Hiranyāksha*, the demon, seized the earth *Viṣṇu* only protected it from him. Hence among all the names of *Viṣṇu*, the name *Govinda* stresses the task of protection. *Śreedevee* herself is in the form of *Govinda*.
- (v) *Śrīe Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* mentions for the 187th name – *Govinda*;
1. Since he bore and takes out the earth that is being destructed, he is *Govinda*.
 2. Head of cows.
 3. One who makes speech to him. 539th name *Govinda*:
 4. One who can be reached through languages (*Gobhi*);
 5. One who understands the souls through the statements of *Vedānta*.

268. *Samhāriṇee* - संहारिणी

- (i) One who does the task of destruction (*Samhārā*).
- (ii) Destruction of the universe by reducing into atoms is the third task. This is the function of *Śreedevee* in the form *Esvarā* when the *tamas* quality predominates. Hence **She** is *Samhāriṇee*.

269. *Rudraroopā* - रुद्ररूपा

- (i) One who is in the form of *Rudra*.
- (ii) The form of *Śreedevee* when the *tamas* quality dominates is called *Rudra*. This destroys the world. *Rudra*, who drives away sorrow; because of the *samsārā* cycle. *Rujam* – sorrow. *Drāvayati* – removes. *Rotayati* means to make other cry. The separation on account of destruction makes others cry. Hence *Rudran*.
- (iii) Sun is also called as *Rudra*. During great dissolution Sun rises and burns the entire world. On account of this torridly rains and world submerges in the waters.
- (iv) To start with he originated from the forehead of *Brahma*. He wept loudly and fearfully; because he wept, he is called the weeper (*Rudra*).

270. *Tirodhānakaree* - तिरोधानकरी

- (i) One who is the cause of the disappearance of all.
- (ii) *Tirodhāna*, complete destruction, that is, the absorption of even the atoms into finer atoms and integrating ego, intelligence, and intellect and integrating that with the nature – in the order in which the

universe originated. Śreedeevee does this in this form.

- (iii) *Tiraskariṇee* is the name of one of associates of Śreedeevee. **She** is in that form. *Tiraskariṇee* – One who hides her form for those who do not have devotion.

271. *Ishvaree* - ईश्वरी

- (i) One who is in the form of *Ēshwar*.
 (ii) One who does the fourth task called *Tirodhāna* is *Ēshwar*, completely in the form *satva* quality. Śreedeevee is in this form.
 (iii) The quality of *Esvara* is Lordship, activity, independence, consciousness, etc. Since Śreedeevee is with all these qualities, **She** is called *Ēshwari*.
 (iv) Śrī Ādi Śaṅkara in his commentary of *Viṣṇu Sahasranāmam* for the 36th name – *Ēshwara*: mentions; one who has all the wealth without being affected by any type of sorrows (natural rule).

272. *Sadāshivā* - सदाशिव

- (i) One who is in the form of *Sadāshiva*.
 (ii) *Sadā* – always. *Shivā* – in auspicious form.
 (iii) Śreedeevee, taking the form of *Sadāshivā* does the fifth task called *Anugraha*.

273. *Anugrahadā* - अनुग्रहदा

- (i) One who confers blessings.
 (ii) As described earlier, to re-create the *Tirodhāna* world, after complete annihilation, the universe again assumes the form of the primordial atoms and the process is called *Anugraha*. This is the function of Śreedeevee in the form of *Paramashiva*.
 (iii) *Tirodhāna* and *Anugraha*, means respectively bondage and release. In this meaning *Eshwara* and *Paramashivā* who are respectively the external and the internal manifestations, are the causes of bondage and release. Śreedeevee in those forms gets two names.
 (iv) The state of *Eshwarā*, who does *Tirodhāna*, has powers to function within some prescribed laws. *Eshwarā* does the functions which are externally seen by all – *BahirunmeshaLakshaṇan*.
 (v) *Sadāshivan* shows so much compassion on the souls, so that they do not suffer a lot. His quality is not known to others, but he has so much empathy. Hence his function is not known to others, *AntarunmeshaLakshaṇan*. Both these are forms of Śreedeevee only.

274. Panchakrutyaparāyaṇā - पञ्चकृत्यपरायणा

- (i) One who is devoted to the five functions mentioned earlier.
- (ii) **She** has much interest and involvement in all the five tasks.
- (iii) It can also be interpreted that all the five functions depend on **Her**.
- (iv) The five functions viz. creation, protection, destruction, annihilation, and causing thereappearance of the universe are that of *Brahma*, *Viṣṇu*, *Rudra*, *Eshwara* and *Paramashiva*. These five are different forms or *Shaktis* of that of *Śreedeevee* only.
- (v) The officials of these five functions carry out their tasks with the permission of *Śreedeevee* only. It is **Her** order to make them do these functions. *Soundaryalaharee* says that *She* issues those orders just by twinkling her eye-brows for a micro second;

Jagatsoote Dhātā Hari Ravati Rudra: Kshapayati
Tiraskurvannetatsvamapivapureecha: Stakayatīl
Sadāpoorva: Sarvam Tadidam Anugrun HātichaShiva:
Tavāgyām Ālambaya Kshanachalitayo: Bhroolatikayo:ll

275. Bhānumaṇḍalamadhyasthā - भानुमण्डलमध्यस्था

- (i) One who is in the midst of the solar orbit.
- (ii) It is a method of worshipping *Śreedeevee* meditating upon **Her** in the Sun's disc.

Soorya Maṇḍala Madyasththām Deveem Tripurasundareeml
Pāsānguchadhanurbānān Tārāyanteem Sivām Bhajell

- (iii) It is said that the golden man seen within the Sun etc., is the supreme Lord *Parameshwarā*; *Ya Esho Antarāditye Hiranmaya: Purusho Rudtāte*. This name indicates that *Śreedeevee* is in that form.
- (iv) It is also described that *Bhānumaṇḍala* is the *Anāhatachakra*. *Śreedeevee* is in the form of *Kuṇḍalinee* there.

276. Bhairavee - भैरवी

- (i) The consort of *Bhairava*.
- (ii) Since *Bhairavā* does the three functions, he is in terrific form. **She** is his energy.
- (iii) It is a natural quality of ladies to get scared. *Bheeru* – woman. All women taken collectively is called *Bhairavam*. Since **She** is in that form, *Bhairavee*.
- (iv) In the eighth *Āvarana DevatāTripurāmbā Chakresvaree mantra*, in the middle division, when 'R' is eliminated, it is known as *Bhairavi*

mantra. Śreedeevee is in that form.

(v) A girl of twelve years old is worshipped in the name of *Bhairavee*.

277. *Bhagamālinee* - भगमालिनी

(i) One who is in the form of *Bhagamālinee*.

(ii) The word *Bhaga* has various meanings – beauty, desire, detachment, discrimination, dispassion, effort, excellence, fame, glory, liberation, lordliness, magnanimity, power, prosperity, omniscience, righteousness, supremacy, Sun, trying, wisdom, womb, worldly concerns, etc. *Śreedeevee* is possessor of all these qualities and hence *Bhagamālinee*.

(iii) Conventionally it is the practice, to call those who have the male emblem (*Lingā*) are the manifestation of *Shiva*; and those having the female emblem (*Bhagā*) are the manifestation of *Śreedeevee*.

(iv) The *thithi Nityā Devee* pertaining to the second day of bright lunar half month and the 14th day of dark lunar half month is *Bhagamālinee*.

(v) One among the three in the eighth *Āvarana Devatās*.

278. *Padmāsanā* - पद्मासना

(i) One who has lotus flower as **Her** seat.

(ii) *Brahma*, *Saraswathi* and *Lakshmee* have the lotus flower as their seats. *Śreedeevee* is in the all these three forms and hence *Padmāsana*.

(iii) The lotus flower has the nature (*prakruti*) as leaves, the categories (*vikruti*) as filaments and knowledge as the stalk. *Śreedeevee* has such a flower as **Her** seat.

(iv) *Padmāsanā* is a sitting of posture as per *yoga sāstra*. **She** is in that form.

(v) **She** distributes the wealth (*Padmā* or *Lakshmee*) to her devotees.

Asoubhāgyam Datte Parama Sukhbhogāspadamayam

Vichitram Tatgeham Bhavati Prutu Kārtasvābrootam

Nivishtha: Palyankesa Kalayati Kāntārataranam

Prasadam Kopam Vā Janani Bhavateeyatra Kurutell

(By splitting the words in this verse, one can feel the blessings and anger of *Śreedeevee* and the corresponding results).

(vi) *Padma* - the demon *Soorapadma* - the slayer of that demon.

(vii) *Padma* - the *bindu*. **She** is seated on this.

279. *Bhagavatee* - भगवती

- (i) One who is with prosperity i.e. the power of *Ēshwara*.
- (ii) The meanings of the word *Bhaga* was detailed in previous names. *Śreedevee* has all those qualities without any shortage.
- (iii) As **She** knows the origin and dissolution, the going and coming of beings, knowledge and ignorance, **She** is called *Bhagavatee*.
- (iv) *Śree Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* for the 558th name – *Bhagavān* – *Bhaga* means complete wealth, charity, fame, liberation, etc. He has all these and hence *Bhagavān*; or he knows everything about the living beings like birth, death, destruction, movement, knowledge, ignorance, etc., hence *Bhagavān*.

280. *Padmanābhasahodaree* - पद्मनाभसहोदरी

- (i) One who is a sister of *Viṣṇu* (*Padmanābhā*).
- (ii) *Viṣṇu* created Lotus from his naval button and hence *Padmanabhan*. As per *Mārkaṇḍeya Purāṇā*, *Śreedevee* created three pairs of twins as per **Her** desire. The three pairs of brother-sisters are *Brahma&Lakshmee* in gold colour, *Viṣṇu&Śreedevee* in blue colour and *Shiva&Saraswathi* in white colour. Their colours respectively indicate the three qualities (*Guṇas*). As per this hindu mythology *Viṣṇu* and *Śreedevee* are siblings.
- (iii) Similarly *Brahma Purāṇā*, in the *Purusottamakshetra Mahātmya* says, *Pārvati*, who was born from the womb of *Menakā*, wife of *Himavān* in a former birth, in the next birth is born as *Subhadrā*, sister of *ŚreeKriṣṇa* in the womb of *Devaki*.
- (iv) Again we read *Kātyāyaneeti Yā Jātā Kamsa Shatros Sahodaree*.
- (v) In another place, *Śreedevee* alongwith **Her** brother *ŚreeViṣṇu* appeared to *Brahma*, the grandsire of all the worlds, who once performed a severe penance in the sacred *Kānchi*. A special interpretation – *ŚreeBhāskararāyar* has explained in many a place that each letter of this *Sahasranāmā* is a root letter of a *mantra*. Accordingly the three names *Padmāsanā*, *Bhagavatee* and *Padmanabha Sahodaree* explain the five letters of the *Vāgbhava* (first) division of *Panchadashimantra*. This is the inherent meaning.

281. Unmeshanimishotpannavipannabhuvanāvalee-
उन्मेषनिमिषोत्पन्नविपन्नभुवनावली

- (i) One who makes this world arise and disappear with the opening and shutting of Her eyes.
- (ii) Is it correct to say opening and closing of eyes relating to Śreedeevee, since Devas do not blink their eyes? Śreedeevee cannot be treated as belonging one race called Devas. Hence, the expression "opening and shutting" refer to the influence of the destiny of beings.
- (iii) The expression also means, She does the task of creation with so much ease, just by blinking Her eyes.
- (iv) Śree Ādi Śaṅkara, in his Soundaryalaharee (55th verse), describes the same meaning with different interpretation as; if Śreedeevee closes Her eyes the entire world will be destroyed and hence She never closes Her eyes –

*Nimeshonmeshabhyām Pralayamudhayam Yāti Jagati
Tavetyāhoossantodharanīdhara Rājanyatanayel
Tvatunbheshājījātam Jagadidamshesham Pralayata:
Paritrātum Sanke Parihruta Nimeshāstavadrcha:॥*

282. Sahasrasheershavadanā - सहस्रशीर्षवदना

- (i) One who has countless heads and other organs.
- (ii) The word *Sahasra* means infinite or countless.
- (iii) It is opt to remind ourselves the *Vishwaroopa Darshanam* (cosmic form) of Lord Kṛiṣṇa in Śreemad Bhagavat Geeta (XIII – 13);

*Sarvata: Pānipādām Tatsarvatokshidhiromukham!
Sarvata: Srutimlloke Sarvamāvṛutya Tishtatill*

283. Sahasrāksee - सहस्राक्षी

- (i) One who has countless eyes.
- (ii) The same meaning is conveyed for the 226th name – *Saharāksha:* in *Viṣṇu Sahasranāmam*.

284. Sahasrapāt - सहस्रपात

- (i) One who has countless feet.
- (ii) The same meaning is said for the 227th name – *Sahasrapāth* in *Viṣṇu Sahasranāmam*. From 281st to this name, the second and third divisions of *Panchadashimantra* are established.

285. Ābrahmakeetajanane - आब्रह्मकीटजननी

- (i) One who is the mother of all from *Brahma* onwards till a worm.

- (ii) *Brahma*, was the first one to be created by *Śreedevee* in the form of creation. He created the other beings. *Keeṭa* - the small insect eater of spider's web – a micro worm; **She** gave birth to all these beings.
- (iii) It is indicated as, though there is a huge difference between a worm and *Brahma*, as a mother **She** has equal affection with all.

286. Varṇāshramavidhāyinee - वर्णाश्रमविधायिनी

- (i) One who established the social divisions and castes.
- (ii) After creating all from *Brahma* to worms, **She** created the *Vedas*, which are her own commands, in order to lead the created beings into the right path. The *Vedas* are divided into two parts, the *KarmaKāṇḍa* and *GnanaKāṇḍa* ; as according to the rule, the *Devas* and lower animals have no share in the *KarmaKāṇḍa* , the (divine) mother established righteousness (*dharma*) through *karmaKāṇḍa* after dividing human beings into four castes and four orders.
- (iii) These details are explained in *KoormaPurāṇa*; *Devee*, the life of the universe having heard his words, remembering her husband (*Shiva*) answered her father with a smile. Oh Lord of Mountains, hear from me this doctrine, which is supreme, secret, known to *Eshvara* only, practiced by *Brahmavādins* alone... describing the means of attaining... by meditation, *Karma Yoga*, devotion, and wisdom, Oh Lord of Mountains, this is to be attained by these means, not by crores of other actions (*karmās*); thus concluding again she says in order to describe Karma Yoga...*Karmā* is ordained by *Srutis* and *Smritis* according to castes and orders; always perform this action associated with the knowledge of the Self, for the sake of liberation. Devotion arises from righteousness (*dharma*), by devotion, the supreme is attained.

Srutismrutyuktam Samyak Karma Varṇāsra Mātmakam |
Adyātma Gnana Sahitam Muktaye Satatam Kurull
Darmātsanjāyate Bhakti: Bhaktyāsangyāyate Param |
Srutismrutibhyām Utitodharmo Yāgyadiko Mata: ||
Nānyatogyāyatedharma: Vedatdharmohi Nippapoul
Tasmān Mumukshurdharmārttam Matroopam Vedamashrayet ||
Madāgyaiva Guptyarttam Vedānām Bagavānaja: |
Brahmaṇateen Sasarjatasvesvekarmanyavojayatl |

287. Nijāgyāroopanigamā - निजाज्ञारूपनिगमा

- (i) One who has the *Vedas* as the expressions of **Her** commands.

- (ii) *Veda* statements command human beings with the do's and don'ts in this life what set forth the object to be attained, the means and the practical directions. These commands limit the social divisions and castes. These *Vedas* originated from Śreedeevee.
- (iii) The same meaning is said in *Koorma Purāṇā* as; the ancient and supreme energycalled *Vedas*, which are my commandments, are manifested at the beginning of creation in the form of *Rig Yajus* and *Sāman*;

*Mamaivākgyā Parāshakti: Veda Samgyā Purādaneel
Rigyajussāma Roopena Sargadou Sampravarttatell*

288. *Punyaṇyaphalapradā* — पुण्यापुण्यफलप्रदा

- (i) One who is the dispenser of fruits of righteous as well as evil actions (sins).
- (ii) As mentioned in the previous name, Śreedeevee decides the fruits of the good and bad results arising from ordained and prohibited actions respectively.
- (iii) It is mentioned as *Punya* (righteous) and *Apunya* (unrighteous) and not as *Punya* (righteous) and *Pāpa* (sins). Unrighteous is something looking like righteous. It is quiet natural to do the unrighteous deeds thinking as righteous on account of ignorance or ego. Śreedeevee directly confers the results of righteous and unrighteous actions.

289. *Srutiseemantasindoorikrutapādābjadhoolikā* —

श्रुतिसीमन्तसिन्दूरीकृतपादाब्जधूलिका

- (i) One who has the dust of Her lotus feet forming the vermilion mark on the parting of the hair on the head of the *Vedas*, personified as ladies.
- (ii) This is a great metaphor. The ladies in the form of *Vedas* bow to the feet of Śreedeevee. Thus the dust in the feet of Śreedeevee sticks to the head of the ladies (*Vedas*). Śreedeevee's feet are decorated with red cotton paste (*mehandi* or henna) and hence the dust is also red in colour. This red colour sticks to the parting of the hair and the meeting point of the forehead and the parting of the hair becomes red.
- (iii) It is a must for the auspicious ladies to wear *kumkum* at the forehead (start of the parting of the hair). That is the reason they are called *Seemanthinee*. The word *Sruti* (*Vedas*) is also of feminine

gender. Hence this metaphor is very apt.

- (iv) *Upanishads* are treated as the head of *Vedas*. These are *GnanaKāṇḍa*, which teaches the *Brahmam*. The earlier names *Varṇā-shramavidhāyinee*, *Nijāgyāroopanigamā* and *Puṇyāpuṇya-phlapradā* relate to the *karmaKāṇḍa*. This name relates to *GnanaKāṇḍa*. Hence to indicate the *Brahmam*, *Upanishads* are considered.
- (v) Even the *Upanishads* are unable to explain the real *Brahmam*, by direct assertions or by complete definition. It is described as this is not, this is not, etc. Hence the word dust is used. The dust in the lotus feet of *Śreedeevee* means that the *Vedas* are unable to explain the real form of *Devee* by direct assertions, by complete definition, describe *Her* by the method of negation, like one ashamed and afraid, standing afar, describing inadequately, that (description also) creates no clear idea as to "this or that". By the word dust, it is described here the iota of knowledge about *Brahmam*, one can get by adoring *Śreedeevee*.
- (vi) The grandeur of the dust in the feet of *Śreedeevee* has been specially mentioned in 2nd verse starting with *Thaneeyāmsampāmsum* in *Soundaryalaharee*.

290. *Sakalāgamasandohashaktisamputāmouktikā* –

सकलागमसंदोहशक्तिसंपुटमौक्तिका

- (i) One who has the pearl (composing nose stud) enclosed in a shell (composed) of the collected scriptures and all *Vedas*.
- (ii) The sacred doctrines and scriptures, originated from *Vedas*, are indicated as a shell. The pearl in that shell is compared to the nose stud of *Śreedeevee*.
- (iii) *Vedas* themselves could not describe *Brahmam* completely, then the sacred doctrines also cannot describe. Hence by comparing it to the nose stud of *Śreedeevee*, it has been explained in a hidden way.
- (iv) It is also apt to interpret that *Śreedeevee* herself is the pearl in the shell.
- (v) By the previous name it is indicated by the word *Veda* (*Sruti*) that *She* is to be worshipped by the first three castes viz. Brahmins (who learn and teach *Vedas*), *Kshatriya* (kings) and *Vysya* (business people). This name indicates (since it is mentioned as *Sakalāgama*) that *She* can be worshipped by all. *Rudrayāmālam* says - The abode

indicated by the *Vedas* is also indicated by other scriptures; hence all *Brāhmanās*, *Kshatriyās*, *Vaisyās* and *Sudras* are fit to worship;

Yatvedairgamyate Stānam Tat Tantrairapi Gamyatel

Brahma Kshatriya Vit Sudrāstena Sarvedikārīna:II

- (vi) The beauty of the pearl is clearly visible even within the shell. In the same way, the philosophy of *Śreedeevee* is clearly indicated by the sacred doctrines.

291. *Purushārthapradā* - पुरुषार्थप्रदा

- (i) One who bestows fourfold values of human desire.
 (ii) The four objects of human desire are religious virtue, wealth, bliss and liberation. These are called *Purushārthās*. A human being can get all these four only by the blessings of *Śreedeevee*.
 (iii) The worship of the unconditioned *Brahmam* and the results thereof is with the blessings of *Śreedeevee's* alone.

292. *Poorṇā* - पूर्णा

- (i) One who is the all encompassing whole.
 (ii) **She** is free from the limitation of time, place and circumstance. Hence *Śreedeevee*, in the form of *Brahmam*, is fully omnipresent in everything and everywhere.
 (iii) *Poorṇā* means the fifth, tenth and fifteenth *Nityā* deities. The fourteenth bright night is also called *Poorṇa*.
 (iv) *Poorṇā* is also the name of a sacred river.

293. *Bhoginee* - भोगिनी

- (i) One who is the enjoyer.
 (ii) *Bhogā* means bliss. **She** enjoys it. **She** is the bliss and the enjoyer as well. *Veda* says *Annam Cha Brahma Aham Cha Brahma*.
 (iii) The word *Bhogā* means the body of a snake. *Śreedeevee* is in the form *Kundalinee* in energy in the human body as a female snake.
 (iv) *Bhoginee* is the name of a female serpent (*Nāgakanyā*).

294. *Bhuvaneshvaree* - भुवनेश्वरी

- (i) One who is the sovereign ruler of the universe comprising of fourteen worlds.
 (ii) There are seven worlds beneath this earth viz., *Athalam*, *Vitalam*, *Sutalam*, *Talātalām*, *Mahātalām*, *Rasātalām* and *Patālam*. There are six worlds above the earth viz., *Bhuvārloka*, *Suvarloka*, *Mahālokā*, *Janolokā*, *Tapo Lokā* and *Sathya Loka*. These 13 along with earth are

the 14 worlds. **She** steers these 14 worlds as per **Her** wish.

- (iii) The word *Bhuvanā* has many meanings – earth, heaven, water, etc. **She** is the head of all these.
- (iv) The *Māyābeeja*, *Hreem* is called *Bhuvaneshvaree beeja*. **She** is the presiding deity of this. The letter 'Ha' indicates the sky, 'R' indicates fire and 'E' indicates water. Since **She** only created all these and originated this world, **She** is called *Bhuvanesharee*.
- (v) The word *Hreem*, has many meanings like *HrullekāBeeja*, *LajjāBeeja*, *ChintāmaṇiBeeja*, etc.
- (vi) There are three divisions viz., *Divya*, *Sidda* and *Mānvaugha* in the lineage of teachers. In this, in the *Mānvaugha* division there was a teacher by name *Bhuvanānandanātha*. As per *Tripurasiddhānta*, since **She** appeared before and blessed him, **She** got the name *Bhuvaneshvaree*.

Bhuvanānanda Nāthasya Prasannatvāt Maheshvareel

Bhuvaneshvareetivikhyātā Shambhavee Bhuvaneshvarell

295. **Ambikā** - अंबिका

- (i) One who is a great mother.
- (ii) *Amma*, *Ambha* and *Ambikā* are the words used to call a mother with affection. Since *Śreedevee* is the mother of this entire universe, **She** is *Ambika*.
- (iii) The word *Ambikā* means *Jaganmāthā* (mother of the world), *Bhārātee* (the goddess of speech), and earth; also, *Ambikā* – form of *Rudrani* - the aggregate of three *shaktis* – *icchā* (desire), *gnāna* (knowledge) and *kriyā* (action). *Śreedevee* is in these forms.
- (iv) *Ambikā* means night or sleep. *Śreedevee* in the form of night and sleep, as a mother hugs with affection and gives compulsory rest and peace. Only because of this rest and sleep, *Viṣṇu* took the incarnation as *Hayagreevā* and through him we got this *Sahasranāma*. It can be compared to *Devee Mahātmyā* verse – *YāDevee Sarva Bhooteshu Nidrā Roopena Samsthita*.

296. **Anādinidhanā** - अनादिनिधना

- (i) One who exists without a beginning or an end.
- (ii) The Supreme Being has neither a beginning nor an end. On the other hand, the human being begins in the middle and ends in the middle. This name indicates a difference between humans and *Śreedevee*. This difference itself helps to deduce **Her**. I am with

beginning and end, Śreedeevee should be without these two.

- (iii) The word *Nidhanā* indicates destruction. Anything that obstructs worshipping Śreedeevee is called *Nidhana*. According to the systems of Vararuchi's *Kaṭapayādi* method of number notation, the word *Ādi* means eighty, (*da* = 8, and *na* or *a* = 0); hence she whose worship delivers a man from the eighty causes of death. These eighty are divided into two as 52 *Pāsa* and 28 *Vadha*.
- (iv) The above *Vadha*, which is of three kinds; *ashakti*, *Tushti* and *siddhi* is the first obstacle to perfection. *Ashakti* is inability of the senses to receive their respective objects, defects caused by blindness, deafness, etc.; they are eleven because there are eleven senses – five sense organs, five organs for actions and mind.
- (v) *Tushti* (elation) is a misleading form of happiness. An illusion that a man thinks –I am liberated by the absorption of mind, when he is far off from it (liberation is the final destination of worship).
- (vi) This is nine fold; 1. *Prakruti* – nature is a matter. When the mind is attached to this, it is impossible to come out. This is called *Prakruti* elation. 2. The second is - when a man thinks that he has succeeded on merely wearing the robes of an ascetic, etc. This is called *upādāna* elation. 3. The third is when one says, what is the use of painful actions like meditation? Success will come with time; this is called *kāla* elation. 4. The fourth one is when one says, success will come by the intervention of Śreedeevee; this is called *bhāgyā* (luck elation). 5-9. Trying to reach Her thorough the five sense organs and a kind of elation arises when after observing the disadvantages attached to the gratification of objectives senses, he ceases their pursuit. This is called *Indreeya Thushti* (organic elation). Thus are the nine elations.
- ii) In the same way there are eight kinds of *siddhis*. In the beginning of worship, the devotee gets some powers automatically; 1. *Ooha* (intuition) means understanding the meanings without being taught, by intuition. 2. *Shabda* (hearing), understanding the meaning by accidentally hearing the words. 3. *Adhyayana* (study), understanding the real meaning from the teaching of a teacher and thinking over it. 4. By having friendship with those who has understood Śreedeevee's philosophy. This is *Suhruda*. 5. *Sushrusha* is to get an opportunity to serve the teacher, ascetics and the learned. 6 to

8. The other three siddhis are the reverse of the three kinds of misery, concerning himself, concerning *Devas*, and concerning the elements (*adhyātma*, *adhibhoota* and *ādihidaivata*). By gaining good friends, he attains arthasiddhi. Thus there are twenty-eight kinds of obstructions for the adoration of Śreedēvee. Since **She** ensures that the devotees are not affected by these, **She** is *Anādinidhana*.

(viii) A *pāsa* is the one which creates obstruction in thought process and make the yoga impossible to get. There are fifty-two *pāsas*, arising from the knot of ignorance. These have been described in *Linga Purāṇa*.

297. *Haribrahmendrarsevitā* - हरिब्रह्मेन्द्रसेविता

- (i) One who is adored by *Hari*, *Brahma* and *Indra*.
- (ii) In the *Śreecakra* (*nagara*), the *Chintāmaṇigraha* is the dwelling place of Śreedēvee. Around this, between the seventeenth and the eighteenth walls, is the seat of *Viṣṇu*; between the sixteenth and the seventeenth, is of *Brahma*; between the fourteenth and the fifteenth, is of *Indra* and other digpālas. They all always meditate upon Śreedēvee.
- (iii) There is an opinion that though they are *Hari*, *Brahma*, *Indrā* and others, since they adore Śreedēvee, **Her** devotees need not worship them. The same is opined by Śree Ādi Śaṅkara, in his *Sivānandalahari* about lord *Shiva*;

*Sahasram Vartante Jagativibudhā: Kshudraphaladā
Namanye Svapne Vā Tatanusaranam Tatkrutaphalam
Haribrahādeenāmapi Nikata Bhājām Asulabham
Chiramyāche Sambho Shivatavapadām Bhojabhajanam||*

298. *Nārāyaṇee* - नारायणी

- (i) One who is called as *Nārāyaṇee*.
- (ii) The word *Nara* indicates *Brahmam*. The water is called *nāram*, because it emanated from *Nara* (*Brahmam*). Since *Viṣṇu* has water as abode (*ayana*), he is named *Nārāyaṇa*. *Nārāyaṇee* is related to him, i.e. his sister. It can also be taken as the word *Nārāyaṇā* indicates *Shiva*. In that case *Nārāyaṇee* is *Shiva*'s consort.
- (iii) There is no difference between *Nārāyaṇa* and Śreedēvee. In the form *Artthānaree*, Śreedēvee is left half. In the form of *Śaṅkaranārāyaṇa*, *Nārāyaṇā* is the left half. Hence they both are one and the same.

- (iv) *Naran* means the soul. The last abode of the souls is *Ayana*. Hence *Nārāyaṇa* also indicates *Shiva*. **She** is the consort of *Shiva*.
- (v) *Śree Ādi Śaṅkara*, in his *Soundaryalaharee*, has mentioned that only by the blessings of *Śreedeevee*, *Viṣṇu* took the incarnation as *Mohinee*, to distribute the nectar – *Haristvāmārādhyā* (5th verse).
- (vi) In this *Sahasranāma* itself the names *Govindaroopinee*, *Mukundā*, and *Viṣṇu Roopinee* indicate that there is no difference between *Viṣṇu* and *Śreedeevee*.
- (vii) According to the *Padma Purāṇā*, *Nārāyaṇee* is the name of the goddess worshipped in the sacred place of *Supārsva*; *Nārāyaṇee Supārsva Tu Trikooṭe Padmasundaree*.
- (viii) The *Nārāyaṇee stuti* in *Saptashatee* can be compared.
- (ix) From the commentaries of *Śree Ādi Śaṅkara* for *Viṣṇu Sahasranāmā* for 245th name *Nārāyaṇa*:

1. *Nara*: - soul; the sky and other things of action, originated from it, are called *Nārāyaṇee*. For those things of action, he is the cause and hence *Nārāyaṇee*. For him those are the dwelling places (*ayanā*) and hence *Nārāyaṇa*:

Yachcha Kinchitjjagat Sarvam Drushyate Shrooyatepivāl

Anthar Bahishcha Tat Sarvam Vyāpya Nārāyaṇa: Stita:ll

Narājjātāni Tatvāni Nārāneeti Tato Vitu:l

Tānyeva Chāyanam Tasya Tena Nārāyaṇa: Smruta:ll

2. *Nārānām* - During the great dissolution he is the place of refuge and hence *Nārāyaṇa*: - *Brahmavaivartta Purāṇā* says; *Yat Prāyantyapisamcishanti, Nārānāmayanam Yasmāt Tasmān Nārāyaṇa: Smruta:*

3. - One who has water as his dwelling –

Āpo Nārā Iti ProktāĀpo Vai Narasoonava:l

Tā Yatasyāyanam Poorvam Tasmānnārāyaṇa: Smruta:ll

299. *Nādaroopā* - नादरूपा

- (i) One who is in the form of sound.

- (ii) There are four stages in the formation of sound viz.,

1. *Para* which finds manifestation only in *Prana*,
2. *Pashyanti* which finds manifestation in the mind,
3. *Madhyama* which finds manifestation in the organs, and
4. *Vaikharee* which finds manifestation in articulate expression.

All these four are found as names of *Śreedeevee* in this *Sahasranāma*.

The last stage *Vaikharee* is the form which we hear as sound. There are nine notes (*nadās*) between the third stage *Madhyama* and the fourth *Vaikharee*; *Avikrutam*, *Soonyam*, *Sparsam*, *Nātham*, *Dvani*, *Bindu*, *Shakti*, *Beejam* and *Aksharam*. These are Samskrit letters *A, Ka, Cha, Ta, Tha, Pa, ya, Sha* and *La*. As a cause *nātham* is spread in all these. That *nātham* is *Śreedeevee* herself.

(iii) In this sound, in the *beeja* like *Hreem*, the last half letter 'M' sounds in an extended way. There are eight notes (*varṇas*) above the *bindu* of the syllable *hreem*, etc., such as *ardhacandra*, *rodhini*, *nātha*, *nādānta*, *shakti*, *vyāpikā*, *samanā* and *unmaṇi*. Each of these will have different light forms and colours. These are clearly explained in *Varivasyā Rahasyā* by *Śree Bhāskara Rāyar*. This name says that *Śreedeevee* is in the form of third one *Nātha* in these eight. *Nātham* is in the form of suture with the luminosity like the red precious stone Zircon (*Padparadscha* – *Pushparāgā*).

300. *Nāmaroopavivarjitā* - नामरूपविवर्जिता

- (i) One who has neither name nor form.
- (ii) Everything in this world is identified only by name and form. She is without both. She cannot be indicated by name or form.
- (iii) Everything created in this universe has identification in five forms viz. existence (*Asti*), knowledge (*Pāti*), bliss (affection – *priyam*), name (*nāmam*) and form (*roopam*). The first three indicate the relationship of Chit with this world as a matter. They are called *ChitGranthi*. The latter two, name and form are illusory and they are called *AchitGranthi*.

(iv) The details are:

1. *Asti* – existence – one who exists. The essence of *Brahmam* reflects in the feeling that 'I exist' (self). Thus all actions take place.
2. *Pāti* - knowledge – that could be understood by the knowledge. The chit part of *Brahmam* is 'I'. Only because every object reflects on this, it is understood by the mind.
3. *Priyam* - bliss – affection. Every living being has affection on self just because of the activities of this world. All the activities happen only because of the love on the things where the human being has affection.

These three are permanent and route for activities.

4. *Nāmam* – name. It is not only the name given to us by others, it is also the feeling that “I am a man”, “This is a horse”, etc. This is in general applicable to all perceivable matters.
5. *Roopam* – form. Individual person or thing by form. The form is important for all activities.

She does not have name and form.

- (v) Only the *Brahmam* is beyond name and form. Hence *Śreedeevee* is the *Brahmam*.

Thus ends the fourth *Kalā* called *Marichi*.

Section 5: Jvālinee Kalā

301. Hreemkāree - ह्रींकारी

- (i) One who is in the form of *Hreembeeja* letters.
- (ii) *Hree* means modesty, shyness and bashfulness. One who does this is *Hreemkāree*. In *Saptashatee*, it is mentioned that we bow to *Śreedeevee*, who is in the form of bashfulness in all the souls;

YāDevee Sarvabhooteshu Lajjāroopena Samsthitā

Namastasyai Namastasyai Namastasyai Namō Nāmā:II

- (iii) In *Swatantra Tantra* it is mentioned as; since *Śreedeevee* takes care of creation, protection and destruction tasks, **She** is called as *Hreemkāree*. The letters in the corresponding verse here is wantonly in a dispersed manner. As per the hints to rearrange them the verse is as below;

Vyomnā Prkāshamānatvam Grasamānamagninā

Tayorvimarsha Egāro Bindunā TanniphālanamII

- (iv) *Hreem* itself is one of the names of *Śreedeevee* – 99th name in *LalitāTrishatee* also. *Śree Ādi Śaṅkara*, in his commentary mentions – all energies are attributes of *Śreedeevee*. By disconnecting them we get **Her** liberated form. **She** is seen as a complete liberated goddess.
- (v) This is the *Māyābeeja*-also called as *Bhuvaneshvaree beeja*.
- (vi) This *beeja* is in the *Panchadashimantra* at the end of every division. The letters 'Ka' and 'Ha' in the *Panchadashimantra* correspond to *Shiva*. The letters 'A', 'E', 'La', and 'Sa', correspond to *Shakti*. In *Trishatee* itself, it is mentioned as *Hreem Upayātmakam*.
- (vii) *Om* in general is called as *Praṇavam*. This is also called as *ŚāktaPraṇavam*.
- (viii) *LalitāTrishatee* has 300 names corresponding 20 names for each of the letters in *Panchadashimantra*. It has 60 names corresponding to *Hreem*. The detailed meanings can be seen in the commentary of *Śree Ādi Śaṅkara*. We read in *Purusha Sookta* as
Hreeshcha Te Lakshmeescha Patnyou.

302. Hreematee- ह्रीमती

- (i) One who has shyness.
- (ii) *Vedas* indicate *Śreedeevee* as shyness, mind, satisfaction, interest and cherish; *Lajjāmatee Tushtīrishtā Cha Pushṭa*.

- (iii) Those who belong to good family race, those who have good education, those who have good character and those who move with good people, will feel ashamed to do awful actions. That is, the shame prevents them to do such acts. Śreedeevee is in the form of shame. In *Saptashatee*, Śreedeevee is worshipped as (IV-5);

YāŚrīe: Svayam Sookrutinām Bhavaneshvalakshmee:

Pāpātmanām Krutadhiyām Hridayeshu Buddhi:l

Shraddhā Satām Kulajanaprabhavasya Lajjā

Tām Tvām Natā: Sma Paripālaya Devee Vishvamll

Again in 5th chapter **She** is worshipped as;

YāDevee Sarvabhooteshu Lajjaroopena Samsthitāl

Namstasyai Namstasyai Namstasyai Namonama:l

- (iv) The 79th name *Lajjadyā* and 195th name *Lajjapada Samāradhyā* in *Trishatee* can be referred.

303. *Hrudya* - हृद्या

- (i) One who abides in the heart.
 (ii) **She** lives in the heart of ascetics/ devotees.
 (iii) It can also be interpreted that **She** is delightful or pleasant to the mind.

304. *Heyopādeyavarjitā* - हेयोपादेयवर्जिता

- (i) One who has nothing to regret or accept.
 (ii) Because the scriptures, which describe injunction and prohibition are confined to the ignorant ones. Since Śreedeevee is in a form of knowledge, **She** has no relationship to these.
 (iii) *Geyam* – to abstain since people do not have interest. *Upādeyam* – to accept since people are interested. Śreedeevee has no interest or disinterest or aversion. Hence **She** does not have anything to accept or reject or regret. Hence *Heyopādeyavarjita*.

305. *Rājarājārchitā* - राजराजार्चिता

- (i) One who was adored by *Rājarāja*.
 (ii) *Rājarāja* indicates 12 – presiding deities of various *mantras*, starting from Manu, Moon, etc. This name is due to worshipping of Śreedeevee by them.
 (iii) It can also be interpreted that **She** is in the form of different Śrīe *Vidyā* types taught by them.
 (iv) It is described in *Lalitā Stavaratnam* by sage Śrīe *Durvāsar* - The

Chintāmanigraha, In the *Śree Chakra* (*nagara* - city), is the dwelling place of *Śreedeevee*. Here in between 14th and 15th walls, *Kuberā* is seated with his associates like *Manjibhadra* and adore **Her**. Thus **She** was worshipped by *Kubera*.

306. *Rājnee* - राज्ञी

- (i) One who is a queen.
- (ii) *Śreedeevee* is the empress of *Rājarājeshvara* (*Mahākāmeshvara*). Hence **She** is *Rājjee*.

307. *Ramyā* - रम्या

- (i) One who the most beautiful.

308. *Rājeevalochanā* - राजीवलोचना

- (i) One whose eyes are like deer, fish and red lotus flower.
- (ii) The word *Rājeeva* means deer, fish and red lotus flower. Her eyes are compared to all these. 561st name *Mrugākshee* can be referred. 103rd name *Harinekshanā* in *Trishatee* may also be referred.
- (iii) The word *Rājeeva* also means one who is dependent on king. Since **She** sights, with affection and blessings, the devotees of **Her** consort *Rājarājesvara*, **She** is *Rājeevalochana*.

309. *Ranjanee* - रञ्जनी

- (i) One who delights her devotees.
- (ii) **She** delights her devotees by providing bliss in this world and liberation in the other world.
- (iii) *Ranjayatee* means to make red. It has been mentioned in more than one place that the colour of *Śreedeevee* is red. For instance, the *dhyāna* verse may be referred – by her presence, the rosy-tinted *Devee* colours the pure *Paramashiva* as the red flower colours the crystal. *Śree Ādi Śaṅkara*, in his *Soundaryalaharee*, 92nd verse, describes the same sense;

Gatāste Manchatvam Drhina Hari Rudresvara Bhruta:

Shiva: Svachcha Chchāyā Ghatita Kapata Pranchadapata:l

Tvateeyānām Bhāsām Pratiphalana Rāgārunatayā

Shareeree Srungaro Rasa Iva Drushām Dogdhi Kutukamll

- (iv) **She** is mentioned as the consort of *Prajāpati*, in *Mahāshoḍa Nyāsam* (*Moorthynyāsam*).

310. *Ramanee* - रमणी

- (i) One who rejoices – simply moves with the devotees.

- (ii) On account of her greatness and pride, the devotees with fear, amazement and admiration, may not come close to **Her**. By making herself simple, **She** moves closely with the devotees.
- (iii) In *Śreemad Bhagavat Geeta* (XI – 14) also, *Kriṣṇa* described *Arjuna*, who was seeing the cosmic form, as; *VismayāvishtoHrushtaromā:Arjuna* describes himself as; *Bhayena Cha Pravyathitam Mano Me* (XI – 45). Thus *Śreedevee* makes the devotees move closely without any fear.
- (iv) The *Veda* (*ChāndokyaUpanishad* VIII–12-3) says, laughing, playing and rejoicing.

311. *Rasyā* - रस्या

- (i) One who is to be tasted of the essence (of bliss of realization of self).
- (ii) The feeling that follows the continuous experience that the mind gets is called essence (*rasa*). If it is tasteful it is *rasa* else it is *virasa*.
- (iii) The universal absolute is called *rasa* by the *Vedas* – (*TaitireeyaUpanishad* II.6.1) - *Raso Vai Sa*: - He is alone the essence. Thus **She** is to be experienced as essence. We squeeze the fruits, take out the juice and enjoy it. Likewise from the gross physical, the subtle is taken out as essence and enjoyed. In the same way **She** is to be enjoyed.

312. *Raṇatkinkinimekhalā* - रणत्किङ्किणिमेखला

- (i) One who wears a girdle with tinkling bells.
- (ii) *Śrīe Ādi Śaṅkara*, in his *Soundaryalaharee* (7th verse), describes the same sense; *Kvanatkāncheedāma*.

313. *Ramā* - रमा

- (i) One who is in the form of *Laksmi*.
- (ii) The *SootaSamhitā* (IV-47-66) says, **She** appears like a dancer in the form of *Laksmee*, *Sarasvatee*, etc.
- (iii) In *Saptashatee* also (IV-5), **She** is worshipped as; *YāŚrīe: Svayam Sukrutinām Bhavaneshu*.
- (iv) The fourth vowel 'Ē' of Samskrit letters is indicated by this name. This is the third letter in *Panchadashimantra*. Related to this 315th name *Ratiroopā* can be referred.
- (v) In *MahāshoḍaNyāsam* (*Prapanchanyāsam*), **She** is indicated as in the form of a river.

314. Rākenduvadanā - राकेन्दुवदना

- (i) One who has face like a full moon.
- (ii) We get happiness to see again and again an ocean, an elephant and the moon. We never get tired. **She** has such a face.
- (iii) By referring as moon, it is described as circle and crescent.

315. Ratiroopā - रतिरूपा

- (i) One who is in the form of *Rati* (Cupid's consort).
- (ii) *Rati* is the external interest and involvement on anything. Unless it is achieved people do not get peace. *Rati* is the consort of Cupid. Cupid's goal is the person who has wish. *Rati* helps Cupid by creating love and interest on things. *Śreedevee*'s energy only comes out in the form *Rati* and hence *Ratiroopa*.
- (iii) Or. In the previous two names the letter 'E' (*bindu* and *anusvāram*) were cryptically indicated. When these two integrate the *Kāmakala* letter 'Em' is created. It is a known fact that Cupid creates the erotic feeling and hence his consort is identified as *Kāmakalā* and hence this meaning. •

316. Ratipriyā - रतिप्रिया

- (i) One who is beloved of *Rati*, the wife of Cupid.
- (ii) *Rati* means copulation and erotic art. For instance, in *Rāmāyana*, *Dasaratha*, after fixing up the crowning of *Rāmā* as prince, went to the palace of *Kaikeyi*. This has been mentioned as *ratyartham* by *Vālmēkee*.
- (iii) *Soundaryalaharee* (9th verse), says that the *Kunḍalinee* energy has united happily with the consort at *Sahasrāram*; *Sahasrāre Padme Saha Rahasi Patyā Viharase*.

317. Rakshākaree - रक्षाकरी

- (i) The protector.
- (ii) One who does the task of guarding and protecting. 266th name *Goptree* may be referred.
- (iii) *Rakshā* means the holy ashes taken from the sacrificial fire. The various articles ablated in the sacrificial fire become ashes. In this fashion, *Śreedevee* burns everything and makes them into ash, i.e. **She** does the task of destruction. **She** does both the tasks of protection and destruction.

318. *Rākshasaghnee* - राक्षसघ्नी

- (i) Slayer of demons.
- (ii) Verse (IV-8) in *Śreemad Bhagavat Geeta* may be referred; *paritrānāya Sadhoonām Vināshāya Cha Dushkrutām*.
- (iii) *Saptashatee* verse (XI-55) also can be compared; *Ithdam Yadā Yadā Bādā Dānavotthā Bhavishyati*.
- (iv) 599th name *Daityahantree* can also be referred.

319. *Rāmā* - रामा

- (i) A woman.
- (ii) In *Linga Purāṇā*, it has been mentioned that all the masculine words are *Sankarā* and all the feminine words are *Śreedeevee*. The same is narrated as *Hari* and *Lakshmee* in *ViṣṇuPurāṇa*.
- (iii) *Bruhat Parāsara Smṛuti* says; Just as women get pleased or displeased, so are the *devas* are pleased or displeased. If they are pleased the family grows, if they are displeased the family is spoilt. *Saptashatee* (XI-6) says; *Vidyā: Samastā: Tava Devee Bhadā: Striya: Samastā: Sakalā Jagatsoo*.
- (iv) Since, *yogins* delight in meditating and adoring *Śreedeevee* (try with delight), **She** is called *Rāma*. (*ram* = to delight, *rāmā* = woman).

320. *Ramaṇalampaṭā* - रमणलम्पटा

- (i) One who is devoted to her husband.
- (ii) **She** is interested in uniting with her consort *Kāmeshvarā* in *Sahasrāram*.
- (iii) This indicates that, every woman is interested in her husband, only because she is part of *Śreedeevee*.
- (iv) *Ramanā* - enjoyment, play; *Lampata* - devoted.

321. *Kāmyā* - काम्या

- (i) One who is most liked (by the learned).
- (ii) Those who desire liberation desire, to obtain **Her** by knowledge. Hence *Kāmya*.
- (iii) *Kāmyā* is the deity of the twelfth night of the dark fortnight of the lunar month. *Taitreeya Brāhmaṇam* – *Kātakam* says; As per *Śrīe Vidyā* practice, the 12th day of the dark fortnight and 4th day of bright fortnight (of the lunar month) have same presiding deity. This deity is called *Bherunda*. But as per *Veda* the presiding deity of 4th night of bright fortnight is *Vishvaroopā* and the presiding deity of

12th night of dark of fortnight is *Kāmya*. 256th name *Vishvaroopā*, 329th name *Kānthā* and 391st name *Nityāshoḍāshikāroopā* can be referred.

The names of the presiding deities, for the days and nights of bright and dark fortnights are differently mentioned in *Vedas* and *Śrīe Vidyā* practice. The relationship between these is described by *Lakshmeedarar* in his commentary for the 32nd verse of *Soundaryalaharee*.

322. *Kāmakalāroopā* - कामकलारूपा

- (i) One who is in the form of *Kāmakala*.
- (ii) The mention of *Kāmakā* in 88th name *Moolamantratmikā* and 89th name *Moolakooṭatrakalebarā*, can be recollected.
- (iii) It has been mentioned earlier that there are three *bindus* (one above and two in the sides) and the *hārdakalā*, in a triangle form at the bottom. This is described by the letter 'Em'. It is very clear from *tantra sāstras* that this indicates the union of *Shiva* and *Shakti*. The first *bindu* is called *kāmā* and the *hārdakalā* is called as *kala*. According to the rule of *Pratyāhāra* of Samskrit, *Kāmakāla* includes all the four.
- (iv) The real nature of that *Kāmakalā* is set forth in the book called *Kāmakalāvilāsa*. Also in the *tantra* books like *Sāradā Tilakam*, *Prapanchasāram*, etc. The 19th verse of *Soundaryalaharee* starting with *Mukham Bindum Krutvā* also describes the same. This has not been explained further, since it has to be understood through a proper teacher.
- (v) *Śreedeevee* has the names as *Kāmā* and *Kalā* and hence *Kāmakala*. (There is a *KāmāgyāPeeṭa* at Gauhati in Assam. The *KālikāPurāṇa* explains *Śreedeevee* came to this place for the sake of desire and hence *Kāmāgyā*). There is a letter in Tamil language called 'Āyuda' letter in the form of three vertices as a triangle (∴). It can be noted that three *bindus* are in this form.

323. *Kadambakusumapriyā* - कदम्बकुसुमप्रिया

- (i) One who is fond of *kadamba* flowers.
- (ii) We earlier read in 60th name as *Kadambavanavāsinee*. Only since *She* is fond of *kadamba* trees, a *kadamba* jungle has been set up outside her *Chintāmanjiraha* house.
- (iii) This indicates the goddess *Meenakshee*, who is blessing the devo-

tees at Madurai. The 11th name in *Trishatee* is *Kadambakusuma-priya*. The note given by Śree Sir Subramanja Iyer while translating, *Śree Ādi Śaṅkara's*, commentary of this name is; *Kadamba* tree is one of the *Kalpaka* trees (*deva* tree). Inner-self is a group of *Satva* quality of five elements. Similarly *Kalpaka* tree is a common name for five types of trees viz., *Santānam*, *Harisantānam*, *Mantāram*, *Pārijātam* and *Kadambam*. The five parts of inner self is mind, intellect, volition, ego and heart. Mind is the *satva* part of wind. Intellect is the *satva* part of fire. Similarly, volition – water, ego – earth and heart or combined inner-self *satva* part of ether. Hence *kadamba* is mind; one who resides in the forest of mind is called *Kadambavanavāsā* (10th name in *Trishatee*) or *Kadambavanavāsinee* (60th name). *Kadambakusumā* is the expansion of the mind. Knowledge and expansion are inseparable forms. There is no knowledge without expansion and vice versa. Hence for *Śreedeevee*, who is in the integrated form of knowledge on subjects and *tatvās*, is very much of fond of *kadamba* flower in the form of expansion of mind.

324. *Kalyāṇee* - कल्याणी

- (i) One who is in an auspicious form.
- (ii) *Śreedeevee* is the complete auspicious.
- (iii) *Kalyā* - good words, *ana* - to utter. *Kalyām* + *Anati* = one who always utters good words.
- (iv) According to the *Padma Purāṇā* - in the Malaya Mountain, **She** is worshipped as *Kalyāṇi*.
- (v) The 2nd name in *ŚreeLalitāTrishatee* is *Kalyāṇee*. *Śree Ādi Śaṅkara's*, commentary of this name is; auspiciousness is happiness. This happiness in worldly activities, as per *Veda* (*Taitireeya*, etc.), is health and youth – that is, happiness enjoyed by this body right from general human till four-faced *Brahma*. These are all atom sized drops from the complete bliss. *Śreedeevee* is the complete bliss. As per *Veda* saying – *VignānamānandamBrahma* – **She** is the complete bliss in the form of *Brahmam*, without any blemish.

325. *Jagateekandā* - जगतीकन्दा

- (i) One who is the root cause of this universe.
- (ii) The word *Kandā* has lot of meanings like to fill, root of the plants, cloud, etc. The root of the plants supports the entire plant. It

provides the required strength. Same way **She** supports and provides strength to this whole world.

- (iii) This can be compared verse to XV-1 of *Śreemad Bhagavat Geeta*, which talks about the imperishable *Asvattha* tree with its root above and branches below.

*Uurdhvamoolamadha:shākhām Ashvattham Prāhuravyayam
Chandamsi Yasya Parnāni Yastam Veda Sa Vedavitll*

326. *Karuṇārāsa Sāgarā* - करुणारस सागरा

- (i) One who is the ocean of compassion as water.
(ii) *Śreedeevee* is like an ocean with compassion as water and hence this name. I.e., her compassion is bigger than an ocean. Later in 992nd name *AvyājaKaruṇamoorthi:*, it is going to be explained that – *Śreedeevee* is with so much compassion on her devotees without any gambling, dispute, deceit, partiality or expectation.
(iii) In the meditation verse of this *Sahasranāmā* also it has been mentioned as; *Aruṇām Karuṇā Tarangidākshim* – stressing *Karuṇā*, the compassion.
(iv) In *Trishatee* also the compassion of *Śreedeevee* is described in various names like, 9th name *Karuṇāmruta Sāgarā*, 151st name *Kaṭākshasyandi Karuṇā* and 153rd name *Kārunya Vighraha*. *Śrīe Ādi Śaṅkara's*, commentary of these names;

9th name *Karuṇāmruta Sāgarā*; **She** is the like the ocean of nectar in the form of liberation originated by compassion. Ocean does not move from its place, but gives life to the entire world by vaporising its water as clouds and raining in all places based on the temperature. Similarly as per *Veda* sayings – *Brahma Veda Brahmaiva Bhavati* and *Brahmavidāpnoti Param* – **She** is in the form of ocean of nectar of liberation. As told by Lord *Kṛiṣṇa* himself; *Labhadesa Tata: Kāmān Mayaiva Vihitān Hitān* – **She** provides the strength to all corresponding to the results of the adorations and obligatory duties done by each of the officials. Hence, **She** is compared to ocean.

Or, **She** has the duty to protect the devotees surrendered to **Her**– that is compassion. Here also **She** is like an ocean. Or, with compassion, **She** took the form of *Bhāgirathee* (river Ganges) and liberated the kings of *Sāgarā* (*Sāgar* – ocean) race, arranged them to reach the *Brahma* world and made them highly pride. Hence again **She** was compared to ocean.

151st name *Kaṭākshasyandi Karuṇā*; the thought, the deities, great in all respects, get to protect the indigence in all respects, is called compassion. It is a form of invisible viscera. The taste of sugarcane juice can only be experienced. Similar is the essence of this compassion also - it can be identified through smiling, sweet discussions, benign look of eyes and happy facial expression. Just like the sweet essence was compared to sugarcane juice, this compassion is also compared to liquid. *Syandi Karuṇā* = flood like flowing compassion, *Kaṭākshā* – one who is with the benign look; this means that **She** is with the compassion flooding through **Her** benign eyes.

153rd name *Kārunya Vighrahā*; earlier described as compassion is the beneficence; i.e. the form of inner self. **She** has compassion only as her body (idol). The body is important to give the required boons to the devotees – hence it has been indicated as - mind form, a dimension of the inner-self, benign look, smiling words, etc., the body form can be deliberated through these words – compassion is the body of *Śreedeevee*. A body has necessarily be formed for the imagine prone *Brahmam*, whose qualities are; the goal is aiming to create the universe, not bound by any actions, full of awareness bliss, mother's thought aiming only to bless the devotees, etc. Without such a body form the devotees cannot meditate upon. The devotion with body form is the basis for devotion without form. That is the reason identification for each of the gods – like *Indra* has the *Vajram* in hand, etc. This has been explained in the self proven *Vedas* as – there is no harm in mapping a body form to gods.

Again in the commentary to *Kenopanishad*– *Bahu-shobhamānā MumāmHaimalateem*; *Śreedeevee* with jewels made of gold, daughter of *Himavān*, dazzling, etc. Hence the brightness itself is the body of *Śreedeevee*. Hence forming of such a body has been approved to help, the learned and self illuminating gods like *Agni* (fire), *Vāyu* (air), *Indra* and so on, can meditate upon. Hence there is no place for the preaching of atheists.

327. *Kalāvatee* - कलावती

- (i) One who is the embodiment of the 64 arts.
- (ii) The 64 arts have been described in 236th name *Chatushshashṭīkalāmayee*.

328. *Kalālāpā* - कलालापा

- (i) One who has arts as **Her** conversation.
- (ii) Everything *Śreedeevee* talks is an art.
- (iii) According to the *Amarakosa* dictionary (v 86), *kala* means sweet sounding; *Ālāpa* means speech. Hence one who has sweet speech is *Kalālāpa*.
- (iv) *Kam - Brahman*. *Lālā* means saliva; *Āpa*- attainment. We experience the natural secretion of saliva just by thinking of a tasty food. The attainment of the *Brahman* becomes, through **Her** grace, as natural as easy flow of saliva and leads along the path of salvation.

329. *Kāntā* - कान्ता

- (i) One who is beautiful.
- (ii) Since **She** is effulgent, **She** looks like the Ultimate beauty. The lustre is the beauty and brightness of the body. The 449th name *Kānthi* and 465th name *Kānthimathee* can be referred. Later 860th name *Akāntā* can also be referred – it has to be understood as destructor of *Akam* - sorrow or sin.
- (iii) *Kam – Brahman*. *Anta* - final. Unconditioned *Brahman* is her final form. This is the last philosophy of *Śreedeevee*'s form without any quality (*nirgunā*). To start as a teacher, followed by *sagunā* form and *nirgunā* form is made perceived by **Her**.
- (iv) The presiding deity of the eleventh night of the dark fortnight of the lunar month is called *Kānta*. **She** is in that form. **She** is in the form of all the presiding deities of all the days and nights and hence this is very apt. Corresponding 321st name *Kāmyā* can be referred.

330. *Kādambareepriyā* - कादम्बरीप्रिया

- (i) One who is fond of mead.
- (ii) In the *Navāvarṇa Pooja* there are five articles starting with the letter 'Ma' – *Madhu*, *Māmsam*, *Mangai*, *Meen* and *Mudra* (alcohol, meat, girl, fish and signet). In the mead is also one of the five. These are consumed as propitious of *Śreedeevee* after offerings to **Her**. It is read in *Tripurā Upanishad*, by offering Mead, fish, flesh and cooked cereals in the triangle representing the great *Devatā*, the lucky devotee, recovering his self, attains perfection;

Parirutam Jashamādyam Palam Cha Bhaktāni Yonee: Suparishkrutānill

Nivedayandevatāyai Mahatya Svātmeekrutya Sukrutee Siddhimetill

Those who are not restricted to consume (for instance *Kshatriyās*) only

can use it. *Brahmins* cannot definitely use it. They can only use its representatives. Even then they can use it by keeping the corresponding philosophies (*tatvās*) in mind. The corresponding commentaries of *Tripuropanishad* by *Śreemad Appaiya Deekshitar* can be referred. He advises that these are only for reading and not for adhering, for instance *Ashvamedha Yāga*. The philosophies of these five articles were also are discussed. *Śreedevee* is fond of high quality mead. At this juncture the following names can be referred;

98 – <i>Samayāchāratatparā</i>	333 – <i>VāruneemadaVihvalā</i>
441 – <i>KoulamārgaTatparasevitā</i>	510 – <i>Madhupreetā</i>
575 – <i>Mādhveepānālasā</i>	717 – <i>Madhumatee</i>
912 – <i>SavyapasavyaMargasthā</i>	923 – <i>DakshināDakshinārādhyā</i>

In *Saptashatee* also, in the 3rd chapter, it is mentioned that *Śreedevee* consumed mead. It has been described that **She** consumed alcohol to bring the *Rajo* quality to the forefront and not to have mercy on the demons.

Tata: Kruddhā JaganmātāChaṇḍikā Pānamuttamam

Pabou Puna:punashchaiva Jahāsārunalochanāl

331. **Varadā** - वरदा

- (i) One who bestows boons.
- (ii) She grants boons to *Brahma*, *Viṣṇu* and other devotees. *ŚreeBhāskararāyar* explains what is told by *Nārada* in *Matsya* and *PadmaPurāṇās* – *Śreedevee's* uplifted hand ever confers boons. She will give boons to all *Devas*, *daityas* and ascetics. We need to understood the words *Nārada* that as the hand is the instrument of giving, here the hand of *Śreedevee*, is said to confer boons. In reality, the expression means simply to fulfill the desire of the *Devas*; not having the emblem of Granthing boons.
- (iii) *Śree Ādi Śaṅkarasays* in his commentary to *Soundaryalaharee* 4th verse; without even the emblem of boons in hands, *Śreedevee* provides the boons more than expected to the devotees;
Tvadanya: Pānibhyā-mabhayavaradō Daivatagaṇa:
Tvamekā Naivāsi Prakatita Varābheetyabhinayāl
Bhayāt Trātum Dātum Phalamapi Cha Vānchāsamadhikam
Sharanye Lokānām Tava Hi Charaṇāveva Nipunoull
- (iv) *DeveePurāṇa* also says; **She** fulfils the desires of the *Devas* who seek boons. From the root 'Vr' to choose, **She** is called *Varadā*, conferrer

of boons, i.e. giver of the things chosen.

- (v) In the *Varāha Puranā* also in the chapter on the *Vetrāsuraavadha*, *Śreedeevee* is always to be worshipped, by concentration on the ninth day of the lunar fortnight; **She** will certainly become the giver of boons to all worlds.
- (vi) *Śree Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* for the 330th name – *Varada*: mentions;
 - a. He gives the boons desired by the devotees in their minds.
 - b. He becomes the doer of sacrificial fire and gives the boons i.e. the cow as a price. *Gourvai Vara*: is the *Veda* saying quoted for this.

332. *Vāmanayanā* - वामनयना

- (i) One who has beautiful/ graceful eyes.
- (ii) *Vāmam* – beauty, *Nayanam* – eyes or proof. Hence it can be taken as – one who has beautiful eyes or beautiful proofs. Instead of proof it can also be taken as method of understanding, or order.
- (iii) *Vāma* - left handed. **She** leads the devotees who follow the left handed path.
- (iv) It has been mentioned in *Chāndogya Upanishad* IV-15 2 & 3 as, *Vāma* is the fruits of action. In this context **She** makes the devotees to reap the fruits of their actions. 288th name *Punyāpunya Phalapradā* can be referred.
- (v) *Śree Ādi Śaṅkara* in his commentary of *LalitāTrishatee* for the 20th name explains – corresponding to the actions, the results will be reaped later. The reason for the same is un-seeable or rareness – argues the atheists (followers of *poorva meemāmsa*). But this is not true. Un-seeable is so micro or atom level matter that it does not have the capacity to provide fruits. The fruit for every action is definite. It has to be accepted that one who gives the fruit for the actions should be superior to the doer of the action - as *Veda* says; *Karmādhyaksha*: and *Mayaivi Vihitān* – *Śreedeevee* is the one who provides the fruits based on the actions.
- (vi) *Vāmanayana* – left eye. As per *Mātrūkā Nyāsam* the *beeja* for this is 'Em'. Since this is a *Kāmakalabeejam*, it can be considered that this name indicates *Kāmakala*.

333. *Vāruṇee Madavihvalā* - वारुणी मदविह्वला

- (i) One who is perturbed by the intoxicating liquor (the wine of

spiritual bliss).

- (ii) *Vārune* – a type of liquor obtained from the date fruit. It is called as *Vārune*, because the god *Varuṇa* is very fond of it. The expression means forgetting external objects and simply enjoying. 878th name *Svātmārāmā* can be compared.
- (iii) As per *Taitreya Upanishad* the *Brahma Vidyā* taught by *Varuṇa* to *Bṛhu* is called *Varuṇee*.
- (iv) It can be split as *Vārunimat* + *Avihvala*. Belonging to the regions of *Varuṇa*, i.e., *Ādishesha*, (the son-in-law of *Varuṇa*) the thousand-hooded snake who supports this earth, because he dwells in that region; *Avihvalā* not perturbed or fatigued, i.e., by *Her* grace *Adishessa* is not fatigued, in supporting the universe.
- (v) The *VisṇuPurāṇa* says; in the *Varuṇa* regions he (*Ādishesha*) worships *Śreedeevee* with his own glorious body or with the liquor called *Vārune* – says 2nd verse of *Soundaryalaharee*.

Taneeyamsam Pāmsuṁ Tava Charaṇa Pankeruḥa Bhavam

Virinchi: Sanchinvaṁ Virachayati Lokā Navikalam

Vahatyenam Shouri: Kathamapi Sahasrena Shirasām

Hara: Samkshudyainam Bhajati Bhasitoddhoolana Vidhim

- (vi) *Varuṇee* is *anāḍī* which has *Vāyu* (air) as the deity in the body. One who has conquered it through *yoga* is called *Vāruniman*. *Śreedeevee* reduces *avihvalam* (weary, tired and exhaustion) for the devotees and hence this name.

334. *Vishvādhikā* - विश्वाधिका

- (i) One who transcends the whole world.
- (ii) *She* is above the 36 *tatvās* starting from earth till *Shiva*. *Veda* says – *Vishvādhiko Rudro Maharshi: and Pādosya Vishvābhootāni*. Since *She* is the united form of *Shiva-Shakti* and in the form of *Sādakya Tatva*, *She* is *Vishvādhika*.
- (iii) *Śreedeevee* is in the swoon (*tureeya*) state, still further in transcendental (*Thureeyatheetham*) state beyond awaken, dream and deep sleep states (*Vishva*, *Taijasā*, and *Prāgnā*). Names from 256 *Vishva-roopa* till 263 *Sarvāvasthāvivarjitā* can be referred.

335. *Vedavedyā* - वेदवेद्या

- (i) One who can be known through the *Vedas*.
- (ii) *She* can be realized through *Rig*, *Yajus*, *Sāma* and *AtharvaVedas*. In *Śreemad Bhagavat Geeta* (XV – 15) also Lord *Śree Kṛṣṇa*

himself says; *Vedaichcha Sarvairahameva Vedhya*: - I am verily that which has to be known by all the *Vedas*.

- (iii) In *Śrīe Nagara*, the dwelling place of *Śrīe dehee*, the four *Vedas* are the four entrances. Only by passing through these entrances one can reach *Śrīe dehee*. Hence *Vedavedya*.

The same is mentioned in *Veda – Taitreya Brāhmaṇa – Ruchām Prāchee Mahatee Diguchyate Dakṣiṇāmāhur Yajushāmapārām Atharvanām Angirasām Prateechee Sāmnāmudeechee Mahatee Tiguchyate*. The Great quarter, the east, is said to be of the *Rig*; the endless southern quarter, they say, is that of the *Yajus*; the west of the *Atharvan*; and the great northern quarter is that of *Sāman*.

- (iv) In the centre of the *Śrīe Chakra*, in the *Bindu*, we worship *Āmnāya* (*Veda*) deities. They are the four goddesses, who are the deities of the four *Vedas*, namely *Shuddhavidyā*, *Saubhāgyā Vidyā*, *Lopāmudrā Vidyā* and *Turiyāmbā Vidyā*. The heads of *Samaya Vidyā* are *Unmodinee*, *Bodinee*, *Kunchikā* and *Kālīka*. Since **She** is recognized by these *Vidyās*, *Śrīe dehee* is *Vedavedya*.

336. *Vindhyāchalanivāsinee* - विन्ध्याचलनिवासिनी

- (i) One who resides in the *Vindhya* mountains.
 (ii) In *Saptashatee* (XI Chapter) and *Pāncharātra Lakshmee Tantra*, *Śrīe dehee* incarnated during *Vaivasvata Manvantara*, in the house of *Nandagopa* to destroy *Shumba* and *Nishumba* demons.
Nandakhopagruhe Jātā Yashodāgarbhasambhavāl
Tatasthou Nāshayishyāmi Vindhyāchala Nivāsineell

337. *Vidhātṛee* - विधात्री

- (i) One who supports this universe.
 (ii) Since **She** supports and nourishes the universe, **She** is *Vidhātṛee*. Hence the same is conveyed in 935th name *Jagatdhātṛee*.
 (iii) *Vidhātā* means *Brahma*. His consort is *Vidhātṛee*.
 (iv) *Vi-* much, *Dhātṛi* - myrobalan, because **She** is fond of myrobalans, **She** is *Vidhātṛee*.
 (v) *Dhātṛee* – mother, who bears the baby in her womb and releases at the appropriate time. A great mother is *Vidhātṛee*. 1 – *Śrīemātā*, 457 – *Mātā*, 823 – *Jananee*, 826 – *Prasavitree* and 985 – *Ambā* may also be referred.

338. *Vedajananee* - वेदजननी

- (i) One who created the *Vedas*.
- (ii) It has been mentioned in many a place in *Vedas* that they originated from *Brahmam*; *Yasya Nisvasitam Vedā*; *Asya Mahato Bhootasya Nisvashitametadrugvedo Yajurveda*, *Rucha: Sāmāni Jagjire*, etc.
- (iii) The *DeveePurāṇā* says; because, there arose from the *Kuṇḍalinee*, which is triangular in form, the vowels and consonants; hence **She** is the mother of all the *Vedas* and hence *Vedajananee*. 386th name *ShadangadevatāYuktā* may be referred.

339. *Viṣṇumāyā* - विष्णुमाया

- (i) One who is *Viṣṇu MāyāShakti*.
- (ii) *Viṣṇu* is all-pervading, unlimited by place, time, *Brahmam*, in the form of inner self in all souls, etc. *ViṣṇuSahasranāmam* 2nd name – *Viṣṇu*: - *Śree Ādi Śaṅkara's* commentary can be compared. **She** is the *Māyā* of Universal Absolute. The *Shakti*, which limits this Absolute is illusion.
- (iii) *Śreemad Bhagavat Geeta* (VII – 14); *DaiveehyeshāGuṇamayee Mama Māyā Duratyayā* - says, this is my divine illusion, consisting of *Guṇas* is hard to surmount. In *Saptashatee* also we read as;
YāDevee Sarvabhooteshu Viṣṇu Mayeti Shabtitāl
Namastasyai Namastasyai Namastasyai Namō Nama:II
- (iv) The *KālikāPurāṇā* also says *Viṣṇumāyā* is that which differentiates, everything, into manifested and un-manifested according to the *tamas*, *rajas* and *satva* qualities. 399th name *Vyaktā Vyakta Svaroopīnee* can be referred.

340. *Vilāsinee* - विलासिनी

- (i) One who is playful – showing the same thing in different forms.
- (ii) Illusion (*Māyā*) is of two types – hiding the existing one (*Āvaranam*) and showing the same things in different forms (*Vikshepam*), i.e. showing the unrealistic form as a real one.
- (iii) *Vilāsam* means pastime, play, erotic actions, etc. **She** possesses all these.
- (iv) As per the saying *Nityā Vilāsinee Dogtiree* – **She** is in the form of a *Peetashakti*.
- (v) Again as per the saying *Vabayorabhetāt* (as there is no difference between the syllable *vi* and *bi*), this name can also be had as

Bilāsinee. *Bilā* is the cavity at the top of the *Brahmarandhra* (in *Sahasrāra*). *Svachcha Tantra* says that this is the route for liberation and the energy called *Brahmaṇee* is blocking this route. *Śreedeevee* - at **Her** pleasure - either opens the way to self-realization, or closes it to the same for the devotees.

- (vi) *Vilā* is a place in *Kāmakottam* in *Kāncheepuram*. **She** dwells in this place.

341. *Kshetrasvaroopā* - क्षेत्रस्वरूपा

- (i) One whose body is matter – body of all beings.
 (ii) *Kshetram* is the field ready for cultivation through the acts of removing the weeds, ploughing, watering, etc. Similarly, if a place is made ready through the rules of *mantra*, *tantra* and *yantras*, or naturally ready for nearing godliness is called *Kshetram* – for instance *Kancheepuram*, *Banaras*, *Kāmaroopa*, etc. **She** is in the form of those *Kshetras*.
 (iii) Thirty-six categories (*tatvas*) from earth to *Shiva*, form her body. That is why *Parameshwara* is called as *Kshetragnan*.
 (iv) *Śreemad Bhagavat Geeta* (chapter XIII) describes the relationship between *Kshetra* and *Kshetragnan*.

342. *Kshetreshee* - क्षेत्रेशी

- (i) One who is the ruler of matter or the consort of *Kshetresha* (*Shiva*).
 (ii) There is absolutely no difference between *Śreedeevee* and *Parameshwara*. It can be reminded that *Tripuroupanishad's* saying that ;

Bhaga:Shaktir Bhagavānkām Esha Ubhā Dātārāviha
Soubhagānām Samprdhānou Samasatvou Samotayo:
Sama Shaktirajarā Vishvayoni:

343. *Kshetrakshetragnapālinee* - क्षेत्रक्षेत्रज्ञपालिनी

- (i) One who is the protector of matter and the knower of matter.
 (ii) *Kshetram* is the body and *Kshetragnar* is the soul. **She** protects both. *Śreemad Bhagavat Geeta* (chapter XIII) may be referred.
 (iii) *Linga Purāṇā* says that 24 *tatvas* are *kshetras* and the *purush*, who enjoys it is the *kshetragnan*. *Vāyu Purāṇa* says unmanifestation is *Kshetra* and *Brahma* is the *kshetragnar*. *Brahma Purāṇa* says, body is *kshetram* and one who follows *yoga* only can understand it and he is the *kshetragnan*. *Śreedeevee* only takes the form of all these

kshetras and kshetragnas.

344. Kshayavruddhivinirmuktā - क्षयवृद्धिविनिर्मुक्ता

- (i) One who is free from decay and growth.
- (ii) Growth and decay belong to *kshetra*. Though **She** is related to *kshetra* (as discussed in the earlier 3 names – in the form of *kshetra*, ruler of *kshetra*, and protector of *kshetra* and *kshetragnan*), **She** is free from decay and growth. *Śreemad Bhagavat Geeta* (II – 23) also confirms this statement - weapons do not cleave the soul;
Nainam Chintayanti Shastrāni Naninam Dahati Pāvaka:I
Na Chainam Kledayantyāpo Na Shoshayati Māruta:II
- (iii) **She** is free from these two which are the result of actions and **She** is not connected with actions. *Brahadāranyaka Upanishad* IV-4-22 says, this is the eternal glory of the knower of *Brahmam*. He neither increases by action nor decreases. Neither becomes more by good actions nor less by bad ones; *Sa: NaSādhunā Karmana Bhooyānno Evāsādhunā Kaneeyānee*. Again in the next verse it is advised as;
Esha Nityo MahimāBrahmaṇasya Nakarimanā Vardhate No Kaneeyān.

345. Kshetrapālasamarchitā - क्षेत्रपालसमर्चिता

- (i) One who well adored by *Kshetrapāla*.
- (ii) As per *Linga* and other *Purāṇas*, *Kāli* was created by *Shiva* to slay the demon, *Dārukāsura*. Even after killing him the fire of her wrath was not appeased. Seeing the confusion of the world, *Shiva* in order to dispel her anger assumed the form of a crying infant. She suckled the child who drank up the fire of her anger with milk. This child is called *Kshetrapāla*, incarnation of *Shiva*. **She** was prayed by this *Kshetrapāla*.
- (iii) In the results part of this *Sahasranāma*, it is mentioned that *Kshetrapāla* kills anyone who snatches the wealth of those who pray this *Sahasranāma*. This way, *Kshetrapāla* protects the devotees. **She** was worshipped by that *Kshetrapāla*.
- (iv) The literal meaning is - *Kshetra* is the precinct of the sacrificial ceremony, and *pāla* - the protector. *Kshetrapāla* protects the sacrificial ceremonies. **She** was worshipped by that *Kshetrapāla*.
- (v) *Kshetra* is the body. The protectors in this body are fire, air, Sun, etc. **She** is worshipped by them.

346. Vijayā - विजया

- (i) One who is called by the name *Vijaya*.
- (ii) One who is ever with special victories.
- (iii) The consort of *SudarsanaChakra* of *Viṣṇu* is *Vijayalakshmee*.
- (iv) **She** is the conceptual form. The differentiated feeling of 'I'.
- (v) According to the *DeveePurāṇa*, *Vijayan* is the *Shiva* form in Kashmir, which is one of the sixty-eight sacred places. Since **She** is in that form, **She** is called as *Vijaya*.
- (vi) Again as per *DeveePurāṇa*, after conquering the king of demons named *Padman*, **She** is known in the three worlds by the epithet *Vijaya* (ever victorious) and *Aparājītā* (unconquerable).
- (vii) In *Silpa Sāstra* (sculpture science) a type of building is called *Vijayam*. **She** is in that form of and hence *Vijaya*.
- (viii) According to the *Cintāmaṇi*, *Vijaya* is an auspicious hour - in the month of *Āshvin*, in the tenth day of the bright fortnight, when the stars appear, that time is known as *Vijaya*, giving success to all undertakings started during this time. In the *Ratnakosa*, we read, the time, just after the twilight (*Sandhyā*) when the stars begin to shine, is called *Vijaya* favourable to all undertakings. The eleventh *muhoor-tha* (eight hours and forty-eight minutes after midday) is named *Vijaya*. A journey should be begun at the time by all who desire success. *Śreedevee* is in this time form.
- (ix) **She** is in the form of *Tithi Nitya*.
- (x) **She** is the 'Im'beeja in the above *Tithi Nityāmantra*. This is called as *Vāgbhava Beeja*. The first letters of the three *Vedas* A, E and U, when merged as per the rules of grammar it becomes 'I'. When *bindu* is added, it becomes 'Im'beeja. Hence it can be interpreted as **She** is in the form of the *Vedas*.
- (xi) In *Mahāshodanyāsa* (*Devata Nyāsa*), we read as **She** was worshipped by thousand crores *Gandharva* race.
- (xii) In *DeveeUpanishad* **She** is indicated as;

*Tāpāhariṇeem Deveem Bhuktimuktipradāyeeneeml
Anantām Vijayām Sootthām Sharanyām Shivadām Shivām ll*

347. Vimalā - विमला

- (i) One who is unsullied.
- (ii) *Mala* (impurity) belongs to *avidyā* (ignorance). *Śreedevee* is the full form of knowledge. **She** is without ignorance and impurity.

- 135th name *Nirmalā* may be referred.
- (iii) According to the *Padma Purāṇa*, when taking count of auspicious water bodies in *Purushotama Kshetra* (present day *Poori Jagannath*), *Vimalā* is the *ShaktiPeeta* deity.
- (iv) The *Visvakarmasāstra* (sculpture science) enumerates the names/characters of big houses as;
Dhruvam Dhānyam Jayam Kāntam Vipulam Vijayam Tathā
Sumukham Vimalam Nandam Nidhanam Cha Manoramam ||
- (v) Worshippers of *Śreedeevee* during *Sankalpa*, while describing the time in the *Ashtāṅga* method, if the letters of the month and the *Udaya ghatikā* are the same then it is a *Parvā* day or *Vimala*. (Similar to what was described in 127th name). The specialty of such *Parvā* days is mentioned in *Paramānanda Tantra*, 19th *Ullāsam*. The five chapters from *Rudrayāmalam* are explained here.

348. *Vandyā* - वन्द्या

- (i) One who is adorable. It is explained in the next name that the unlimited affection shown to Her devotees makes Her eligible to get this status.

349. *Vandārujanavatsalā* - वन्दारुजनवत्सला

- (i) One who is fond of Her worshippers. *Śreedeevee* loves Her devotees as Her children. She blesses the devotees considering them as Her own children and guarding them with love.

350. *Vāgvādinee* - वाग्वादिनी

- (i) One who is the speaker of the world and who has the power that prompts to speak words.
- (ii) *Vāgdevatā* – a form of *Saraswathee*.
- (iii) *Vāgvādinee* is a deity; the organ deity *Rājashyamalā* (also called as *Rāja Mātangi*), a minister of *Śreedeevee*.
- (iv) *Vāgvādinee* is a deity specified in *Uttarāmnāyam*. The *Tripurasiddhānta* says; as She always abides in the form of speech on the tongue of all Her devotees, She is known in the world as *Vāgvādinee*.
- (v) It is also mentioned in the *Laghustava* of *Kālidāsā* as (V-15); Since thou art the origin of all worlds, thou art known in the world as *Vāgvādinee*.

351. *Vāmakeshee* – वामकेशी

- (i) One who has beautiful hair.
- (ii) *Vāmaka* - men and *Isa* - Lord, i.e. *Vāmakesha*. His consort is *Vāmakeshi*.
- (iii) According to the *DeveePurāṇa*, *Vāmakesha* is the deity of *Jata*, one of the sixty-eight sacred places of *Shiva* and his consort *Vāmakeshi*.
- (iv) *Vāmakesha* is one of the 28 *tantras* promulgated by *Shiva*; as *She* is treated in that work, *She* is *Vāmakeshi*. 945th name *Vāmakeshvaree* may be referred.

352. *Vahnimaṇḍalavāsinee* - वह्निमण्डलवासिनी

- (i) One who resides in the circle of fire.
- (ii) *Agnimaṇḍala*, is that in the *Moolādhāra*, or that in the supreme ether *Paramākāśa*.
- (iii) *Vahni* means fire or number three. Hence three *maṇḍalās* (fire, Sun and Moon), thus *She* resides in the three circles. These are respectively in *Moolādhāra*, *Anāhata* and *Sahasrāra*.
- (iv) The three circles indicate the three groups in *Panchadashimantra*.
- (v) It can also be taken as *Vahnivāsini* indicates one of the *Thithi Nityās*.

353. *Bhaktimatkalpalatikā* - भक्तिमत्कल्पलतिका

- (i) One who helps the devotees like the *Kalpaka* climber.
- (ii) The *Kalpaka* climber will give whatever is asked for, to those who sit under it. In the same way *Śreedevee* bestows to *Her* devotees, whatever they ask for. (It is convention to indicate *Kalpaka* as a tree if masculine and as a climber is feminine.)
- (iii) *Kalpa* indicates something short – not having the complete devotion. That means those who have a little diminutive devotion, are called *Bhaktimat Kalpās*. *Lata* means climber. Its tendency is climbing. *Śreedevee* makes the *Bhaktimat Kalpās* to climb as a climber and reach *Her*. Even if they have a little devotion, *She* spreads it and conjoins with *Her*. It has to be taken as – even if people have a little devotion or even if they do not know the correct methods of worshipping – *Śreedevee* teaches them the complete method of worshipping and makes them a complete devotee, during their lifetime. It has been mentioned in *Shakti Rahasyā* as;

*Akramenārdhabhaktayā Vā Bhavānyā: Krutamarsanam I
Janmāntare Krama Prāptyai Poornabhaktyai Cha Kalpate II*

- (iv) *Latikā* – musk deer climber. This has a very good odour – mind soothing. *Śreedeevee* is like mind soothing musk deer climber for Her devotees.

354. *Pashupāshavimochanee* - पशुपाशविमोचनी

- (i) One who releases the ignorant from bondage.
- (ii) *Pashu* (literal meaning is cattle) are those who are devoid of the conviction of non-separation (*abhedajnāna*). The *Brahādāranya Upanishad* (I-4-10) says, now, he who worships another deity, thinking the deity is one and himself another individual, he does not know. He is like a *pashu*. Here the word *yo'nyām* (yah - one and *anyam* – another) means the triangular *Śree Chakra*; *Yo'nyām Devatāmupāste'nyo'sā Vanyo'hama Smeetī Na Sa Veda Yathā Pashu:*. In *Taitireeya Upanishad* it is mentioned as; in the golden three-petalled bud three (syllabled *mantra*, i.e. of *Śreedeevee*) is established.
- (iii) *Pa* - thirst, *Asa* - hunger. Hence *Pasa* indicate these two. These two - hunger and thirst are due to five types of afflictions (bondages or bindings). These afflictions themselves are bindings only; hence on the whole there are seven bondages. *Śreedeevee* releases the ignorant, who get satisfied from these bondings (*vi* - completely, *mochini* – releases). The ignorant people are called *pashus* because they possess the desire of eating and drinking only. We read in the *Veda*; *pashus* understand only hunger and thirst; they do not speak of the known *Brahmam*; they do not see the known, they do not know the future, nor this nor the other world;

*Athetaresham Pashoonāmashanāpipāse Evābignānam
Na Vighnanatam Vadanti Na Vighnanām Pashyanti
Na Vidu: Shvasthanam Na Lokālokou.*

She releases such *pashus* from the bondings.

Note: *Pashu*, *Pāsam* and *Pathi* have been explained in the 88th and 89th chapters of *Upadesa Kāṇḍa*, *Shivarahasya Kāṇḍa*, *Śaṅkara Samhita* in *Skāṇḍam*, *ŚreeAnantharāma Deekshatar's* edition may be referred.

- (iv) The five types of afflictions referred to are;
- (1) Nescience, ignorance or *Avidyā* – the absence of discrimination between the self and the not-self.
 - (2) Egoism or *Asmitā* – thinking the body, mind and organs as 'I', on account of ignorance, and thinking that I am in that form (for

instance eyes) - assumption of that body, etc, which are not-self as self.

- (3) Strong desire for worldly things or *rāgā* 'due to *Asmitā* – having interest on the things, which are perceived by the organs and self involvement in it. Desire is the craving for flowers, scents, etc., which are the means of bodily enjoyment.
- (4) Anger, hatred or *Dwesham* on account of *rāgā*; when the interest is affected or if one does not get the things of interest, it results in anger and consequent hatred. Even if the interested things are got, but not the expected results, frustration is created. This is *dwesham* (created on account of *rāgā*).
- (5) Ardent attachment is not renouncing a thing even though one knows it is no beneficial. The *dwesha* discussed above is temporary; however the affect in the mind on account of it is a long standing one. Even if the person knows that this is not good or not a suggested one, he can not leave it. This is *Abhinivesam*.

These are explained in detail in the *Yoga Sūtra*, (III.3-9). But in *Devee Bhāgavatam* these are explained under different names. This is explained in *Linga Purāṇa* also under different names. Again each of these has many sub- divisions.

The list is;

Affliction	Alternate name in <i>Linga Purāṇā</i>	Number of sub-divisions
Nescience	<i>Tamas</i>	8
Egoism (<i>asmitā</i>)	Bewilderment (<i>moha</i>)	8
Desire (<i>rāgā</i>)	Great bewilderment (<i>mahāmoha</i>)	10
Hatred (<i>dwesham</i>)	<i>Tāmisram</i>	8 (18 as per some schools)
Ardent Attachment (<i>apinivesam</i>)	<i>Andatāmisram</i>	18
Total		52
If <i>Tāmisram</i> is considered as 18 then the total		62

As per *KulārṇavaTantra*, there are eight afflictions. They are; *kruṇā*, *shankā*, fear, shyness, *jugupsā*, race, fame and caste. These eight and

the above 52 (or 62 as the case may be) are created by compiling the sub-divisions in various forms. By the fear that the size of the explanation will be uncontrollable, ŚreeBhāskaraRāya has not explained further sub-divisions of each of these eight.

According to *Kaṭapayādhī* method *Pāsha* indicates the number 51. But he says that this has to be taken as 52. As an evidence for this, he shows the learned men like *Harsha Deekshitar's* commentaries for the 1st verse of a *tantra* book called *Shārada Tilakam*. Here *pañchāshat* (50) is considered as 51. Again he himself, interprets in 833rd name *Pañchāshat Peetaroopīṇee* – here also *pañchāshat* is considered as 51. He also indicates the afflictions are 52 in *Shiva Rahasya*.

The base line is that **She** releases the devotees from all the afflictions discussed above – whether 51 or 52 or 62, etc. This is the commentary of *Pourāṇikās* (one who discourses *Purāṇās*) – says ŚreeBhāskararāyar.

(v) The afflictions are of three types; atom, differentiation and action. Ignorance is atom – two types viz. absence of self-esteem in the intellectual soul and self-esteem in the non-souls like body. Both are due to the impurity called ego.

Since they seem to be within controlled limits they are called atoms. The statement from *Soura Samhita* is quoted - since within some control they are atom and since impure it is a dirt.

One thing split into many is the difference. The root cause is illusion (to be added as a sixth one to the above five). All these six is one compilation. The *tatvas* from 7th to 36th is another compilation. Both these compilations are called illusory impurity (*māyāmalam*).

Actions are two types ordained and prohibited – a sort of feeling created in the body not recognised by the organs. This also of two types good and bad and called as action-impurity.

The later discussed items have the characters of the previous ones also. These have been explained in *Pratyabhigna Sāstra* and *ShivaSūtra*.

Those bound by these three afflictions can be taken as seven types (three bound by one each, two bound by two each and one bound by all the three). However, since there are two impurities within action-impurity and atom is a sub-set of differentiation, we have to take that those bound by afflictions as three types only.

Those bound by by one affliction is called *Shuddhā*:, by two *Misrā*: and by three *Ashuddhā*:

These names are explained in the book called *Nityāhrudam*. In *Svachchanda Tantra*, the names are respectively *Vijnanākevala*, *Pralayakevala* and *Sakala*.

In each of these types there are sub-types viz., the impurities completely combusted and not combusted.

From the impurities completely combusted type, 118 *siddhas* have been originated. With the complete blessings of Lord *Shiva*, they have got full knowledge of all the *mantras*. They are indicated as below;

<i>Shata Rudras</i>	-	100
<i>Shata Maṇḍalis</i>	-	8
<i>Krodha Battarakās</i>	-	8
<i>Veereswar</i>	-	1
<i>Shree Kaṇḍar</i>	-	1

Total	-	118

Among the *Sakalās*, those impurities are not completely combusted - Lord *Parameshwara* ensure rebirth in this world. In each of the births they enjoy the fruits of their actions and combust the impurities. *Parameshwara* makes this happen through proper teachers and that is the reason, repeated births are given.

It has already been mentioned that those bound by atom and action afflictions are called *Pralayakevala*. Out of these, those impurities that are completely combusted become the heads of worlds. Others take birth in high races, enjoy the fruits of actions, combust the impurities and merge with *Parameshwara Himself*.

Those bound by a single affliction called atom are called *Vijnanākevalas*. Among them, those impurities, which are completely combusted become the heads of knowledge. Others become the presiding deities of seven crores of *mantras*. These *mantras* should not be treated as materialistic sounds. They have intellects.

Proportionate to the combustions of impurities, there are infinite subdivisions in the afflictions. The births and levels taken by those are all for combustion of impurities and getting liberation.

It is a natural question that can be derived that, if liberating the people is the duty of *Parameshwara*, what is the role of *Śreedeevee* here? Without the liberating energy of *Śreedeevee*, *Shiva* cannot do anything. As an evidence to this, *ŚreeBhāskararāya* quotes the verses from old

books, *Pratyabhigna Sāstra* and *ShivaSūtra*.

It can also be taken as *Shiva* and *Shakti* are one and the same – inseparable and hence *Śreedeevee* does all these.

Thus *Śreedeevee* releases the devotees from the above afflictions depending on the impurities.

(vi) *Pashu* means full – without any balance. In *Vedas* in the statement; *Lodham Nayanti Pashumanyamānā*: - this has been interpreted as indeclinable word with complete as its meaning. *Pāshās* – **She** releases from the noose of *Varuṇa*.

(vii) *Pāsa* - dice, *vi* - much, *mochini* - throwing the dice on the board. She conquered Lord *Parameshwara* in the game of dice. 374th name *Krutagnā* may also be referred.

(viii) *Pashupa* – protector of cattle, *Parameshwara*. *Āsha* – those who are interested in reaching Lord *Shiva*. **She** completely releases those people.

(ix) From *Brahma* to the most inert everything has the character of *Pashu* (animal). The tool that binds them is ignorance. The various methods of these are called *Pāshās*. **She** releases them through devotion to Lord *Shiva*.

(x) The names 133rd - *Niranjana*, 134th – *Nirlepā* and 135th – *Nirmala* may be referred.

(xi) Also, it can be remembered – in *tatva sodhana*- to examine the impurities ego, illusion and action respectively the physical, subtle and causal bodies are examined.

Note: In the *Saiva Siddhanta* religion followed in Tamilnadu, *Pashu*, *Pathi* and *Pāsham* are the basic principles. These are explained in Samskrit also. In particular *Śree Appaiya Deekshitar* has written *Shivarkamaṇi Deepikā* based on the commentaries of *ŚreeKanda*. His *RatnatrayaPareekshā* can be taken as stirred version of the commentary of *ŚreeKanda*. *ŚreeBhāskaraṛāya* has quoted this book as reference in many a place. But it is a surprise that he has not quoted *Saiva Siddhanta* anywhere.

355. Samhrutāsheshapāshaṇḍā - 'सम्हृताशेषपाशण्डा

(i) One who is the destroyer of all heretics, those who are averse to spiritual values.

(ii) The *Linga Purāṇa* describes the nature of the heretics thus; observers of vows not enjoined in the *Vedas* and those who are

excluded from the ceremonies enjoined by *Sruti* and *Smrtis* are called heretics, they are not to mingle with or even be spoken with by the twice-born (*Brahmins*).

- (iii) The *Brahma Vaivarta Purāṇa* also; *Purāṇas*, *Nyaya*, *Mimāṃsā*, *Dharma Sāstras*, six *Vedāṅgas* (i.e. the supplements *Sikshā* to *Jyotisha*), the four *Vedas*, which are the source of knowledge, these fourteen are the seat of righteousness (*dharmasthāna*). Taking these fourteen – these are the true, what is beyond these imagined by men is called heresy (*pāshaṇḍā*). **She** destroys all these *pāshaṇḍās*.
- (iv) In some schools it is written as *Pākhanda*, it gives the same meaning. *Pa* - *Vedas* and *khanda* - cutting off. **She** destroys all those *pākhandaś* also.

356. *Sadāchārapravarttikā* - सदाचारप्रवर्तिका

- (i) One who inspires into right action.
- (ii) Because **She** destroys the wicked (as discussed above), **She** incites men to right actions.
- (iii) *Sat* – great - **She** routes the men into great actions. *Sat* – great/auspicious men. Their actions are *Sadāchāras*.
- (iv) The actions of *Sat* - **She** gives the inclination to observe the precepts enjoined in the *Karma Kāṇḍa* in *Vedas* and the *Advaita Brahman* in the *Jñāna Kāṇḍa*, through the means laid down in the *Purāṇas*. It is said in the *Koorma Purāṇa* by Devī herself; the eighteen *Purāṇas*, were promulgated by *Vyasa*, by the command of *Brahman*; in them righteousness (*dharma*) is established. The other supplementary *upa-purāṇas* were promulgated by his disciples. In every era (*yuga*) he (*Vyāsa*) the knower of the science of righteousness, is the promulgator of all *Purāṇas*, etc. *Siksha*, *Kalpa*, *Grammar*, *Nirukta*, *Chandas* and *Jyotisha* and logic etc., are the source of knowledge. The righteousness (*dharma*), is not to be found elsewhere. Thus the supreme *dharma*, which has come down from the grandsire, *Manu*, *Vyāsa* and others, is established till the dissolution of the universe. Thus said Śreedevī.

357. *Tāpatrayāgnisantaptasamāhlādanachandrikā*–

तापत्रयाग्निसन्तप्तसमाह्लादनचन्द्रिका

- (i) One who gives, like a Moon, soothing for those who suffer from the three types of distress of fire.

- (ii) The sufferings are of three types viz., *ādhyātmikam*, *ādhi-daivikam* and *ādhi-bhoutikam*.

Ādhyātmikam - disturbances stemming from the self – fully relating to body and 5 sense organs, 5 organs of actions, mind, intellect, ego and volition.

Ādhi-bhoutikam - disturbances that come from the world – five basic elements relating to the above organs.

Ādhi-daivikam - mental disturbances that come from God – beyond the control of human beings, like flood, etc.

The above three are the characters of the life cycle. This name indicates that **She** makes the soul, suffering from the above disturbances, happy (by removing the sufferings) through her Moon like compassion.

358. *Taruṇee* - तरुणी

- (i) One who is ever young.
- (ii) *Śreedeevee* does not have growth or reduction. 344th name *Kshayavruddhivinirmuktāmay* also be referred.
- (iii) *Śreedeevee* does not have a beginning or an end. 296th name *Anādinidhanāmay* be referred. If there is a beginning there will be growth. If there is an end, there would be reduction also. *Śreedeevee* does not have all these.
- (iv) **She** is eternal - present in all the three times. 136th name – *Nitya*. She is encompassing whole. 292nd name – *Poorṇa*. The same sense is communicated in 430th name *Nityayouna*.
- (v) The sense conveyed by *Brahadāraṇyaka Upanishad* (IV-4-25); *ajārom'mruta*: is reflected here - *Brahmam* has neither ageing nor death.

359. *Tāpasārādhya* - तापसाराध्या

- (i) One who is worshipped by ascetics.
- (ii) Or, *tāpa* - *samsāra* (the father of misery), *sāra* - essence (a deep), *Adhya* - meditation, i.e. *Śreedeevee*, who is the root cause of this *samsāra* life cycle, is the essential object of meditation.

360. *Tanumadhyā* - तनुमध्या

- (i) One who has a slender waist.
- (ii) Earlier in 35th name – *Lakshyaromalatā dhāratāsamunneya madhyamā* the hip portion of *Śreedeevee* was described.
- (iii) *Tanumadhyā* is the deity worshipped in the country of Kānchi; for it

is said, may Śreedeevee, Tanumadhyā, the consort of Bilvesvara residing on the bank of the Nivā (river), protect me.

Mām Bātu Nivāyā: Dheere Nivasanteel

BilveshvarakāntāDevee Tanumadhyāll

- (iv) *Tanumadhyā* is the name of certain metre. With 6 letters for each word it has 24 letters. The above verse is in that metre. The metre of the *Gāyatree Mantra (chandas)* also has 24 letters. The *Śreemad Bhagavat Geeta (X-35)* verse; *Gāyatree Chandasamaham* also can be remembered. (The *Pingalasūtra*, says, if there is one *tagaṇa* and *yagaṇa* in each foot it is called *Tanumadhyā*).

361. *Tamopahā* - तमोपहा

- (i) One who is the remover of darkness.
 (ii) Remover of the darkness called ignorance from the devotees.
 (iii) The *Īshāvāsyā Upanishad (9th verse)* says, they who worship ignorance enter blind darkness; *Andham Tama: Pravishanti Y'vidyāmupāsate*
 (iv) In the last part (*uttara bhagā*) of *LalitāTrishatee (79th and 80th verses)* we read as;

Andham Tama: pravishanti Ye'vidyāmupāsate

Iti Srutirapāhaitānavidyopāsakān Puna:l

Vidyānyopāsakāneva Nindatyārunekeesruti:ll

362. *Chiti:* - चिति:

- (i) One who is in the form knowledge.
 (ii) In the book called *Pratyabhigya Hrudayā*, it is mentioned as - Chit is independent and the cause of the establishment of the universe; *Chiti: Svatantra Vishvasidti Hetu:*
 (iii) We read in the *Mahāvāsishtha*, that Śreedeevee is called *Chit*, because **She** is the life of those who desire life; *Saisha Chitiriti Proktā Jeevanāt Jeevitaishinām.*
 (iv) In *Saptashatee (V chapter)* it is mentioned that *Chit* means the intellect form of the soul;

Chiti Roopena Yā Krutsnam Etat Vyāpya Sthitā Jagat

Namastasyai Namastasyai Namastasyai Namō Nama:

363. *Tatpadalakshyārthā* - तत्पदलक्ष्यार्था

- (i) One who is the connotation of the word *Tat* in the *Mahāvākya*.
 (ii) In the *Mahāvākya Tatvamasi* – the word *Tat* means – the various

forms of *Brahmam* doing the tasks of the world like creation, etc. The ideal meaning of this word is that the same *Brahmam* in an idle form without any task to do. These two are one and the same. Thus She is in the form of *Brahmam* indicated by the ideal meaning.

(iii) 425th name *Tat* may also be referred.

364. Chidekarasaroopiṇee - चिदेकरसरूपिणी

(i) One who is completely in the form of knowledge.

(ii) Even the unconditioned *Brahmam* has the attributes of bliss, etc. Hence how does the previous name fit in? To answer this question this name is given. The attributes bliss, consciousness, intellect, etc. are inseparable from **Her**. Though **She** appears to be in different forms, intellect and conscious form of hers is full of knowledge. It has to be considered that knowledge is the only essence or the main essence. This is explained in the *Panchapādikā* by *Padmapādāchārya* - Bliss, the perception of the objects and the eternity are attributes which although inseparable from consciousness appear as different.

(iii) The unconditioned *Brahmam* is not the real nature of *Ishvara* (the conditioned one), because both are different, hence the relation between the two just described above is not possible. To remove this doubt this name is introduced. **She** is ever non-separated from the *Chit*. The relation of these two is possible as they are one and the same. Though they appear different by attributes, yet they are actually one and the same.

365. Svātmānandalavee Bhootabrahmadyānanda Santati: -

स्वात्मानन्दलवीभूतब्रह्माद्यानन्दसन्ततिः

(i) The totality of the bliss of *Brahma* and others, is but a minute portion of **Her** own bliss.

(ii) The three gods who do the tasks of creation, protection and destruction and *Indra* and other *devas* also enjoy the bliss. But this is only a drop in the ocean, in comparison with the bliss of *Śreedeevee*. That is, the bliss of *Śreedeevee* is multiple times greater than others. *Taitireeya Upanishad* (II-8) says, other beings live on a mere part of this bliss; *Ethasyaiva Ānandasya Anyāni Bhootāni Mātrām Upajeevanti*.

(iii) Again in the same *Vedā* we read a table starting from the bliss of human till bliss of *Brahmam*. Until *Prajāpati* though the bliss

increases in grades, but it is still limited. It is the bliss of *Brahmam*, which is unlimited and immeasurable. Hence it is not proper and fit for human aspiration.

- (iv) To confirm that the meaning of the word *tat* (in previous name) indicates the unconditioned *Brahmam*, this name is explained. In order to agree with authorities (scriptures), which establish the meaning of them by (the rule) of beginning, etc., (*upākrama*, etc.) as the knowledge as the means of *Purushārthas*.
- (v) *Lava*, according to the *Visvā* dictionary, means, particle and sports.

366. *Parā* - परा

- (i) One who is in the form sound called *Para*, the transcendent word.
- (ii) The power of expression depends upon the correspondence of the words and their meanings. Hence, as the unconditioned *Brahmam* also is included in the sound (*Shabdabrahmam*), *Brahmam* indirectly (*Lakshana*) indicates (as the *Vedāntins* say) by the words existence, etc. Because the words which are the physical forms of speech (*Vaikharee*) only express or identify the physical form of *Brahmam* (the *Virāt*) and do not correspond to the pure unconditioned *Brahmam*, the speech is divided into four forms; *Parā*, *Pashyantee*, *Madyamā* and *Vaikharee*.
- (iii) To clearly understand these it is necessary to mention some background information. Earlier in the names 256 to 274 (*Vishvaroopā* onwards till *Panchakrūtya-parāyanā*), the creation of this universe was explained from one dimension. Now other perspective follows.
- (iv) During great dissolution (*Pralaya*) when the actions (*karmas*) of beings about to be manifested are not yet ripe, the *Brahmam*, bound by illusion (*māyā*) and by those actions (*karmābhinnamāyā* literal meaning being illusion itself in the form of actions) is called *ghanibhoota* (the congealed one). When, in course of time, the actions begin to ripen and the former state of unripeness disappears, that state is called *vichikrisā* (longing for action). At the moment of ripeness, when the modification of illusion appears, *Brahmam*, endowed with illusion in the form of ripened actions, is called *avyakta* (unmanifested). Hence creation is attributed in the *Smrutis* to the *avyakta*; Oh best of twice-born, from that is sprung the *avyakta* with the three qualities. That *avyakta*, as it is the

sprouting root of the universe, is termed as the *kāraṇabindu* (the causal dot). The *Prapanchasāra* says, that intelligence, the congealed one, desirous of action, attains the state of *kāraṇabindu*. From this *kāraṇabindu* proceeds in order the *kāryabindu* (effective dot). From the latter *nada* (sound); thence the *beeja* (the seed); thus the three came into being. These three are also called by the words the supreme, subtle (*sookshma*) and physical (*sthoola*). In their nature they partake respectively intelligence (*chit*), combined-intelligence (*achit*) and non-intelligence (*chidachit*). Hence the *Rahasyāgama* says, that *bindu* (the causal dot) in the course of time it sprouts and become three. Its three divisions are gross, subtle and supreme. These are called, *bindu*, *nada* and *beeja*. These four, including the *kāraṇa-bindu* in their divine aspect (*ādhidaivata*) are *avyakta*, *Ishvara*, *Hirānyagarbha* and *Virāt*. They are called by various names and forms in the *Sāstras*. They are;

Form (<i>Swaroopa</i>)	Effective Dot (<i>Kāryabindu</i>)	Sound (<i>Nātha</i>)	Seed (<i>Beeja</i>)	Causal Dot (<i>Kāraṇabindu</i>)
Ādhidaivata	Eshwara Vāmā IchchāShakti	Hiranyagarbha Jyeshtā Gnana Shakti	Virāt Roudhree KriyāShakti	Avyakta Brahmam Shāntā Amibikā
Ādhibhoutikam	Kāmaroopa Peeṭa	Poornagiri Peeṭa	Jālantara Peeṭa	Oḍyāna Peeṭa

- (v) In the bodily aspect (*adhyātma*) the *Kāraṇabindu* resides in the *Moolādhāra* and is known by the words *shakti* or *pinda* (monosyllable *mantra*), *Kuṇḍaline*, etc. This has been mentioned in *Kalidāsā's Laghustava* (V-1) by the following words about the *Kuṇḍaline*; there is a *shakti* called *Kuṇḍaline*, having known her who is ever engaged in the work of the creation of the universe, a man never again enters his mother's womb as a child (i.e. he has no *samsāra*). Similarly mentioned in other books also.

Shakti: Kundalaneeti Vishvajanana Vyāpāra Baddhodhyamāmi

Gnātvettam Punarnavishanti Jananeegarbhe'rbhagatvam

- (vi) This is the *kāraṇabindu* in its non-differentiated condition. When it sprouts in order to create the three, namely *kāryabindu*, etc, then the unmanifested sound called *Shabdabrahmam* (*Brahmam*) arises

from it.

Bindos Tasmāt Bhityamānātavyaktātmā Ravol

Sarava: Sruti Sambannai: Shabdabrahmeti Geeyatell

- (vii) It is also said as, from this differentiation of that bindu comes the unmanifested sound, that sound is termed as *Shabdabrahmam* by those learned in sound. This sound, since it is one with the *Kāraṇabindu* and is therefore all-pervading, yet first appears in the *Moolādhāra* of persons by the power of air acted upon by the effort of manifestation. It is said, in the *Moolādhāra* in the body the air first appears, that air acted upon by the effort of a person desiring to speak, produces the all-pervading *Shabdabrahmam*." That *Shabdabrahmam*, which is in the *kāraṇabindu*, when it is manifested remaining motionless (*nishpanda*).

Dehe'pi Moolādhāresmin Samudeti Sameerana:l

Vivakshoricchayotthena Prāyatnena Susamskrta:l

- (viii) Though the *kāraṇabindu* originated as *shabdabrahmam*, it remains motionless in its own place *Moolādhāra* and hence is called *parā* speech.
- (ix) The same *Shabdabrahmam*, produced by the same air proceeding as far as the navel, joined with the reasoning intellect mind (*Manas*), possessing the nature of the manifested *Kāryabindu* with simple motion (*sāmānyaspanda*) is named *pashyanti* speech. Next the same *Shabdabrahmam*, produced by the same air proceeding as far as the heart, joined with the determining (understanding *Buddhi*), in the manifested sound, endowed with special motion (*visheshaspanda*) is called *madhyamā* speech. Next the same (*Shabdabrahmam*), produced by the same air, proceeding as far as the mouth, developed in the throat, etc., in the form of articulation, capable of being heard by the ears of other's possessing the nature of the manifested *beeja*, with the universal motion (*spashṭatara*) is called *vaikharee* speech.

Moolādhāre Para Proktā Pashyantee Nabhisam Stitāl

Madyamā Bhuddhi Samyuktā Ashṭasthāneshu Vaikhareell

It is also explained by ŚreemadAcārya in his *Prapancha Sāram* (II-43) that sound which first arises in the *Moolādhāra* is called *Parā*, next the *pashyanti*; next when it goes as far as the heart and is joined to the understanding *Buddhi* it is called *madhyamā*; and the full

manifestationis *vaikharee*. Thus, articulated sound is produced by air;
Moolādhārāt Prathama Mudito yashcha Bhāva: Parākhyā:
Pashchāt Pashyantyatha Hrudayago Bhuddhiyun Madyamāgya:
Vyakte Vakharyata Rurudishorasya Janto: Shushumnā
Pandhas Tasmādbhavati Pavane PreritāVarṇa Samgnā

- (x) The same idea is mentioned in *Nityā Tantra* also, the *parā* form arises in the *Moolādhāra* produced by air; the same air rising upwards, manifested in the *Svādhistāna*, attains the *pashyanti* state. The same slowly rising upwards and manifested in the *Anāhata*, united with the understanding is termed *madhyama*. Again rising upwards appearing in the *Vishuddhi* and comes out from the throat is *vaikharee*. Thus, though there are four kinds of speech gross minded men who do not understand the first three, think *vaikharee* alone to be the speech. The *Veda* says; hence men think *Vaikharee* alone to be speech which is imperfect. That is to say imperfect by not possessing the first three forms; *Tasmāt Yatvācho' Nāptam Tam Manushyā Upajeevanti*. Another *Veda* statement also (*Rig Veda* I-164-45) says; four are the definite grades of the speech; those Brahmins who are wise know them; three are deposited in secret and motionless; men speak the fourth grade speech;
Chatvāri Vāg Parimitā Padani Tāni Vidur Brāmhanā Ye Maneeshina: I
Guhā Treeni Nihitā Nengayanti Tureeyam Vācho Manushyā Vadantill

- (xi) It was earlier explained (363rd name *Tatpadalakshyārthā*), that *Śreedeevee* is in the form of *Tat* in the *Mahāvākya* – *Tatvamasee*. From this 363rd to 371st names it has been described that *Śreedeevee* only is in the all the four grades of speech.

- (xii) The *Tripurasiddhānta* explains the word *parā* in different ways. As *She* is pleased with *Parānandanātha* (a teacher) *She* is called *Para*. As *She* is celebrated in the work called *Parānanda*, *She* is *Parā*, and as *She* is the supreme source of grace, *She* is *Para*.

367. *Pratyakchiteeroopā* - प्रत्यक्षिचितीरूपा

- (i) One who is in the form of inner consciousness.
(ii) The quality and character of the organs are to move out - i.e. *Parāk*. But on the other hand, *Parā* grade of great form of sound can be recognised only by the inwardly looking mind. Inward looking is called *Pratyak*. A high level of attempt is needed for this. Thus with a high level of attempt and inward looks the mind recognises the

Parā knowledge in the form of *Brahmam* and without any distinction from matter, energy and character. (It can be reminded that earlier in the 362nd name *Chiti*, it was explained that *Śreedeevee* is in the form of knowledge). Thus *Śreedeevee* is in the form of *Pratyak* or *Chiti* – great knowledge.

- (iii) Those who have an idea of Samskrit grammar can appreciate the explanation of *ŚreeBhāskararāyar*. It has been given below for them;

(*Pratikoolam Svātmābhimukhamanchateeti Prateechee Sācha
Chitee Cha Pratyakchitee Avyaktasangnam
Brahma Saiva Roopam Yasyāstathā
Chinote:Ktijantat "Krudikārāt" Iti DeepII*)

368. *Pashyantee* - पश्यन्ती

- (i) One who is in the form of *Pashyantee* – speech in the inaudible stage.
- (ii) Earlier in 366th name *Parā*, the four stages of the speech were discussed and it was seen that the name of the second stage is *Pashyantee*. **She** is in that form.
- (iii) The *Soubhāgya sudhodaya* says, as **She** sees all and **She** sees all in **Herself**, and **She** is called *Pashyantee*. Since **She** rises (*Utteernā*) above the path of action, **She** is also called *Utteerna*. 714th name *Kulottheernā* also may be referred.

369. *Paradevatā* - परदेवता

- (i) One who is the object of Supreme devotion.
- (ii) It has to be taken as **She** is worshipped as the supreme deity and the ultimate Godhead to be meditated upon.

370. *Madhyamā* - मध्यमा

- (i) One who is in the form of *Madhyamā*– speech in the middle stage of its external expressions.
- (ii) This is neither like *pashyanti*, stopping immediately after rising, nor like *vaikharee* with articulation fully developed, it is called *Madhyamā* - intermediate stage between the two;

*Pashyanteeva na Kevalam Utteernā Nāpi Vakhareeva Bhahi:
Sphutatara NikhilāvayavāVāgroopā Madhyamā TayorasmātII*

371. *Vaikhareeroopā* - वैखरीरूपा

- (i) One who is in the form of *vaikharee* – the uttered audible speech.

- (ii) The great hard form of letters – sound from the neck - *vaikharee*. The scattered sound, in the form of air, becomes dense by hitting against the walls of the narrow passage, the form of words (sound) and gets the name called *Vaikharee*.
- (iii) According to the *SaubhāgyaSudhodaya*, *vai* - certainly (in a clearly understandable format that this is that), *kha* – sky (the cavity of the ear); *rāti* - to enter. Hence *Vaikharee*.
- (iv) According to the *Yogasāstras*, **She** is called *vaikharee* because **She** was produced by the air called *vikhara* (the air bringing the sound from heart via throat is called

vikaran; Prānena Vikharākyena Preritā Vaikharee puna:

372. **Bhaktamānasahamsikā** - भक्तमानसहंसिका

- (i) One who is in the form of a swan in the lake like minds of the devotees.
- (ii) The creator, Brahma created a lake, by his mind. It is in the top of mount *Kailāsh*. Its water is so pure. The swans, which always like purity, live there in an infinite number. It has been described that wherever they travel, during rainy season return to this lake.

It has been said in this name as – imaging the pure minds of the devotees to this lake (since it was created by mind, it is called *Mānasa Sarovar* (*Manas* – mind, *Sarovar* – lake) and *Śreedevee* compared to the swans living there.

- (iii) The same sense is conveyed in the 38th verse of Soundaryalaharee also;

Samunmeelat Samvitkamala Makarandaika Rasikam

Bhaje Hamsadvandvam Kimapi Mahatām, Mānasacharaml

Yadālāpā Dshtādasha Guṇita Vidhyāparinati:

Yadādatte Doshād Guṇa Makhila Madbhya: Paya Ivall

- (iv) **She** is invisible for others, that is those other than devotees, mount, *ka* is suffixed and mentioned as *Hamsika*.
- (v) 816th name *Munimānasa Hamsikā* may also be referred.

373. **Kāmeshvaraprāṇanāḍee** - कामेश्वरप्राणनाडी

- (i) One who is very life of **Her** consort *Kāmeshvara*.
- (ii) During the complete destruction of the universe (during the *pralayā* period), *devas* will also be destroyed, even if they have earlier consumed the nectar. But on the other hand *Parameshwara*, who has consumed the most tyrant venom, is not destroyed – due to the

grandeur of the earrings of Śreedeevee. The idea that **She** is the *jeeva nāḍi* (soul pulse) of *Parameshwara* has been conveyed in the 28th verse of *Soundaryalaharee*;

Sudhāmabhyāsvādhyā Pratibhaya Jarāmurtyu Hariṇeem

Vipadhyante Vishve Veidhi Shatamakhādhyā Divishada:l

Karālam Yat Kshvelam Kabalitavata: Kālakalanā

Na Shambhostanmoolam Tava Janani Thātanka Mahimāll

- (iii) The same sense is communicated in *Śrīe Rudram* also; *Ya Te Rudra Shivā Tanoo: Shivā Vishvā Ha Bheshajee Shiva Rudrasya Bheshajee Tayā No Mruḍa Jeevase.*

374. *Krutagyā* - कृतज्ञा

- (i) One who knows all that is done.
- (ii) **She** knows all the actions done by those who live in this world. The Sun, the moon, the god of death (*yama*), time and the five elements, these nine are the witnesses of good and bad actions. Only *Śreedeevee* is in all these nine forms.
- (iii) *Kruta* – done (good) actions, *Gnā* – knowledge (gives as a reward). **She** does this with gratitude.
- (iv) *Kruta* (*vat*) – **She** possess already available (self acquired) knowledge.
- (v) It is told that in *KrutaYuga*, the golden age, the righteousness was perfectly established; knowledge also was perfect. Later as time passes by it gets reduced in the next *yugas* (eras). However, **She** has perfect knowledge (as the golden age had).
- (vi) According to the science of dice there are four *yugas* which are called *Kruta*, *Tretā*, *Dvāpara* and *Kali*, and numbered respectively four, three, two and one; but they count then, six, three and one, respectively; because in the higher number the lower ones are included. *Chāndogya Upanishad* (IV-3-8) says, now these five, and other five, make ten, that represents the *Kruta* cast. The meaning is like the *Kruta* cast, **Her** knowledge is all pervading and all embracing; *Te Vā Ete Panchānye Panchānye Dasha Sandas Tat Krutam.*
- (vii) *Chāndogya Upanishad* (IV-1-4) says, as in the game of dice all the lower casts belong to him who has conquered with the *kruta* cast. The meaning is like the *Kruta* case her knowledge is all pervading and all embracing. Hence *Krutagyā*; *Krutāya Vijitāyāta Re'yā:*

Samyanti.

- (viii) **She** knows the *kruta* cast as explained above. This expression is that **she** always conquers when **She** casts the dice with *Shiva*.
- (ix) Śree Ādi Śaṅkara in his commentary of *ViṣṇuSahasranāmam* for the 82nd name – *Krutagna*: – he who knows the sins and virtues of the living beings.

375. *Kāmapoojitā* - कामपूजिता

- (i) One who was adored by Cupid.
- (ii) *Taitireeya Āraṇyaga* says; *Putro Nirrutyā Vaideha Achetā Yashcha Chetana: Sa Tam Mañimavindat* - The learned has interpreted this statement as - Cupid, son of *Mahālakshmee*, is without a body, but has attained great knowledge (*Mañiyai, Panchadasee Vidyā*, etc.)
- (iii) Cupid is one among the 12 great worshippers of Śreedeevee. This has been mentioned in the names 238th – *Mānuvidyā*, 239th – *Chandravidyā* and 305th – *Rājarajārchita*.
- (iv) Śree Ādi Śaṅkara also conveys this message, in his commentary of 5th and 6th verses of *Soundaryalaharee*.

*Smaro'pi Tvām Natvā Ratinayana Lehayena Vapushāl
Muneenāmapyanta: Prabhavati He Mohāya Mahatāmll
Dhanu: Poushpam Mourvee Madhukaramayee Pancha Vishekhā:
Vasanta: Sāmanto Malayamarudāyodhana Ratha:l
Tathāpyeka: Sarvam Himagirisute Kāmapikrupām
Apāngātte Labdhvā Jagadida Manango Vijayatell*

- (v) Cupid is also called as *Kāman*. *Kāman* worshipped Śreedeevee in *Kānceepuram*. Hence we see the names *Kāmakottam, Kāmakoti* and *Kāmapēṭam*. These names and the name of Śreedeevee as *Kāmākshee* – having blessed sight on *Kāman*, indicate the greatness of the worship of *Kāman* on Śreedeevee.
- (vi) Among the *Peēṭas* of Śreedeevee the four important ones are *Kāmagiri Peēṭam, Poornagiri Peēṭam, JālandharaPeēṭam* and *Oḍyāna Peēṭam*. *Kāmagiri Peēṭam* is talked about in this name and the remaining discussed in the later names.
- (vii) Considering our body as a *kshetra*, it has to be construed that all the four *peēṭams* are within the body;

Kāma Peēṭam – *Moolādhāram* – the place of *Parā* speech.

Poornagiri Peēṭam – *Mañipoorakam* – the place of *Pashyanti* speech.

Jālandhara Peēṭam – *Anāhatam* – the place of *Madyamā* speech.

Oḍyāna Peeṭam – *Vishuddhi* – the place of *Vaikharee* speech.

(viii) Cupid aimed the arrow of flowers on *Shiva*, to unite *Shiva* and *Śreedeevee* for the birth of *Kumaran*. In this process he lost his body. By dedicating his body, he united *Śreedeevee* with *Shiva*. As a gratitude for the same, **She** accepts his worship and provides him all the greatness. Like him, **She** also holds the bow made of sugarcane and arrows made of flowers. It is very apt that this message follows up the name *Krutagja*.

(ix) 586th name *Kāmasevitā* may also be referred.

376. *Shrungārarasasampoornā* - श्रृंगाररससम्पूर्णा

- (i) One who is filled with the essence of love.
- (ii) In the previous name, reference was made to *Kāmagiri Peeṭam*. *Jālandhara* and *Oḍyāna* centres (*peeṭas*) will be referred in 378th and 379th names. In this name with the word *Poornā*, *Poornagiri Peeṭa* is referred.
- (iii) It is said that *Poornagiri Peeṭa* resides in *Maṇipooraka* of the body. It may be remembered that it is the place of *Kāryabindu* and *Pashyanti* sound.
- (iv) It is important to note that in all special forms of *Śreedeevee* the form of *Lalitāmbikā* form has the *Śringārā* (erotic) emotion as the main one. This is further discussed in the last name *Lalitāmbika*.
- (v) The letter 'A' originated first and the other letters are all its varied forms. Again the sweet taste originated first and the other five are formed from it. Similarly *Śringāra* is the first emotion to origin and the other eight originated from it. That is, the other eight are the effects of *Śringāra* emotion. Hence it can be construed that, when **She** is full of the first emotion viz., *Śringāra*, **She** is full of the other eight also.
- (vi) 51st verse of *Soundaryalaharee* and its commentary may be referred— here it is mentioned as *Śreedeevee* gestures all the emotions one at a time excepting the tranquility emotion (which **She** always gestures);

Shive Srungārārdrā Taditarajane Kutsanaparā

Saroshā Gangāyām Girishcharite Vismayavatee I

Harāhibhyo Beetā Sarasiruha Soubhāgya Jananee

Sakheshu Smerā Te Mayi Janani Drushti: Sakaruṅḷl

(vii) *Srunḡa* - horn. Since animals have two horns each, this word

indicating numbers in Samskrit is called *Bhoota Sankhya* or cryptic method). Both these words put together indicate $2 \times 6 = 12$. The letter 'A' means petal of a flower. Hence the word *Srungāra* indicates *Anāhata chakra*, which has 12 petals. *Sam* – frequently and *Poorṇa* – remains. Combining all these it can be interpreted that **She** frequently remains in the *Anāhata chakra*. 595th name *Hrudayasthā* may also be referred.

(viii) *Srunḡa* – main or chief, *Arara* - covering, that is to say the *Avidyā* (ignorance), which veils, *Sa* with *Sampoorna*, *Brahmam* (literal meaning perfect).

(ix) The synopsis and the summary of the meaning of this name is that - **She** is both the conditioned and unconditioned *Brahmam*.

377. *Jayā* - जया

- (i) One who is with the name *Jaya*.
- (ii) According to the *Padma Purāṇa*, *Jayā* is the deity worshipped in the *Varāha* Mountain.
- (iii) *Jayā* - victory. **She** is in that form. 346th name *Vijaya* may also be referred.
- (iv) In the *Shilpasāstra* (science of sculpture), mention is made about a house by name *Jaya*. **She** is in that form. Relating to this, 346 – *Vijaya* and 347 – *Vimalā* may be referred.
- (v) In *Mahāshodanyāsa* (*Prabancha Nyāsa*), we read as **She** was worshipped by thousand crore *Apsara* ladies race; *Sahasrakotyapsara: Kula Sevita*.
- (vi) Śree Ādi Śaṅkara in his commentary of *Viṣṇu Sahasranāmam* for the 509th name – *Jaya*: – one who is victorious of all the living beings.
- (vii) It can be taken that this name, in a hidden manner, indicates *Jayinī*, one of the eight *Vāgdevies*.

378. *Jālandharasthītā* - जालन्धरस्थिता

- (i) One who dwells in *Jālandara* centre (*Peeṭa*).
- (ii) According to *Padma Purāṇa*, **She** is called as *Viṣṇumukhee* in the *Jālantaramkshetra* (place).
- (iii) **She** dwells in the *Anāhata Chakra* in the body. Hence **She** takes the sound form of *Nātha* in *Shabdabrahmam*; further **She** is the *Madhyamā* sound stage.

379. *Oḍyāṇapeethanilayā* - ओझाणपीठनिलया

- (i) One who abides in the centre called *Oḍyāṇa*. Hence **She** takes the sound form of *Beeja* in *Shabdabrahmam*; further **She** is the *Vaikhareestage* of sound.

380. *Bindumaṇḍalavāsinee* - बिन्दुमण्डलवासिनी

- (i) One who dwells in the *bindu* centre.
 (ii) **She** resides in *Bindu Maṇḍala*, which is the innermost point (ninth *āvarana*) in *Śree Ćakra*, representing *Sarvānandamaya Ćakram*. The *Shiva Ćakra* circle is the *Bindu Maṇḍalam*.
 (iii) According some schools, in the body, *Bindu Maṇḍala* is the *Sahasrāra Ćakra*. **She** dwells there.

381. *Rahoyāgakrmārādhyā* - रहोयागक्रमाराध्या

- (i) One who is to be worshipped through secret rites.
 (ii) In the *Bāhya Pooja* (*Navāvarṇa Pooja*), a series of preliminary activities are done like – offering prayers to the teacher, entering the *pooja* room, offerings to the seat, *nyāsās* (mental appropriation), establishing the vessels, etc. Before *Āvāhanā* of *Śreedeevee* (deifying *Devee*'s form on the image), the worshipper has to remove all blemishes of self. The concerned method is *Rahoyāgam*. This has to be done in a secret manner. This does not mean that it has to be done in a secret place. Lonely, without the knowledge of others, has to be imagined within self. At this juncture ceremonial fire rites have to be done. These have eight pourings in the fire. This *homa* (ceremonial fire) is virtually done in the mind. At *Moolādhārā*, the never subsiding fire i.e. *kunḍalinee* energy, as thin as the head of a hair, is glowing. It glows itself, no other support is needed. We add our impurities to it and make it glow further. This is the *agni* (fire) centre in the *chitagni* centre. The eight things that separate us from *Śreedeevee* are; the good & bad deeds, virtues & sins caused by those deeds, to resolute and irresolute to do those deeds, and righteousness and unrighteousness arising out of those. Only when these are removed the integrated form with *Śreedeevee* can be created. Hence these eight are to be offered in the *chidagni* fire in *Kunḍalinee* and imagine that they have become ashes and think that all our impurities have been destroyed. Once all these, which control the soul, are destroyed, the soul automatically merges with

the Supreme Being.

- (iii) The sage *Āpasthambar* lists down those who will not get liberation – those who focus only on *Shabda Sāstra* (*vyākaraṇa* [grammar] *sāstra*), interested in mind blowing house, etc., having great interest in food, cloth, etc., and those who have bondage in the worldly affairs. He also lists down those who will get liberation – lonely manner, with stubborn will power, disinterest in those actions, which gives satisfaction, those with interest in *Adyāthma yoga* and who always avoid harm/ violence to all beings. Even in this manner only secret worship will give results.
- (iv) All the *tantra sāstras* unanimously confirm that *ŚreeVidyā* has to be kept in a very secret manner;

Veshyā Iva Prakatā Vedādividyā: Sarveshu

Darshneshu Gupteyam Vidyā || (*Parasurāma Kalpasūtra*)

Yadi Pravichet Mitho Charitvā Pravichet (*Aruṇōpanishad*)

Anta: Shaktā: Bahi: Shaivā: Sabhayām Vaishnavā Matā: I

Nānāmoorttidharā: Koulā: Vicharaṇṭi Maheetale II

(*Shyāmā Rahasyam*)

382. *Rahastarpanatarpitā* - रहस्तरपणतर्पिता

- (i) One who is gratified by secret oblations.
- (ii) *Devatas* gets satisfied only if the complete meaning of the *mantras* is understood. This is called *tarpaṇam*. As mentioned in the previous name worshipping alone without the knowledge of others is called *rahasya tarpaṇam*. **She** gets satisfied by such worshipping.
- (iii) The method of destroying the virtue, etc., in the fire, as discussed in the previous name, are explained in *pooja paddathis* (traditions of worshipping).

First;

Antar Nirantara Nirindhanam Edhamāne Mohāndhakāra Paripanthine I

Samvidagnou Kasmimshachit Adbhuta Mareechi Vikāsa Bhoomou II

I offer all the thirty-six *tatvas* starting from *Prithvee* till *Shivain* the *samvitagni* (*gnanāgni*) – I sacrifice the universe from earth to *Shiva* in the fire of *samvit*, ever burning without any fuel, and ever increasing, dispelling the darkness of illusion, the centre from which emanates eternal beautiful rays.

Second;

Prakāshāmarsha Hastābhyām Avalambyonmanee Srusami

Dharmādharmakalāsneham Poorṇa Vahnou Juhomyaham||

Holding in both hands, representing brightness and darkness (*prakāsa* and *vimarsa*) the sacrificialladle of *funmaṇi* (a *Yogic* state), pouring out the ghee of righteousness and unrighteousness and the senses (*kalās*) in the fire of consciousness, I sacrifice. This verse is not available in some of the *pooja* methods.

Third;

Ārdram Jvalati Jyotirahasmi, Jyotir Jvalati Bramhāhamasmi, So'hamasmi Bramhāhamasmi, Ahamasmi Bramhāhamasmi, Ahamevāham Mām Juhomi Svāhā—

Even the wet objects (the virtue etc., which was offered into fire, which was an obstruction to recognise the self being, being wet they have inimical character to fire) glow well in the fire. I am like splendor. Splendor glows. I am like *Brahmam*. I am *Brahmam* and I myself is the *Brahmam*. So far considered 'I', self has been offered in the fire.

383. Sadya: Prasādinee - सद्यः प्रसादिनी

- (i) One who immediately bestows **Her** grace.
- (ii) Made pleased by the secret method and *Raha:Tarpanam*, as explained in the previous two names, *Śreedeevee* right away bestows **Her** blessings to the devotees.
- (iii) In the same fashion, *Paramashiva* also gets pleased early – *Āshutoshi*. This has been mentioned in the 88th chapter, *Uttarārttam*, tenth *sKāṇḍam* of *Śreemad Bhāgavatam*.
- (iv) *Śree Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* for the 905th name – *Swasti Dakṣiṇa*: mentions three meanings; one among them is “**He** has the capability to bestow fortunes early”.

384. Vishvasākshinee - विश्वसाक्षिणी

- (i) One who is the witness of everything.
- (ii) *Śreedeevee* sees the entire world. **She** sees the entire world as **Her** own form.

385. Sākshivarjitā - साक्षिवर्जिता

- (v) One who has no witness for **Herself**.
- (i) Since **She** is the witness to everything, **She** has no witness.
- (ii) **She** was there before this universe originated and **She** will continue to be there even after the universe is destroyed. **She** has no beginning or end. Hence **She** is the witness to everything, there is no witness to **Her**.

- (iii) In the 232nd name *Maheshwara Mahākālpa Mahātāndava Sākshinee*, it was mentioned that **She** was awitness to the great awesome destructive cosmic dance of Lord *Maheshvarā* during great dissolution (*pralaya* period).
- (iv) If one can understand that *Shiva* and *Shakti* are one and the same, as a role they seem to be different, then it is very clear that only *Śreedevee* is present during great dissolution period also.

386. *Shaḍangadevatāyuktā* - षडङ्गदेवतायुक्ता

- (i) One who is accompanied by the deities of six limbs.
- (ii) There are six limbs for the *mantra* form of *Śreedevee* (in general for all deities' *mantras*). It is the practice to mentally appropriate those deities in our body, while chanting the *mantras*. If the *mantra* is chanted without such appropriation, the fruit of the *mantra* cannot be obtained. If one after having taken good bath, decorating self with all the jewels, etc., but comes out without a dress – how much burlesque he may be undergo in public – it is similar to this. These six *angas* (limbs) are respectively heart, head, tuft of hair, armour (shoulders), eyes and weapons (assuming defense weapons around the head). During *Navāvarṇa pooja*, the *maṇḍalas* are drawn to keep the vessels, and *shadangarchana* is done for the *maṇḍalas* and the vessels. Again at the stage of *Layāṅga pooja*, in the *bindu* in *sarvānandamayachakra* at the ninth *āvarṇa*, *archana* is done for all the six *anga* deities.
- (iii) The quality of *Eshwara* has six parametres (*angas*) viz., omniscience, contentment, wisdom without any origin, independence (to conduct everything as per self wish), unfading power and endless. The deity with all these six *angas* is *Mahaeshwara*. **She** is united with him.
- (iv) *Veda* also has six parametres (*angas*) viz., knowledge of phonetics, lexicography prosody, grammar, astronomy, and ceremonial (*kalpa*). These are respectively considered as nose, mouth, legs, ears, eyes and hands of the mother *Veda*. Hence *Veda* is with *Shadangas*. Since *Śreedevee* **Herself** is the mother *Veda* (338th name *Vedajanani* may be referred), **She** is *Shadangadevatāyuktā* - surrounded by the deities of these six *angas*.

387. *Shāḍguṇyaparipooritā* - षड्गुण्यपरिपूरिता

- (i) One who possess the six good qualities.

- (ii) According to the *Kāmandakaneeti sāstra* (ethical code) the six characters a king should have are; peace, co-operation with other kings, war, marching with the armies, encamped, arranging his forces and allies. *Śreedevee* is a great empress (2nd name *Sremahārājnee*, 306th name *Rāgjee* and 684th name *Rājarajeshwaree*). **She** completely has all the above 6 characters.
- (iii) The *Purāṇas* give out the following six as great characters; Prosperity, righteousness, fame, wealth, wisdom and dispassion. **She** is filled with these characters.

388. *Nityaklinnā* - नित्यक्लिन्ना

- (i) One who is ever compassionate.
- (ii) *Klinnā* means wet. **Her** heart is always wet due to the compassion over the devotees. 326th name *Karuṇārasasāgarā* may be referred.
- (iii) In *DeveeMahātmya*, 4th chapter we read as;
Durgesmrutā Harasi Bheetimasheshajanto:
Svasthai Smrutā Matimateeva Shubhām Dadāsi |
Dāridriyadu:khabhayahāriṇīkātavadanyā
Sarvopakāarakaranāya Sadādrachittāll
- (iv) *Nityaklinnā* is the deity of the third day of the lunar fortnight. This deity has been described in the *GaruḍaPurāṇa* as giving happiness and salvation. In *Tantrarāja Tantra* also it is mentioned as; *Nityaklinnāmatho Vakshye Tripurām Bhuktimuktidhām*.
- (v) In the *mantras* of *thiti nityas*, the word *klinnā* is specially mentioned in *Kāmeshwaree*, *Bagamālinee*, *Nityaklinna* and *Mahāvajreshvaree*. In the *Navāvarṇa pooja* also, while offering the special *argyās*, *Śreedevee* is addressed as *Klinna Roopine* or *Klinne* and the eternity and liberation are sought for. The same request is made in *Pancha panchikā pooja* and *Sudhāsukāmadughāmba Mantra* also.

389. *Niroopamā* - निरूपमा

- (i) One who is peerless or without any comparable person.
- (ii) Simile can be made with equal or peer objects only. There is no one equal to *Śreedevee*. Hence **She** has no comparison.
- (iii) *Swetāvāsyā Upanishad* (IV-19) advises as; *Na Tasya Pratimā Asti* – No one is equal to him. In Tamil Literature it is mentioned as; *Oppārum Mikkārum Illai* – No one equal to or above is available.
- (iv) 184th name *Nistulā* may be refereed.

390. **Nirvāṇasukhadāyinee** - निर्वाणसुखदायिनी

- (i) One who confers the bliss of *nirvāṇa*.
 (ii) *Vāna* (or *bāna*) means body; In *Sruti* (*Prasna Upanishad* II-2) *Vedāntins* say; *Etad Bānamavasṭambhya* - Holding this bow (body) and in the word *Geervāna* by *Mimāṃsakas* this word has been used in the same sense as body. Also in *Amarakosa*, for the word *Bāna* two meanings, body and bow, are given. Hence *nirvāṇa* means without body. That is the meaning of this name is - **She** offers bliss indescribable by words to **Her** devotees.
 (iii) In the *Koorma Purāṇa* - *Śreedeevee* says to *Himavan*; if you neglect me, Oh king of mountains, you cannot attain the pure rest of the supreme *nirvāṇa*, therefore seek refuge in me;
Mām Anādrutya Paramam Nirvānam Amalam Padam I
Prapyate Nahi Shailendra Tato mām Sharanam Vraja II
 (iv) The verses V-24/25 of *Śreemad Bhagavat Geeta* may be referred;
Yo'nta: Sukho'ntarārāmastathāntajyortireva Ya: I
Sa Yogi Brahmanjirvānam Brhmabhooto'dhigachchati II
Labhante Brahmanjirvānamrudhaya: Ksheenakalmashā: I
Chinnadvaidhā Yatātmāna: Sarvabhootahite Ratā: II

He whose happiness is within, whose delight is within, whose illumination is within only, that yogi becomes *Brahmam* and gains the beatitude of *Brahmam*.

With sins destroyed, doubts removed, minds disciplined, being delighted in the welfare of all beings, the sages attain the beatitude of *Brahmam*.

391. **Nityāśoḍaśikāroopā** - नित्याषोडशिकारूपा

- (i) We have presiding deities for the 15 days from first to full moon day. They are all the limbs of *Śreedeevee*. *Śreedeevee* herself is the sixteenth *nityā* - i.e. *Mahānitya*. **She** is also called as *Sādākya Kala*. The description, method of *pooja*, *mantra*, *yantra*, etc., are described in detail in *Tantrarāja Tantra*.
 (ii) The 15 thities and names accordingly *Śākta* practice are;

Śākta Veda Practice	Bright lunar fortnight		Dark lunar fortnight	
	Days	Nights	Days	Nights
Kāmeshwaree	Samgnanam	Darshā	Prastutam	Sudhā
Bagamālinee	Vgnanam	Drushtā	Vishtutam	Sunvatee
Nityaklinna	Pragnanam	Darshatā	Samstutam	Prasootā
Perundā	Jānat	Vishvaroopā	Kalyānam	Sooyamānā
Vahnivāsinee	Abhinānat	Sudarshanā	Vishvaroopam	Abhishooyamānā
Mahāvajreshwaree	Sankalpamānam	Āpyāyamānā	Sookram	Bheetee
Shivadootee	Prakalpamānam	Pyāyamānā	Amrutam	Prabhā
Dwaritā	Upakalpamānam	Āpyāyā	Teshavee	Shambū
Kulasundaree	Upakluptam	Sunrutā	Teha:	Trupti
Nityā	Kluptam	Irā	Samittam	Tarpayantee
Neelapadākā	Sreya:	Āpooryamānā	Arunam	Kāntā
Vijayā	Vaseeya:	Pooryamānā	Bānumat	Kāmyā
Sarvamangalā	Āyat	Poorāyantee	Mareechimat	Kāmajātā
Jvālāmālinee	Sambootam	Poorṇā	Abitapat	Āyushmatee
Chitrā	Bootam	Pourṇamāsee	Tapasvat	Kāmadukā

- (iii) We are aware that the bright lunar fortnight has been divided in three parts viz. 5, 6 and 4. This indicates the 3 *kandās* in the *Panchadaseemantra*.
- (iv) These *thiti nityās* are worshipped from Kāmeshwaree to Chitra during bright lunar fortnight and from Chitra to Kāmeshwaree during dark lunar fortnight.
- (v) These *thiti Nityā* Deves indicate that Śreedeevee is in the form of era. Pāvano Upanishad advises as; *Panchatashatithiroopena Kālasya Parināmvalokanam*.
- (vi) It is also told that these are created by visualisation of five primary elements.
- (vii) These indicate each of the letters in *Panchdashee mantra*.
- (viii) During the bright lunar fortnight the Moon grows by absorbing the rays of the Sun. During dark lunar fortnight the brightness of the Moon decreases step by step. The *tithi nityās* are in this form.
- (ix) 136th name *Nityā*, 256 – *Vishvaroopā*, 321 – *Kāmyā*, 329 – *Kāntā* and 610- *Pratipan Mukyākānta Tithimaṇḍala Poojitā* may be referred. To know more in detail about *Tithi Nityās*, *Tantra Rāja Tantra* and the commentary of ŚreeLakshmeedhara for the 32nd verse of *Soundaryalaharee* may be referred.

392. *Shreekanthārdhashareerinee* - श्रीकण्ठार्धशरीरिणी

- (i) One who has a body constituting one half of *Shiva*.
- (ii) The word *Shree* has venom as a meaning. Since Lord

paramashivavenom in his neck, he got the name as *Shreekantan* (*kantam* – neck). **She** has *Paramashivaas* **Her** half body or **She** has in-differentiable half body with *Paramashiva*.

(iii) The 23rd verse of *Soundaryalaharee* also conveys the same sense;

*Tvayā Hrutvā Vāmam Vapuraparitruptena Manasā
Shareerardham Shambhoraparamapi Shanke Hrutamabhoot I
Yadetat Tvadroopam Sakalamarunābham Trinayanam
Kuchābhyāmānamram Kutilashashichooḍālamakutam II*

(iv) *Brahadāranya Upansihad* (verses 1-3, 1-4) explains the universal absolute (*Parabrahmam*) becoming two as husband and wife; starting from *Ātmaivedamagra Āseet* till *Sa Imamevātmānam Dvetā'bhātayat Tata:*.

(v) It is mentioned in the *Vāyu Purāṇa* as; Lord *Paramashiva's* body is white in colour whereas his neck is black (on account venom). Similarly *Śreedeevee's* body is partly in the form of *Gowree*, which is white in colour and partly in the form of *Kālee*, which is black in colour. *Saptashatee* (V chapter) also says that *Ambikā* form came out of *Gowree* form and *Kālee* form.

*Tasyām Vinirgatāyām Tu Kṛshnā'bhootsā'pi Pārvatee I
Kāliketi Samākhyātā Himāchalakrutāśrayāll*

(vi) According to *Mātrukā Kosā*, the word *Shreekanta* indicates the letter 'A'. *Sruti* also says that the letter 'A' is all the words and it merges with the consonants to form various words; *Akārovai Sarvā Vak Saishā Sparshosh Mapir Vyāgyamānā Bahvee Nānāroopā Bhavati*.

Its meaning goes – First pronounced 'A' is the in the *Parā* stage of sound. Later it moves to the stage *Vaikharee*. Since *Śreedeevee* is in the form of sound and since the letter 'A', called *Shreekantā*, is half of all the letters, **She** got the name *Shreekantārdhashareerīṇee*. Hence it is mentioned in *Soota Samhitā* (1-4-9) as;

*Vākudbhootā Parāshaktirya Chidroopā Parābhidhāl
Vande Tāmanjisham Bhaktyā Shreekantārdha Shareerīṇeem II*

(vii) This verse can also be interpreted as – *Śreedeevee* having half body, filled up the remaining half body with that of *Shreekantan*. Here itself it is mentioned as; *Ichchā Samgnā Cha YāShakti: Paripoornjā Shivodara*.

(viii) As per *Saiva Sāstras*, in *Mātrukā Nyāsam* (appropriation), half body

is filled with various *shaktis* like *Poorṇodri*, etc., and other half being filled with *Shiva Mātrukās* like *Shreekantan*, etc. This name indicates the same.

- (ix) When the letter 'A' is written in Samskrit, half form equal to *Kāma kalā* is got. Hence it can also be interpreted as that **She** has got a body nothing different from *Kāma Kala*.
- (x) The 52nd name in *Trishatee* is *Eshvarārtānka Shareera*. This has been interpreted as – **Her** body is in the form of *Ānanda*. The letter 'HA' in Samskrit indicates *Eshwar*. **She** is that half body of *Eshwar* i.e., It has been interpreted as that **She** is in the form of the letter 'E' in Samskrit as *Shakti Beeja*. The letter 'HA' can also be written as 'ः' (*visarga*). In some schools it is mentioned that **She** is half of it (*Anusvāram*).

393. *Prabhāvatēe* - प्रभावती

- (i) One who is endowed with the power of effulgence (luminescence).
- (ii) *Prabhā*, the surrounding *Āvaranadevatās*, namely *Añimā*, etc., because there is a saying, *Śreedeevee* is surrounded by *añimā* and other luminaries. They originated as radiating light from the body of *Śreedeevee*. In the *dyānā* (meditation) verse of this *Sahasranāmam* also we read as; *Añimādibhirāvrutām Mayookhai:*. In the 30th verse of *Soundaryalaharee* also it has been mentioned as;
Svadehod-bhootābhir Ghruṇibhirañimādyābhirabhito.

394. *Prabhāroopā* - प्रभारूपा

- (i) One who is in the form of *Prabhā* (*Añimā*, etc.) brightness.
- (ii) Learned Jains, *Haribhadra* and others, record in their works *Dharmasamgrahini*, etc., the rays are the qualities, they are not substratum; among these even, the quality of brightness is not the substratum. There is no difference between the character and the person having that character, *Śreedeevee* can be considered as *Prabhāroopa*.
- (iii) Similarly we read in *Chāndokya Upanishad* (III-14-2) as; *Manomaya:Prāṇa-Shareerobhāroopa:* - mind itself, brightness itself.
- (iv) **She** is in the form of *chandās* (metre) called *Prabha*. (*Mandākinēe* is also another name for **Her**).
- (v) The name of the seventh night of dark lunar fortnight is called *Prabha*.

395. *Prasiddhā* - प्रसिद्धा

- (i) One who is celebrated by all.
- (ii) Śreedeevee is known by all in the shape of 'I' or 'aham'. She is that 'I' known by all and hence *Prasiddha*. The *Devee Bhāgavatam* says, that all men recognise Śreedeevee under the form of "I"; *Tām Ahampatyayavyājāt Sarve Jānanti Jantava:*. The first verse of the same book also says, we meditate upon the primeval *vidyā* in the form of the universal *chaitanya*; *Sarva Chaitanya Roopām Tām Ādyām Vidyām Cha Dheemahi*.

396. *Parameshvaree* - परमेश्वरी

- (i) One who is the Sovereign Supreme.
- (ii) She is the *Ēshwari*, the *shakti* of the universal absolute.
- (iii) In *Mahāshoḍanyāsa* (*Prabancha Nyāsa*), it has been mentioned that She is in the form of seasons.
- (iv) Śree Ādi Śaṅkara in his commentary of *ViṣṇuSahasranāmam* for the 377th name – *Parameshwara*: – he is *Parameshwara*: since he has great wealth and supreme ruling power.

397. *Moolaprakruti*: - मूलप्रकृति:

- (i) One who is the in the form of *prakruti* (nature), which is the primary cause of everything in the universe.
- (ii) For *Śreevidyā*, which is the root *mantra*, has two causal letters *prakāsa'A'*, and *vimarsa'HA'*. She is in the form those two root letters.
- (iii) *Prakruti* is the one without any changes/modifications. If it undergoes changes it is called *Vikruti*. That *prakruti*, which does not undergo any modifications, is called as *Moola Prakruti* by those who follow *Sankhya* religion. She is in the form of that famous *Moola Prakruti*.
- (iv) According to the *Mrugendra Samhita*, the *Kuṇḍalinee* is called *moolaprakruti* with its seven productions (*mahat*, etc). Since Śreedeevee is in the form of *Kuṇḍalinee* (110th name), She is *Moolaprakruti*.

Mahadādi Saptaka Roopa Sushumnā Veshtitāl

Kuṇḍalinyeva Aṣṭaprakrutiroopā Moolaprakrutiruchyate ||

- (v) From earth to ether, each is the *prakruti* (origin) of the succeeding one; i.e. earth from water, water from fire (*Agnorāpa*:), fire from air

(Vāyoragni:) and air from ether (ĀkāshātVāyu:) originated. At last for the ether *Brahmam* is the origin; as per the *Taitireeya Upanishad* (II-1) statement; *ĀtmanaĀkāsha:sambhoota:* - from the self arose ether. That *Brahmam* has no *prakruti* (origin). Hence he is the root (*moola*), the first cause or *Moolaprakruti*.

(vi) The world being created from the *moolaprakruti* in the form *vikruti* is called *srushti* (creation). That *vikruti* form merging with the *moolaprakruti* is called *pralaya* (dissolution). Hence creation, in the middle *layam* for some time and dissolution and again creation is in a cyclic form.

(vii) Amongst the actions (*karma*), which are to become ripe in a certain time, those that ripen are exhausted by fruition, the others which are not ripe and have not come, consequently, to fruition, a new creation for their sake being useless, a *prāktrta* (temporary) *pralaya* (dissolution) takes place. At this stage they are not destroyed. They return fresh as if they were kept in a refrigerator.

(viii) This ignorance (*avidyā*) is called as *avyaktā* (un-manifested) or illusion (*māyā*).

(ix) Such *layā*, is not similar to the complete destruction like liberation. During meditation, the feelings of the organs are under control. Similarly the feelings of the *māyā* also are not visible during dissolution. They seem to be un-illuminated.

(x) Then *māyā*, consuming entire world, is absorbed into the independent *Paramashiva*, who is without attributes; it (*māyā*) abides thus, till the ripening of the remaining actions. The modification of *māyā* in the form of desire for creation arises in *Paramashiva* for the sake of bestowing the fruit on those whoseunripened actions are absorbed in *māyā*; when their actions become ripein course of time, that state of *māyā* is variously named by thewords sight, desire, thought, desire of action, etc., by *Vedas* (*Ekshana, Kāma, Tapas* and *Vichikeershā*).

The *AitreyaUpanishad* (I-1) says, he thought, let me create the worlds; *Sa Eshata Lokānnu Srujai*.

The *Chāndokya Upanishad* (VI-2-3) says, if I thought, let me become many; *Tataikshata Bhahusyām Prarajāyeya*.

The *Taitireeya Upanishad* says, let it become many; *So'kāmayata Bhahusyām Prarajāyeya*.

The *Muṇḍaka Upanishad* (I-1-8) says - by penance *Brahmam* is increased; *Tapasā Cheeyate Brahma*.

This manifestation of *māyā*, characterised by objective distinctions, is the first creation, the creation of darkness (*tāmasa sarga*), void of consciousness. The *Rig Veda* (X-129) beginning with "there was no being, in that time, nor, was no being - in the beginning darkness was hidden by intelligence," also confirms the above; *Nāsadāseenno Sadāseet, Tama Āseetatamasā Goolahamadre*.

(xi) The *Prādānika Rahasya* of *Saptashatee* also conveys the same sense.

(xii) The statements like "Avyakta originated from it" in *Vedas* confirm the same thought.

(xiii) From this creation called *tāmasa*, in which the three qualities (*Guṇas*) were differentiated, arose the creation of partially manifested, *mahat*. This is the second creation. It is said, "from *avyakta* comes the category of *mahat* in which are distinctly manifested the three *Guṇas*; so also from *mahatahamkāra* (egoism)". From that (creation of *mahat*) arises the third, the creation of *ahamkāra* in which the three *Guṇas* are manifested objectively. It is said, "From *mahat* arose the three-fold egoism, namely *vaikārika* (pure), *taijasa* (passionate) and *tāmasa* (dark), which last is the origin of the elements." Here, as "*tāmasa* is the origin of the elements," it follows that the rest of the creation belong to *satva* and *rajas*.

From that *tāmasa* egoism which is called the origin of the elements, arose, with the aid of the *rajas*, creation of the five subtle elements (*tanmātras*). This is the fourth creation.

From the pure egoism called *vaikārika*, with the aid of *rajas*, arose the creation of the aggregate of eleven senses. This is the fifth creation.

From the *rajas* egoism, the deities, *Dik*, *Vāta*, *Arka*, *Prachetas* and *Ashvini* Devas who are the deities of the above two (fourth and fifth creations). This is the sixth creation. The *Samkhyā Karikai* says (25th verse) says; from the pure egoism arose the eleven *sāttvika* creation (senses); from the bhootādi (*tāmasa* egoism) the subtle elements, and from *rajas* egoism (the deities presiding over both);

Sāttvika Ekādashaka: Pravartate Vakkirutādahankārāt I

Bhootādes Tamasadas Tanmātram Taijasādubhayam II

- (xiv) But in the *Saiva* school it is said, from pure egoism comes mind, from passionate egoism, the ten senses; thus there is a difference. For the *Saivas* say, it (*mahat*) becomes threefold by differentiation of *satva*, *rajas* and *tamas*; that is called by names *vaikārika*, *taijasa* and *bhootadi*; from *taijasa* mind comes, from *vaikārika* senses, and from *bhootadi* the subtle elements. Thus are the creations from that *mahat*;

*Sātvika Rājasa Tāmasa Bhedhena Sa Jāyate Punasredhāi
Sa Cha Taijasa Vaikārikabhootādika Nāmabhi: Samullasati ||
Taijatasat Tatra Mano Vaikārikato Bhavanti Sākshāni |
Bhootādes Tanmātrānyeshām Sargo'yametasmāt ||*

- (xv) These six creations are *prākṛuta* (belong to *prakṛuti*). The *vaikṛuta* (belonging to products, *mahat*, etc.) creation, comprises trees, etc., whose life-current tends upwards; animals, whose life current is horizontal; and *bootha*, *preta* (corpse), etc., whose life-current tends downwards. These *prākṛuta* and *vaikṛuta* creations, taken together are called the *kaumāra* creation.

- (xvi) *Śreemad Bhāgavata Purāṇa* (III *Skanda*, 10th chapter) says, the first is the creation of *mahat*, therein the inequality of the *Guṇas* arises. The second is egoism therein arise object (*dravya*), knowledge (*jñāna*), and action (*kriyā*). The third is the creation of the elements. Therein arise the subtle elements, having the energies of *dravya*. The fourth is the creation of the senses, which consists of knowledge and action. The fifth is the *vaikhārika*, the creation of the *Devas*, which consists of mind. The sixth is the creation of *tamas* which is the creation of the all-pervading *māyā*, devoid of knowledge. These six are called *prākṛta* creations. Hear from me the *vaikṛuta* creation, etc.

*Ādyastu Mahata: Sargo Kunavaishamyamātmana: |
Dveteeyastavahamo Yatra Dravyagnanakriyodaya: ||
Bhootasarigastruteeyastu Tanmātro Dravya Shaktimān |
Chaturtha Indriya: Sargo Yastu Gnanakriyātmaka: ||
Vaikāriko Devasarga: Panchamo Yanmayam Mana: |
Shashtastu Tamasa: Sargo Yastvabhuddhikruta: Prabho ||
Shadime Prākṛtā: Sargā Vakrutānapi Me Srunu ||*

- (xvii) Here the creation of *tamas* called *avyakta*, is the sixth in the order, but according to its meaning, it should be taken as first. In these

creations beginning with the *avyakta* creation, the previous one is the origin of succeeding ones. *Brahmam* alone is the origin of the *avyakta*. Hence, as he is the root of all creations, and as he has no root, he is the root-matter (*moolaprakruti*). Hence *Kaṭopanishad* (III-10-11) says, beyond the senses there are the objects. Beyond the *mahat*, the *avyakta*, beyond *avyakta* there is the person. Beyond the person, there is nothing. This is the goal, and the Supreme abode.

(xviii) Thus the names 397 to 401 the order of creation is explained in 5 names. *Prakruti* is the root cause of everything. This has no cause. *Prakruti-vikruti* (it may look like *prakruti* for one and *vikruti* for others), *Vikruti* (the *mahā bootas* originated from *tanmātrā*), the organs, mind, etc. – there is no cause for all these. *Śreedeevee* only is all the cause and results of the nature's *tatvas* in these three stages – that is what is advised by these 5 names. In this name it is said as the root cause or *moolaprakruti*. This is a combined form of *IchchāShakti*, *KriyāShakti*, *Gnana Shakti*, *Kunḍalinee*, *Parā* and *Matruka*. 110th name – *Kunḍalinee*, 145 – *Nirvikārā*, 256 *Vishvaroopā*, 366 – *Parā*, 577 – *MātrukāVarṇaroopiṇee* and 658 – *IchchāShakti KriyāShakti Gnana Shakti Swaroopiṇee*, may be referred.

(xix) Another interpretation for this name is – Based on the *Kaṭapayādi* method of number system, *ma* is five (the five subtle elements) and *la* is three, (i.e. *avyakta*, *mahat* and *ahamkāra*). Therefore *moola* is eight *prakruti* causes for creation. The *Samāsa Sūtra* (the abridged version of this is assumed as *Sāṅkhya Sūtra*) says, there are eight *prakritis*; *Aṣṭouprakrutaya*:

(xx) For reference; in the 826th name – *Prasavitree*, it is mentioned that there are five different names for a mother. All those five names can be found in this *Sahasranāma*.

398. **Avyaktā - अव्यक्ता**

- (i) One who is not visibly seen – is in an un-manifested state.
- (ii) As discussed above, when the *Brahmam* (*Vichikeershā*) feels to create, the form taken by it on account of *māyā* (illusion) is called *Avyaktam*. According to the *Samkhya School*, it is expressed by the words, *Prakruti* (matter), *pradhāna* (foundation) and *avyakta*. 145th name *Nirvikārā* may be referred.

- (iii) It is said in the *Samkhyasaptami* that is the *avyakta* which is subtle, without characteristics, inanimate, without beginning or end, capable of production, without parts, one and universal;
Sookshmam Alingam Achetanam Anādinidanam Tathā Prasavadharmil
Niravayavam Ekameva Hi Sādhāranam Etat Avyaktam II
- (iv) *Viroopaksha Panchasikhā* also says, *Pradhāna*, say the wise, is the *avyakta*, which is without beginning or middle, beyond *mahat*, and permanent. It is the collective form of the three qualities;
Anādimadhyam Mahata: Param Dhruvam
Pradhānam Avyaktam Ushanti Shoorāya: II
- (v) The *Samkhyā Sūtra* (VI-39) says, *Satva* and the rest are not qualities of that *Brahmam*, because they are the qualities of that *avyakta*;
Sattvādeenāmetaddharmatvam Tadroopatvāt
 Thus the *Prakruti* called *Avyakta* is explained here.
- (vi) By the word *Avyakta* the *Brahmam* is indicated. In *Brahma Sūtra* (III-2-23) it is said, that *Brahmam* is *avyakta* for the scriptures say so;
Tadavyaktamāha Hi.
- (vii) *Śrīe Ādi Śaṅkara* explains this with the following *Vedastatements* –
Muṇḍaka Upanishad (III-1-8), He is not to be felt by the eyes, nor by the speech, nor by the other senses, nor by penance, nor by actions;
Nachakshushā Gruhyate Nāpi Vāchā Nanyaidevais Tapasā Karmanā
Va. Further this has been evidenced through *Brahāraṇya Upanishad* (III-9-26), *Muṇḍaka Upanishad* (II-1-6) and *Taitreya Upanishad* (II-7-1).
- (viii) Again *Śrīe Ādi Śaṅkara* quotes the *Śreemad Bhagavat Geeta* (verse II-25) also - this *ātman* is said to be unmanifested, unthinkable and immutable. Therefore, knowing it as such you should not grieve;
Avyakto'yamachintyo'yam Avikāryo'yamuchyate I
Tasmādevam Veditvainam Nanushochitumarhasi II
- (ix) The *Linga Purāṇa* says that *avyakta* means *Viṣṇu*. The names of *Viṣṇu*, who is ever capable of creation, are *Pradhāna*, *Avyaya*, *Yoni* [origin], *Avyakta*, *Prakruti* and *Tamas*. This name stresses that *Śreedeevee* is in the form of *Viṣṇu*;
Pradhānamavyayam Yoni: Avyaktam Prakrutis Tama: I
Vishnoretāni Nāmāni Nityam Prabhava Dharmina: II
- (x) *Śrīe Ādi Śaṅkara* in his commentary of *Viṣṇu Sahasranāmam* for the 305th name – *Vyaktaroopa*: - his gross form as universe can be

clearly perceived. (It need not be mentioned that this is opposite to the meaning of *Avyakta*).

399. Vyaktāvyaktasvaroopiṇee - व्यक्ताव्यक्तस्वरूपिणी

- (i) One who is in a manifest as well as un-manifest state.
- (ii) To start with *Vyakta*, the category *mahat*, is called so because it was first manifested and also from its greatness. This name can be split as *Vyakta* + *Āvyakta*. Since *Vyakta*, manifested, i.e., egoism the product of the above, *Āvyakta*. Thus **She** is in the form of *Mahat* and *Ego*.
- (iii) In some schools, this name is taken as two names *Vyaktā* and *Avyaktasvaroopiṇee*, and they take name *Brahmajanani* (822 and 823) as a single one. (Śree Bhāskara Rāyar says, if 822 and 823 are taken as two names, 819 *Sarvāntaryāminee* has to be treated as two names. But as per *paribhāsha* verse this is a single name). According to this view, *vyakta* is the supreme egoism, for supreme egoism is in the form of *Tripurasundaree*, because **She** is manifested in the category of egoism. Or, **She** is in the form of both manifested and un-manifested. That is, **She** is and is not subjected to the modifications of the elements.
- (iv) The *Linga Purāṇa* says, *Vyakta* is called *sat* (existence), as it is the second modification of the elements; *avyakta* is called *asat* because it is devoid of that modification;

Bhootabhāva Vikārena Dviteeyena Sat Uchyate I

Vyaktam Tena Viheenatvāt Avyaktam Asat Ityapi II

- (v) *Vyakta* is perishable and *avyakta* is imperishable. **She** has both the characters. The *Matsya Purāṇa* says; *Uktam Aksharamavyaktam Vyaktam Ksharam Utāhrutam*.
- (vi) *Vyakta* is individual and *avyakta* is collective form. This has been mentioned in the *Narasimha Purāṇa* as, the *avyakta* is known as collective and *vyakta*, Oh lord of ascetics, is individual; *Samshtim Viduravyaktam Vyaktam Vyashṭim Muneeshvarā: I*
- (vii) According to the *Brahmāṇḍa Purāṇa*, the wise say the twenty three categories are meant by the word *vyakta* and by the word *avyakta*, the supreme nature;

TrayoVimshati Tatvāni Vyakta Shabdena Surāya: I

Vadantyavyakta Shabdena Prakrutim Cha Parām TathāII

- (viii) By splitting this name in three different ways - *vyakta*, *avyakta* and

vyaktāvyakta; thus there are three kinds of *lingas* (of *Shiva*). **She** is in all the forms. The three kinds of *lingas* are described in the *Brahma Vaivarta Purāṇa* - there are three *lingas*, namely *Svāmbhuva* (self originating), *Bānalinga* (got from a certain river) and *Sailalinga* (made of stone); these are respectively called *Vyakta*, *Avyakta*, and *VyaktAvyakta*. *Vyakta*, they say, gives salvation, the *Avyakta* gives worldly happiness, and *Vyaktāvyakta* gives both happiness and salvation. The *Bānalinga* is said to be that which outweighs even two or three *tulas* (a measure of weight). The rest are called *Saila* (mere stone) by the learned;

Svāyampuvam Bāṇalingam Shailalingamiti Tridhā I
Keertitam Vyaktamavyaktam Vyaktāvyaktamitikramāt II
Vyaktam Bhuktipradam Muktipradamavyaktamuchyate I
Bhuktimukti Pradam Lingam Vyaktāvyaktam Prachkshate II
Dvitristulām Samārooḍham Vruddhimeti Na Heeyate I
Tat Bhānalingamuditam Shesham Sailam Vidurbudhā: II

- (ix) **She** is manifested (*avyakta*) in those whose deeds are ripened; and not manifested (*avyakta*) in those who are bound by the noose of *Māya*. The *Shaktirahasya* says when it describes the descent of the *Shakti* into man - how do you say that the supreme *Shakti*, which is all-pervading descends, the descent is from above downwards; only that which has form and is not all-pervading can descend? True, **She** is all pervading, eternal, co-exist with *Shiva*; yet **She** is hidden in those who are bound by the noose of impurity, action, etc., and manifested in them whose sins are burnt out, in this way **She** is said to descend;

Vyāpinee ParamāShakti: Patitetychyate kadam I
Urdhvāt Adho Gati: Pāto Murtasyā Sarvagasyacha II
Satyam Sā Vyāpinee Niytā Sahajā ShivavatstithāI
Kimtviyam Malakarmādhi Pāshabaddheshu SamvratāII
Pakvadosheshu Suvyaktā Patitatyupacharyate I

400. *Vyāpinee* - व्यापिनी

- (i) One who is all pervading.
 (ii) As per discussed earlier, in the 397th name *Moolaprakruti*, **She** is called allpervading, because **She** assumes the forms of the three creations of the threefold egoism. Hence **She** is *Vyāpinee*.
 (iii) In *Devee Upanishad* we read as;

Ekaiva Sarvatra Vartate, Tasmāduchyate Ekāl
Ekaiva Vishvaroopiṇee, Tasmāduchyate Naikāl

(iv) *Saptashatee* (XI-5) says;

Tvayaikayā Pooritamambayatāt Kā Te Stuti: Stavyaparā'parokti: ॥

(v) 282nd name – *SahasrasheersHAVAdanā*, 283 – *Sahasrākshee* and 284 – *Saharapādmay* be referred.

Thus ends the fifth *Kalā* called *Jvālinee*.

Section 6: Ruchi Kalā

401 Vividhākārā - विविधाकारा

- (i) One who has multi forms.
- (ii) In 397th name *Moola Prakruti*, different forms of creation viz., *Prākṛuta*, *Vaikhareeka* and *Koumāra* were explained. **She** is in those forms.
- (iii) The order of creation of the universe was explained so far.
- (iv) We read in *Saptashatee* (XI chapter) also as; *Roopairanekair Bahadhātma Moortheem Krutvā'mbike Tatprakaroti Kānyāll*
- (v) 824th name *Bahuroopa* may also be referred.

402. Vidyāvidyāsvaroopiṇee - विद्याविद्यास्वरूपिणी

- (i) One who is in the form of both knowledge and ignorance.
- (ii) *Vidyā* (knowledge) means self realisation. In this context *Avidyā* does not exactly mean ignorance, but the knowledge in the form of the last modification (of duality, i.e., just before realisation). These two are mentioned as forms of *Śreedeevee* here. *Vidyā* and *Avidyā* are explained in the *Isāvasya Upanishad* (11th verse) ; one who simultaneously knows both knowledge and ignorance having crossed over the death by ignorance attains immortality by knowledge; *AvidyāyāMrutyum TeertvāVidyāyā'mrutatvam Asnute*.
- (iii) The *Bruhannāradiya Purāṇa* also says, the supreme *Shakti* of *Viṣṇu*, capable of absorbing the universe, in the form of existence and non-existence, is sung by *vidyā* and *avidyā*;

Tasya Shakti: Parā Vishnor Jagatkārya Parikshamāl

Bhāvābhāvasvaroopā Sā Vidyā'vidyetigeeyate ll

- (iv) In *DeveeBhāgavatam* also, **She**being*BrahmamHerself* is very difficult to attain and is in the form of *vidyā* and *avidyā*;
Brahmaiva Sātidushprāpā VidyāvidyāSvaroopiṇee
In another place, "Oh king, know, that *vidyā* and *avidyā* are two forms of *Śreedeevee*; by one men is freed, by the other they are bound;

Vidyāvidyeti Devyā Dve Roope Jāneehi Pārthiva l

Ekayā Muchyate Janturanyayā Badyate Puna: ll

- (v) *Vidyā*, the knowledge in the form of the last modification of duality or of the false knowledge (*karmavrutti*). *Avidyā*, confused

knowledge of separateness; i.e., the knowledge of wrongly recognising one to the other. *Sva*, the knowledge belonging to supreme *Brahmam*; because according to one lexicography, *sva* means - relations and self; *roopa* - these three are **Her** forms.

- (vi) *Linga Purāṇa* says *Shiva* has three forms, *Bhrānti*, *Vidyā* and *Para*. The knowledge of different objects is called *Bharānti* (confused) by the learned. Knowledge in the form of self, is called *vidya*. Knowledge concerning *Brahmam* without ambiguity is called *parā* (supreme):

Brāntir Vidyā Param Cheti Shivasvaroopamidam Trāyam I

Artheshu Bhinnaroopeshu Vighnanam Brāntiruchyate II

Ātmākāreṇa Samvittirbudhair Vidyeti Kadyate I

Vikalpa Rahitam Tatvam Paramityabhiteeyate II

403. ***Mahākāmeshanayanakumudāhlādakoumudee-***

महाकामेशनयनकुमुदाह्लादकौमुदी

- (i) One who gladdens the eyes of *Mahākāmeshwara* as the moon gladdens the lilies in water.
- (ii) *Mahākāmeshwara* indicates one who is *mahān* (great) as well as *Kāmeshwar*. *Kāmeshwaree* is one of the names of *Śreedeevee*. *Kāmeshwarar* is one of the names of *Paramashiva*.
- (iii) One who is *Mahākāman* (*kāmam* means amorousness) as well as *Eshwar* is *Mahākāmeshār*.
- (iv) *Mahakāmeshar* looks at *Śreedeevee* and due to the consequential happiness, his eyes gladden. *Śreedeevee* is described as a Moon to gladden his eyes. *Kumudam* means flowers Lily, *Kairavam*, *Rakta Pankajam* and Red Lotus. *Koumudam* is the name for the full moon day of the month *Kārthikai*. *Yādava* dictionary says;

Kumudam Kairave Raktapankaje Kumuda: Kapou I

Koumuda: Kārtike Māsi Chandrikāyām Cha Koumudeell

- (v) *Ku* – lower, *muda* = happiness; *kumuda* means the happiness gained due to welfare of worldly affairs. Since the sorrow also comes alongwith that it is mentioned as lower one. *Kumuda* also means – one who needs mercy. In the *Shasvata* dictionary we read as; *Krupane Kumude Kumude*. In the dictionary called *Vishvam* it is mentioned as; *Syātkumuda Krupane'nyavat*.
- (vi) That is, **She** gives liberation (*Āhlādam*) by taking along (*nayana*), to those who pray to *Mahākāmeshar*, who involve in the worldly

affairs/happiness and who need mercy. In other words, the meaning of this name is, **She** is like the moon, which gives cool light to liberate them, has compassion on those who have interest in the worldly affairs and takes them along to *Shiva*.

- (vii) That is, this name has two meanings – 1. Like the Moon gladdening the flowers like eyes of *Mahākāmesha*. 2. Like the Moon which gives liberated bliss to those who have interest in the worldly affairs and takes them along to *Shiva*.

404. Bhaktahārdatamobhedabhānumadbhānusantati: -

भक्तहार्दतमोभेदभानुमद्भानुसन्ततिः

- (i) One who is like the bunch of Sun's rays, dispelling the darkness of ignorance in the minds of the devotees.
(ii) *Banu* – rays. *Banumān* – Sun. The ignorance in the minds of the devotees is the darkness. **She** removes it and hence compared to

Shivadootee - शिवदूती

She has *Shiva* as herald.

A famous story in *Devee Mahatmyam* (8th chapter) that – when *Devee* was ready to wage the war with *Sumba* and *Nisumba*, *Shiva* had consideration on them and wanted to give a chance for them to give refuge, **She** sent *Paramashiva* himself as her messenger;

Sā Chāha Dhoomra Jatilameeshānamaparājitā

Dootastvam Gaccha Bhagavān Pārshvam Shumbhanishumbhayo: ||

- (iii) In *Padma Purāṇa* (*Pushkara Kāṇḍa*), it has been mentioned that the name of the deity in the holy waters called *Pushkaram* is *Shivadootee*.

406. Shivārādhyā - शिवाराध्या

- (i) One who is fit to be worshipped by *Shiva*.
(ii) It is mentioned in *Brahmāṇḍa Purāṇa* that *Shiva* himself worshipped *Śreedevee*. By meditating **Her** and on account of the strength of yoga, **He** became the head of all *Siddhis* (*Eshwaran*) and *Ardha NāreEshwaran*;

Shivopi Yām Samārādhyā Dhyānayoga Phalenacha I

Ēshwara: Sarvasiddheenāmardhanāreeshvar' Bhavat II

- (iii) **She** is in the form of four groups worshipped by *Shiva*.

407. **Shivamoorti**: - शिवमूर्ति:

- (i) One who has *Shiva* himself as **Her** form.
- (ii) The non-differentiation between *Shiva* and *Shakti* is discussed here. *Sruti* says, one *Rudra* hidden in all beings, he is with *Māyā*, with and without organs. He is *Śreedeevee* herself, and is not separated from **Her**. By knowing this, one attains immortality.

*Eko Rudra: Sarvabhooteshu Goodha: Māyārūdra: Sakalo Nishkalashcha I
Sa Eva Devee Na Cha Tadvibhinnā Hyetat Gnātvaivāmratatvam Vrajanti II*

- (iii) The same sense is conveyed in names 665 – *Ekākinee*, 725 – *Dakshināmoortiroopinee*, and 861 – *Kāntārdhavigraha*.

- (iv) **She** has an auspicious form.

- (v) *Shiva* - beneficent, *Moorti* - form; or *Shiva* - salvation, *Moorti* - form. Because salvation is the realization of the very self. The *Śaura Samhitā* (XIV chapter) says - now I shall explain concisely to you the nature of salvation. Hence the supreme salvation is the realization of the Self, those who were bound by *avidyā*, are freed by *vidyā*.

*Tasmādātma Svaroopaiḥ Parā Muktiḥ Vidyāyā
Pratibaddhā Vishuddhasya Vidyāyā Vyāgyate'naghe II*

- (vi) In *Śrīe Rudram* also;

*Yāte Rudra Shivā Tanooraghorā'pāpakāshinee I
Tayā Nastanuvā Shantamayā Girishantābhichākasheehill*

Again *Śrīe Rudram* (X *Anuvāham*) we read;

*Yā Te Rudra Shivā Tanoo: Shivā Vishvābheshajee I
Shivā Rudrasya Bheshajee Tayā No Mruḍa Jeevase II*

In *Śrīe Mahābhārata* also, it is mentioned that *Paramashiva* has one crude body and another auspicious giving body. Learned people say that those two bodies alone split into hundreds of various other forms.

Śrīe Anantharāma Deekshitar's book on *Śrīe Rudram* Page 43 says;

*Dvee Tanoo Tasya Devasya Vedagnnā Brāhmanā Vidu: I
Ghorā Chānyā Shivā Chānyā Te Chaiva Shatadhā Puna: II*

- (vii) 736th name – *Muktidā*, 737 – *Mukti Roopinee* and 839 – *Mukti Nilayā* may be referred.

408. **Shivamkaree** - शिवंकरी

- (i) One who dispenses happiness/ auspiciousness.
- (ii) *Shiva* means auspicious or *kalyānam*. **She** does this.
- (iii) **She** makes her devotees happy by removing the noose of *avidyā* and leads them to *Brahmam*, which is to be attained by liberated souls.

- (iv) *Vasinee* and other *Devees* pray *Śreedeevee* by the name *Agnāna Dhvānta Deepikā* (993rd name) also.

409. Shivapriyā - शिवप्रिया

- (i) One who is the beloved of *Shiva*.
(ii) Or *She* has *Shiva* as *Her* lover.

410. Shivaparā - शिवपरा

- (i) One who is above Lord *Shiva*.
(ii) Since *Shiva* is owner of *Śreedeevee*, *She* is considered above him.
(iii) *Śree Ādi Śaṅkara*, in his *Soundaryalaharee*, (1st verse) mentions as;
Shiva: Saktyā Yukto...
(iv) *She* has only *Shiva* above *Her*.
(v) *She* guides *Shiva* to *Her* devotees.

411. Shishṭeshṭā - शिष्टेष्टा

- (i) One who is dear to the righteous people.
(ii) *She* likes virtuous people.
(iii) *She* is liked by upright people.
(iv) *She* likes the actions destined in *Vedas*.
(v) The character of a righteous person is; origins from faithful actions. *Viṣṇu* is the head of qualities; (*Āchāraprabhavo Dharmo Dharmasya Prabhurachyuta*: - Verse 17 of the closing remarks for *ViṣṇuSahasranāmam*).
(vi) In *VashishṭaSūtra* explains *Shistās* (virtuous people) as who have control of organs, speech and the body, who have hereditarily adopted *Vedas* and *Vedāngas* and who have their goals in accordance with *Vedas*. These people are to be known as upright people;

Na Pānipādachapalo Na Netrachapalo Bhavet I

Na Cha Vāgangachapala Iti Shishṭasya Gochara: II

Pāraparyāgato Yeshām Veda: Sapatibrahmana: I

Te Shishṭā Brāhmanā Gyeyā: Sruti Pratyaksha Hetava: II

- (vii) *She* is worshiped as per the prescribed actions. God has to be adored as per the prescribed actions to the individual *Āshram* and race/ religion, not by mere flowers, sandal, etc.;

Svasvavarṇāshrama Dharmai: Samyag Bhagavadarpitai: I

Yatpoojanam Na Tadgandha Mālyādeenām Samarpanai: II

- (viii) *Śree Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* for

the 317th name – *Shishṭeshṭa*: mentions;

- I. He is liked by the knowledgeable people (*Shishṭa*).
- II. He likes the knowledgeable people (*Shishṭa*) (*Śreemad Bhagavat Geeta* verse VII-17 is quoted here).
- III. He is adored by *Shishṭa*.

412. *Shishṭapoojitā* - शिष्टपूजिता

- (i) One who is worshipped by the great people.
- (ii) The characters of great people were explained in the previous name.
- (iii) **She** is adored by the wise people.
- (iv) Those wise people, who are blessed by **Her** are respected everywhere.

- (v) In *Saptashatee* (IV chapter) also the same sense is conveyed;

Te Sammatā Janapadeshu Dhanāni Teshām

Teshām Yashamsi Na Cha Seedati Dharmavarga:l

(in some books it is written as *Banduvarga*:)

Dhanyāsta Eva Nibhrutātmaprutyatārā:

Yeshām Sadhā'bhyudahyadā Bhāvatee Prasannāll

413. *Aprameyā* - अप्रमेया

- (i) One who is immeasurable.
- (ii) *Prameya* means **She** is measurable. This is not possible and hence *Aprameya*.
- (iii) The letter 'A' indicates *Brahma*, *Viṣṇu*, etc. **She** is to be known, or measured by them only.

- (iv) *Ap* – water. *Aprameyā* abiding in water. In *Sruti* (*Rātri Sūktam* and *Devee Upanishad*) also we read as; "my origin is in the water of the ocean"; *MamaYonirapsvanta: Samudre*.

- (v) *Śree Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* for the 46th name – *Aprameyā* mentions;

Since He does not have the qualities like sound, etc., he cannot be practically recognised by organs; not even by inferences, because there are no symbols relating to him; cannot be frozen through comparisons. because there are no comparisons, since he himself is undefined. He cannot be recognised by signification also. If he is not there then what will happen to the auxiliaries/supporting evidences. He cannot be recognised by the proof of negation also. He cannot be recognised by form, as witness to a non-form and proof of *sāstras*. There is no surprise

for the knowledge understood by proof, then how he is understood by *sāstras* – he is the witness for all the proofs and he is in the form of explanation for all these. There is no room for further proof. Still since it is a great thing, by removing the false matters, which are not of the universal absolute (*tat*), the *Sāstra* becomes the evidence. Thus since he is the in the form of witness, he is *Aprameya*:. The below is the translation from *Kāmakoṭi Gochastānam* – from Śree Ādi Śaṅkara's commentaries;

Shabdādi Rāhitatvānna Pranyakshagamyā: I
Nāpyanumānagamyā: Tadvayāpta Lingābhāvān I
Nāpyanumānasiddhi: Nirbhāgatvena Sādrushyābhāvāt I
Nāpyarthāpatthigrāhya: tadvinānuprapadyamāna
SyāsambhavātINāpyabhavagochara: Bhāvaroopatvāt, Abhāvabhāvāt
Yadyevam, Shāstrayonitvam Katham?
Uchyate Pramānāḍisākshitchena Prakāshasvaroopasya
Pramānāvishayatve'pi Adhyastātdroopanivartakatvaina
Shāstrapramāṇakatvamiti Aprameya: SākshiroopatvātII

414. *Svaprakāshā* - स्वप्रकाशा

- (i) One who is self luminous.
- (ii) **She** has luminary powers, which is nothing different from **Her**. With her lustre only the other objects get light. There is no object luminating **Her**. **She** is self luminous and self splendour;
- (iii) *Brahadāranya Upanishad* (IV-3-9) says, here this person becomes self luminous; *Atrāyam Purusha: Svayam Jyoti:*

Na Tatra Sooryo Bhāti Na Chandra Tārakam
Nemāvidyutobhāntikuto'yamagni:

- (iv) *Su* - much, *ap*- water, *prakāsha* – manifested. Hence this can also be interpreted as **She** shines much brighter in water.

415. *Manovāchāmagocharā* - मनोवाचामगोचरा

- (i) One who is beyond the range of mind and speech.
- (ii) That is, **She** is not comprehensible by mind and speech. *Sruti* also (*Taitireeya Upanishad* II-9-1) says, from whence speech and mind turn away unable to reach; *Yato Vācho Nivartante Aprāpya Manasā Saha.*
- (iii) In *ViṣṇuPurāṇa*, *Prahlāda* says, "I bow down to the supreme *Ishvaree* whotranscends speech and mind and who can be grasped

by the wisdom of the wise alone";

*Yāteetagocharā Vāchām Manasām Chāvisheshanāl
Gnanignanaparichchedyā Vande Tāmeesvareem Parām ||*

- (iv) **She** is in whom is not to be found any object of thought or speech.
- (v) By mentioning mind and speech, all the eleven organs and Parā, etc., speeches are indicated.
- (vi) These have their own ways of understanding the objects. Only if the objects to be understood are within some limits, these organs can recognise them. But whatever Śreedeevee has are all limitless/ boundless/ infinite. Hence **She** does not have anything, which mind and other organs can recognise – *Manovāchāmagochara*.
- (vii) When read with the previous name (in the verse), 'A' is to be prefixed to the name, then it can be split as *Amano + Vāchāma + Gochara*. That is **She** is beyond the reach of those whose mind and speech are immature; Alternatively **She** can be reached only by those whose mind and speech are mature.
- (viii) *Kaṭopanishad* (IV-11) says, by mind alone it should be perceived, etc.? This contradiction is removed in the *Bhāmati* by adding "immature and mature or not purified and purified" respectively to the word "mind".

416. **Chichchakti:** - चिच्छक्तिः

- (i) One who is in the form of energy called *Chit*.
- (ii) *Chitshakti*, the power of removing ignorance and is also termed *chaitanya*. Since Śreedeevee is in the form of knowledge **She** got this name.
- (iii) According to the *Svetāsvatara Upanishad* (V-1) - in imperishable and infinite highest universal absolute (*Parabrahmam*), wherein the two, *vidyā* and *avidyā* are hidden, one is imperishable and the other is perishable, **She** who rules these two is different from either;
*Dve Akshare Brahmapare Anante Vidyāvidye Nihite Yatra Goodhe |
Ksharam Tvaityā Hyamrutam Tu Vidyā Vidyāvidyā Ēsshate Yastu Sonya: ||*
- (iv) In *Devee Bhāgavatam* (V book) – Oh king, in all beings, there is *shakti* with all its powers, any being devoid of that *shakti* becomes like a corpse. That *Chit-Shakti* is in all beings that is her form;
*Vartate Sarvabhooteshu Shakti: Sarvātmanā Nrupa |
Shavavachchaktiheenastu Prānee Bhavati Sarvadhāl |
Chitshakti: Sarvabhooteshu Roopam Tasyāsta Deva Hi ||*

(v) *Chit*, according to the *Yāskar*, who wrote the grammar for the language of *Veda*, means comparison; *Chitiyutmāyām*. The same is written by *Pāṇini* (VIII-2-101) in his grammar book on languages, as; *Chititi Chopamārde Prayujyamāne*. This method is to describe one unknown object by comparing it with a known object. The knowledge of comparison is *Śreedeevee* herself.

(vi) In *Saptashatee* (V chapter) we read as;

Chitiroopena Yā Krutsnam Etad Vyāpya Stitājagati
Namastasyai Namastasyai Namastasyai Namō Nama:II

417. *Chetanāroopā* - चेतनारूपा

(i) One who is in the form of consciousness (*chaitanya*).

(ii) The *chetana* energy in all the beings is *Śreedeevee* only. In *Saptashatee* this has been prayed as – *Chetana* means inner sense Only because of this, we can recognise the objects shown by eye, ear and mind. Only through the action of this we can recognise the availability of this. Not by any other means;

Yādevee Sarvabhooteshu Chetanetya Bhideeyate I
Namastasyai Namastasyai Namastasyai Namō Nama: II

(iii) In *Kenopanishad* (First *Kaṇḍa*) says; *Srotrasya Srotram Manaso Mano*.

(iv) *Samkshepa Sāreerakam* says, the pure *chit shakti* of the supreme Lord is called *chaitanya*; *Chitshakti: Parameshvarasya Vimalā Chaitanya-mevochyate*.

(v) In the *Gouḍapāda's Śrīe Vidyā Śrīe Vidyā Ratna Sūtra* (3) also it is mentioned that, *Shakti* is *chaitanya* itself; *Chaitanya Swaroopā Shakti*:

(vi) The first verse *Devee Bhāgavatam* itself says, we meditate upon that primeval *Vidyā*, which is in the form of *chaitanya* of all, and which guides our senses; *Sarvachaitanya Roopām Tām Ādyām Vidyām Cha Deemahi IBhddhim Yā Na: Prachodayāt*

(vii) In the *Taitreeya Upanishad*, (II-8-1) – The letter 'SA' is in the form of *Chitshakti* only - thus the holy *Śrīe Sankarāraṇyar* explains it in his commentary called *Vidyāratna*.

418. *Jaḍashakti*: - जडशक्ति:

(i) One who manifests as the mechanical forces of the inanimate creation.

(ii) A certain modification of *māyā*, which is correlative to the power

which creates the animate world and simply denotes the creative energy.

- (iii) The *ViṣṇuPurāṇa* says, the energies of all beings are not to be grasped by our intellects. The creative energies of *Brahmam* are a hundred times more difficult to grasp; they are in him as heat is in fire. The *Brahmam* is only the instrumental cause of the creation of the world. The creative energies are the material cause. Except the instrumental cause, the creative energies depend on nothing. An object becomes itself by its own energy;

Saktaya: Sarvabhāvānām Achintya Gnāna Gocharā: I
Shatasho Brahmanas Tāstu Sargādyā Bhāvashaktaya: II
Bhavanti Tapasām Shreshta Pāvakasya YathoshnatāI
Nimittamātramevāsou Srujyānām Sargakarmañill
Pradhāna Kāraneebhootā Yato Vai Srujya Shaktaya: I
Nimittamātram Mukstvaikam Nanyadkinchida Pekshate II
Neeyate Tapasām Shreshta Svashaktyā Vastu Vastutām II

419. *Jaḍātmikā* - जडात्मिका

- (i) One who is the innermost essence of all mechanical forces.
(ii) It has been mentioned above that this static universe is the specialty of cosmic manifestation.

420. *Gāyatree* - गायत्री

- (i) One who is in the form of *Gāyatree*.
(ii) *Veda* says *Gāyatree* *Chandasām Mātā* – *Gāyatree* *mantra* is the mother of all *mantras*. The *Gāyatree* metre has 24 characters. In *Śreemad Bhagavat Geeta* (X-35) Lord *Śreekrishṇa* says; *Gāyatree Chandasāmaham*. In *Koorma Purāṇa* also the same is conveyed as; *Gāyatree Chandasāmasi*.
(iii) According to *Padma Purāṇa*, *Gāyatree* is a daughter of a shepherd (*Gopakanyā*), a junior wife of *Brahma*. Once when *Brahma* was performing a sacrificial fire (*Yāga*), he called his wife *Sāvithri*. She told that *Lakshmee* and others are yet to come and that she would come with them. With this *Brahma* got wild and brought a daughter of a shepherd from *Shakti* (*gopakanyā*), and told *Viṣṇu* that they would go quickly to the *yāga* and there is a *Devee* called *Gāyatree* there. *Viṣṇu* also said "She is given by me to you: you marry her as per the *Gāndarvā* method". *Brahma* did so. (For the word *Gopakanyā* – *Go* has several meanings. One of them is *Veda*. Those

who guard *Veda* are *Gopar*).

- (iv) *Gāyatree* protects those who recite her *mantra*. *Gāyatree kalpa* says; *Gāyantam Trāyate Yasmāt Gāyatree Tena Gadyate*.

Other reasons - *DeveePurāṇa* says; *Gāyanāt Gamanatvāpi Gāyatree Tridashārchitā* – *Devas* worship *Gāyatree* by singing and nearing her. *Chāndogya Upanishad* (3-12-1) says; *Gāyatree Cha Trāyate Cha* – singing and protection. *Mahā Vāshista Rāmāyana* says; *GāyatreeGāyanātmatvāt* – Since **She** is in the form of songs, **She** is called *Gāyatree*.

- (v) *Padma Purāṇa* says that *Śreedevee* is in the form of *Gāyatree* - “Especially after taking bath in the holy *pushkara*, my *mantra* has to be recited. I dwell in the eight letters (eight letters in every group). I am always omnipresent;

Visheshāt Pushkare Snātvā Japen Mām Veda Mātaram I

Ashtāksharā Sthitā Chāham Jagadvyāptam Maya Dvidam II

- (vi) Ordinarily recited *Gayatreemantra* has 3 groups and the complete *Gāyatreemantra* has four. It is told that *Brahma* absolved the first three groups as a capsule form of *Rig*, *Yajur* and *SāmaVedas*. The fourth one is a gist of *AtharvanaVeda*. It is said that since this is a very special one, to know it, we need to have *Upanayana* again. It is told that *ŚreeBhāskaraRāyar* also had *Upanayana* again and learnt *Atharvana Veda*.

- (vii) It is well known that *Śreemad Rāmāyana* includes *Gāyatreemantra* and the 24 verses are read as *Gāyatree Rāmāyana*.

- (viii) *Tripura Tāpinyupanishad* advises that *Panchadaseemantra* has the meaning of *Gayatreemantra* in every group. This has also been explained in *NityāShoshikārṇavam*. *ŚreeBhāskaraRāyar* also in his *Varivasya Rahasya* explains this.

- (ix) In *Mahāshoḍanyāsa (Prapancha Nyāsa)*, it has been mentioned that **She** is in the form of three *Guṇas*.

421. *Vyāhruti*: -व्याहृतिः

- (i) One who is in the form of *Vyāhrutis* (invocations).
 (ii) Some special *mantras* are called *Vyāhrutis*. Before creating this world *Brahma* chanted the *Pranava mantra* ‘Om’, by joining the first letters of three *Vedas* (‘A’, ‘U’ and ‘M’). Then he chanted ‘Booh’, ‘Bhuvah’ and ‘Suvah’ and then created the world. It expanded to chant the words ‘Mahah’, ‘Janah’, ‘Tapah’ and ‘Satyam’ and

expanded as seven worlds. Hence the *Praṇava* the names of these seven worlds are called *Vyāhṛtis*. **She** is in this form.

- (iii) According to *Vāyu Purāṇa*, **She** is in the form of *Vyāharanam* that is pronunciation – you were addressed by me and hence you approached me. Hence you are the *Vyāhṛti*;

*Māyābhivyāhṛtam Yasmāt Tvam Chaiva Samupastitā
Tene Vyāhṛtiritiyevam Nāma Te Sddhimeshyati ॥*

- (iv) It can be said that this and the next two names respectively indicate ~~awaken~~(*Jāgrath*), dream(*Swapna*)anddeep sleep(*Sushupti*)states. 423rd name *Dwijavrundanishevitā* may be referred.

422. *Sandhyā* - सन्ध्या

- (i) One who is in the form of *SandhyāDevee* (deity of twilight).
(ii) *Sandhyā* means sound meditation. **She** is worshipped with the idea of the non separation of ourselves.
(iii) *Sandhyā* means junction (time of night and day) or meditation. The meeting of day and night occurs both in the morning and in the evening. Similarly the junction occurs at the noon and midnight also. These junctions (morning, noon and evening), the *Brahmins* (*dwijas*, those to whom the *Upanayana* has been done) worship with the integrated thought and that of *chaitanya*, which is in the Sun. That kind of worship is the real meaning of *Sandhya*. In that way worshipped *Gāyatree* and *Brahmam* are one and the same. It is told that *Śreedevee* is in the form of *Gāyatree* and the *Brahmam* are one the same. The below verses in this connection may be referred;

*Sandhyeti Sooryagam Brahma Sandhyānāt Avibhāgata: ॥
Brahmadyai: Sakalair Bhootais Tadamshai: Sachchidātmana: ॥
Tasya Dāso'hamasmeeti So'hamasmeeti Yā Mati: ॥
Bhavedupāsakasyeti Hyevam Vedavidovidu: ॥*
(Mahābhāratam)

*Na Bhinnām Pratipadyeta Gāyatreeṃ Brahmanā Saha ॥
Sāhamasmeetyupāseeta Vidhinā Yena Kenachit ॥*
(Vyāsa)

*Brahmadyākāra Bhetena Yā Bhinnā Karma Sākshinee ॥
Bhāshvateeshvara Shakti: Sā Sandhyetyabhihitā Budhai: ॥*
(Bharadvāja Smṛuti)

Gāyatree Sashirās Tureeya Sahitā

*SandhyāMayeetyagamairāgyātāTripure Tvameva
Mahatām Sharmapradā Karmanām*

(Lagustuti)

Mādavar says "hence this word indicates the Devee to be worshipped during the junction of day and night."

Note: As per *Tantra Sāstras* during *Sandhyā* period, *arghyā* has to be given aiming the mainly worshipped deities. It has been lined that this *arghyā* has to be given after the *Vedic Sandhyavandanam*. In this fashion, *Śreevidyopāsakās*, who have been invocated with *Panchadasheemantra* (something above *Shodasheemantras* also) give *Arghyā* in the all the four *Sandhyas*. This type of giving *Arghya* is called *Śree Vidyā Sandhyāvandanam* according to *Śākta Tantra Sāstra*.

(iv) This *Sandhyā* is the mind-born daughter of *Brahma*. This story follows; once when *Brahma* was meditating, a beautiful girl originated. Thus formed girl was called as *Sandhya*. She did a very malicious penance and by giving up her body, became *Arunḍati*, wife of sage *Vashita*. The below verses in *purāṇas* are seen. The *KalikāPurāṇa* says "Born from his mind, beautiful in form, having beautiful limbs, named *Sandhyā*, she is the victorious deity of the twilight. Because she was born to *Brahma*, while he was engaged in meditation, she is known as *Sandhya*";

*Tadā Tan Manaso Jātā Chāruroopā Varānganāl
Nāmnā Sandhyeti Vikhyātā Sāyam Sandhyā Jayantikāl
Brahmaṇo Dhyāyato Yasmātsamyagyātā Varānganāl
Ata: Sandhyeti Loke'sminnasyā: Khyātir Bhavishyatill*

Bhagavatee Purāṇam says;

Yā Sā Sandhyā Brahmasutā Manojātā Purā'bhavat I

Tapastaptvā Tanum Tyaktvā Saiva Bhootā Hyarundhatee II

(v) In *RenukāPurāṇa*, it is said that, three pulses viz. *Idā*, *Pingala* and *Susumna* are integrated in the body. Similarly *Sandhya* is an integrated form of three *Devees* *Mahākālee*, *Mahālakshmeem* and *Ekavirā*;

Idaikāsyā Mahākālee Mahālakshmeestu Pingalāl

Ekaveerā Shushumneyamevam Sandhyā Trayātmikāl

(vi) According to *Dhāumya* a one year old girl is called *Sandhya*. *Śreedevee* is in that form also.

- (vii) The three names *Vyāhruti*:, *Sandhyā* and *Dvijā Brunda Nishevitā* respectively indicate awaken, dreamanddeep sleep states. The further explanation on this can be seen in the next name.

423. *Dvijavrundanishevitā*- द्विजवृन्दनिषेविता

- (i) One who is well worshipped by the groups of twice born.
 (ii) She has been well meditated by all the twice born - *Brāhmins*, *Kshatriyas* and *Vsyas*. (One birth from the mother and the other during the *Upanayanam* to understand *Gāyatree mantra*).
 (iii) **She** is so worshipped because she is *Sandhya*. The *RenukaPurāṇa* says – this *Sandhyā* is to be worshipped by *Devas*, the twice-born and by great souls, in sitting down, in lying down, in moving about, in eating and she is *Renukā* herself;

Sandhyaika Sarvadā Devair Dvijair Vandyā Mahātmabhi: I

Āsane Shayane Yāne Bhojane Renukaiva Hi II

A *Brahmin* who does not worship *Sandhyā*, is no more a *Brahmin*. He is unfit to do any other religious actions. *Sāstra* says, even if he does any actions, it will be fruitless. The importance of worshipping *Gayatree* has been described in detail in *DeveeBhāgavatam* (11thSkanda).

- (iv) It can be said that the three names (421, 422 and 423) *Vyāhruti*:, *Sandhyā* and *Dvijā Brunda Nishevitā* respectively indicate awaken, dreamanddeep sleep states. *Vyāhrti* is the operation of speech and indicates the waking state. *Sandhyā*, because it is between the other two, indicates the dreaming state, since the *Veda Sūtra* (III-2-1) says, "In the intermediate place there is a creation, for the scriptures say so." And it means the dreaming state. *Dvijā* also means birds and hence the *jivas*, by all these three states **She**is worshipped (*sevitā*) by realising union (*ni*) with her. The sleeping state; as birds fatigued with flight, fold their wings and enter their nests, so that tired *jivas* quitting the waking and dreaming states, are absorbed in the supreme *Brahmam*. The *Brahadaranya Upanishad* (IV-3-19) says, "just as in this sky a hawk or an eagle after a long flight closing its wings goes to its nest, so does this person rush to that goal, where by sleeping he neither desires, nor dreams." Thus these three names indicate that **She** is worshipped in all the three states.

Tadyathā'sminnāgāshe Shyenā Vā Suparno Vā

Viparipatya Srānta: Samhatya Pakshou Samlayāyavall

*Dhriyata Evamevāyam Purusha Etasmā Antāyadhāvatil
Yatra Supto Na Kanchana Kāmum Kāmyate Na Kanchana Svapnam
Pashyatill*

- (v) *Chāndokya Upanishad* (VI-8-1) also, "Oh child, there he becomes seized of *Brahmam*"; *Sadā Samya Tadā Sampanno Bhavati*
- (vi) The four names 420, 421, 422 and 423 were discussed individually. When all these four names are merged a complete sentence is formed get; *Gāyatree Vyāhruti: Sandhyā Dvijavrundanishevitā – Śreedeevee* in the form of *Gāyatree*, is worshipped or chanted by *Brahmins* through *Vyahrutimantra* *Booh-bhuvah-suva:*, during *Sandhyā* times.

424. *Tatvāsanā* - तत्वासना

- (i) One who has a seat constituted by the Cosmic Elements (36 *tatvas*).
- (ii) *Sankhyas* say that there are 24 *tatvas* from *Moolaprakruti* till earth. One religion says there are 96 *tatvas*. Thus the number varies in different schools. The details can be seen in *Śreemad Bhāgavatam* (11th *skantam*, 22nd chapter).

Saiva Sāstras and *ŚāktaSāstras* unanimously accept that there are 36 *tatvas* from *Shiva* till *Prithvee*. **She** has these 36 *tatvas* as her *yoga* seat.

- (iii) One other meaning is that **She** pushes out the *tatvas*, i.e. **She** is beyond all these *tatvas*. For the 906th name *Tatvadhikā* it has been interpreted that **She** continues even when these *tatvas* are destroyed.

425. *Tat* - तत्

- (i) One who is in the form *Tat*.
- (ii) The word *tat* signifies the revolution of mind, as *Śreedeevee* revolves in the *Buddhis* of all the souls **She** is signified by the word *tat*.
- (iii) *Śree Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* for the 730th to 733rd names – *Yat Tat Padamanuttamam* has mentioned the same sense.

- (iv) In usage of *nāmāvali* this name appears as *Tasmai Nama:*

426. *Tvam* - त्वम्

- (i) Thou.
- (ii) In the 36 *tatvas* mentioned above, the *Shiva tatva* is called *Parā Samvit*. This is the Supreme Being without any quality or blemish. Even though it is without any dispositions, with energy for creation.

Hence, the *Shiva Tatva* without any dispositions and the *Shakti Tatva*, the cause of the dispositions on account of creation, are one and the same in the *Parā Samvit*. Hence when *Śreedevee* is in the form of *Parabrahmam*, **She** is referred to as *Prkāsha Vimarsha Sāmarasya Roopinee*. *Kāmeshwaree* is in the form of brightness. This form of knowledge is integrated with *Aham* (I-self), *Idam* (this), *Etat* (these) and *Tat* (that).

(iii) This form is described in the 24th name *Trishatee, Etat-Tad-Ityanir-Deshya*.

(iv) In *Pavanopanishad* we read as;

Nirupādhikā Samvideva Kāmeshvara: I
Sadānandapoornā: Svātmaiva Paradevatā Lalitā
Louhityametasya Sarvasya Vimarsha: II

(v) *Vasinee Devees* explained the confident form of self in the previous name and the experimental form in this name.

(vi) Since it is said as *Tatvamayee* later in 907th name, these 425, 426 and 427th names are split into *Tat*, *Tvam* and *Ayee*.

(vii) In usage of *nāmāvali* this name appears as *Tubyam Nama*:

427. **Ayee - अयी**

(i) One who is referred as *Ayee*.

(ii) The word *Ayee* is normally used to address mother or sister with affection. *Śreedevee* is the mother of the entire universe. Hence it is more apt to call her as *Ayee*. It can be remembered that the verse starts as "*Ayigiri Nandinee*" in the *Mahishāsūramardhinee Stora*, which is famous in Tamilnadu.

(iii) The word *Aya*: means good luck. Since in that form **She** is called *Ayee*.

(iv) In usage of *nāmāvali* this name appears as *Tasyai Nama*:

428. **Panchakoshāntarasthitā - पञ्चकोशान्तरस्थिता**

(i) One who dwells amidst the five *kosas* (psychological sheaths of the personality).

(ii) In the *Navāvarṇa Pooja*, after the ninth *Āvarṇa* above the *bindu*, *Pancha Panchikā Pooja* is done imagining that there are five thrones. These five *Panchikās* respectively are; five *Lakshmees*, five sheaths, five *kalpalatas*, five *kāmadenus* and five gems. The names of five sheaths are; *Śrīe Vidyā*, *Paramjyothi*, *ParānishkalāShāmbavee*, *Ajapāand Mātruka*. These details are

available in the book called *Gnānārṇava Tantra*. 3rd name *Śreematsimhāsaneshwari*.

(iii) *Śree Vidyā* sheath is worshipped in the *bindu*. The other four are worshipped outside differentiating the individual and the combined ones. Since *Śree Vidyā* sheath is worshipped in the *Bindu*, amidst these four, this name to *Śreedeevee*.

(iv) The impressions/ results of these five *Panchikā pooja* has been explained in detail in the book called *Saparyā Patthati Vāsanai* by *Śree Chidānanda Nāthar*. He says, "Though this has not been found in the *VāsanāSāstras*, completely depending on the help of the feet of the teacher, I have made an attempt to explain this". Gist of his explanation follows;

Binduchakra is distinguishable union (*savikalpa samādhi*). Five thrones over it, means normal state on the distinguishable union. It has to be imagined that till integrated union there are five different positions. These positions are;

A. *Sāmyam* – impartial – The sufferings of the soul are the subtle *Tripudi* form merged in the broad sufferings of *Brahmam*. The black water of Yamuna river and the white water of Ganges river mixes in the *Triveni* junction, but still maintain their own individuality (colour) for some distance. Similar is the impartial union (*sāmya samādhi*). The first *Panchikā* viz. *Lakshmee panchikā* indicates this.

B. *Layam* – dissolution – when self (*aham*) merges with the absolute being (*Brahmam*) and subtly maintains the individual form, it is dissolution union (*Laya Samādhi*). The second *Panchikā* viz. sheath *panchikā* indicates this.

C. *Vināśham* – perishable – The destruction of the sufferings of the universe in the form of universal development is called perishable union. The abolition (*nivruti*) is of two types as *laya* (dissolution) form and *nāsa* (destruction) form. The *laya* form is in deep sleep state and the *nāsa* form is in swoon state. Thus it is made clear - in the dissolution union (previous one) the *laya* form of the sufferings of the universe and now in the perishable union its destruction. The third *Panchikā* viz. *kalpalatāpanchikā* indicates this.

D. *Adyantabhāvam* – boundless condition – In addition to the

natural affluences whatever is understood individually as knowledge of self (*Jeevabotham*), knowledge of *Brahmam* (*Brahmabotham*) and perfect wisdom (*Akanḍabotham*) are all due to the thought of differentiation only and not due to the states.

The boundless condition (*Adyantabhāvam*) is that understanding of non-availability of these differences in all the three periods (tenses). The fourth *Panchikā* viz. *kāmadenu* (*kāmadukā*) *panchikā* indicates this.

E. *Ikkiyam* – merger – Some *sāstras* mention this as *Ateetotitam*. This state is something above than thinking “beyond recognition”. Hence this is *Anāmākyai* (nameless) and *Achintyam* (unthinkable). This cannot be indicated as this or that. The *tatva* form of this *panchikā* is denoted by the fifth one called *Ratnāmba* (gems).

Śrīe Chidānanda Nadar himself says that the five sheaths can be named as below;

First	-	Āntra Drushyānuvitta Samādhi
Second	-	Āntra Shaptānuvitta Samādhi
Third	-	Bāhya Drushyānuvitta Samādhi
Fourth	-	Bāhya Shaptānuvitta Samādhi
Fifth	-	Bāhya Nirvikalpa Samādhi

(v) It has been told that there are five sheaths in our body; *Annamaya* (food), *Prāṇamaya* (*prāṇic* or energy), *Manomaya* (mental), *Vignanamaya* (intellectual) and *Ānandamaya* (bliss). Each of these is covered in the previous one. Hence this name is given to Śreedeevee, since **She** is in the integral form with *Brahmam* as *Ānandamaya* sheath. This meaning is given based on interpretation by some schools for the *Taitireeya Upanishad* verse (2-5); *Anyontara Ānandamaya*:

(vi) However, Śrīe Ādi Śaṅkara has quoted that it is not correct to say that *Ānandamaya* sheath is the universal absolute (*Brahmam*) and these two are different. Based on this philosophy, it has been told that *Ānandamaya* sheath is in the form of *Chit Shakti*, which is the luminous form of *Brahmam*. (*Ānandamaya karaṇam* and *Samānādhikaraṇam* of Śrīe Ādi Śaṅkara’s commentary for *Brahma Sūtra* may be referred). The same method is explained in *Śrīeekanda Bhāshyam* and the books explaining it. Based on this opinion, this

name has to be taken as, **She** is in the midst of the five sheaths. That is, *Brahmam* is beyond *Ānandamaya* sheath, but completing it, being witness to all actions and in the form of truth and knowledge.

(vii) In the *Brahma Geeta* (*Sootha Samhitā* III-45, 46) also;

Tathānandamaya Shchāpi Bramhanānyena Sakshinā

Sarvottarena Sampoorṇo Brahma Nānyena Kenachit ||

Yathidam Brahma Puchchākhyam Satya-Gnana-Dvayātmakam

Sarasa: Sarvadā Sākshāt-nānyathā Surapugavā: ||

(viii) Sage *Durvāsā* (*Kroda Pattārakar*) also mentions that *Śreedeevee* is in the form of the supreme being;

Anna-prāṇa-mana: Prabodha Paramānandai: Shira: Pakshayuk

Puchchātmaprakaṭair Mahopanishadhām Vakyai: Prasiddheekruta: |

Koshai: Panchabhirebhireva Bhavateemetat Praveenāmiti

Jyoti: Prajvaladu Jvalātma Chapalām Yo Veda Sa Bramhavit ||

429. *Nisseemamahimā* - निस्सीममहिमा

(i) One whose glory is boundless.

(ii) *Seemā* – boundary. *Nisseemā* – boundless. **Her** pride and glory are boundless.

(iii) In many a book it has been printed as *NisseemamahimneNama: ŚreeBhāskaraRāya* allows *Nisseema Mahimāyai Nama:* also.

430. *Nityayouvanā* - नित्ययौवना

(i) One who is eternally young.

(ii) **She** is juvenile and youthful without any growth or deterioration.

(iii) 136 – *Nityā*, 344 – *Kshyavruddhi Vinirmuktā*, 358 – *Tarunee* and 470 – *Vayovastā Vivarjitā* may be referred.

(iv) 272nd name – *Labdha Youvanashālinee* in *Trishatee* can also be referred.

431. *Madashālinee* - मदशालिनी

(i) One who is inebriated with bliss.

(ii) *Mada* – without interest in any other things, focusing only on bliss and the mind submerged in it. She shines in this stage with rapture.

432. *Madaghoorṇitaraktākshee* - मदघूर्णितरक्ताक्षी

(i) One whose eyes are rotating owing to the exuberance of bliss.

(ii) *Ghoorṇanam* means diverting from outside matters or circulating. As discussed in the previous name, on account of bliss, naturally

reddish eyes are further red-tinged and are rotating without interest in outside matters.

433. Madapāṭalagaṇḍabhoo: - मदपाटलगण्डभूः

- (i) One whose cheeks are rosy on account of rapture.
- (ii) As discussed earlier, Śreedeevee's cheeks are rosy or whitish red on account of the mind being full of bliss. *Pātala* – rosy or colour of trumpet flower.
- (iii) *Mada* also means alcohol. By drinking it her cheeks are reddish.
- (iv) *Mada* also indicates musk deer. Her cheeks are painted with the figures of trumpet flower by musk deer.
- (v) *Gaṇḍa* includes all cheeks, dot on the forehead, etc. Hence Her *Gaṇḍa* areas are painted with the figures of trumpet flower by musk deer.

434. Chanḍanadravadigdhāngee (ngā) - चन्दनद्रवदिग्धाङ्गी (ङ्गा)

- (i) One whose body smeared with scent of sandal paste.
- (ii) 740th name in *ViṣṇuSahasranāma* – *Chandanāngadee* – He is decorated with a bracelet which gives happiness.

435. Chāmpēyakusumapriyā - चाम्पेयकुसुमप्रिया

- (i) One who is fond of the fragrant *Champaka* (Magnolia) flower. In some schools it is mentioned as *Punnaka* (*Rhizophora mucronata*) flower.
- (ii) It can be reminded that in the 13th name it was mentioned that – *Champakāshoka Punnāgasougandhikalasatkachā* – She has these flowers studded in her hair.
- (iii) In the *Āvarṇa Pooja*, one of the 64 offerings is submitting flower garlands. At that time these *Champaka* and *Punnaka* garlands are mentioned; *Mallika Punnāka Kalhāra Mukya Sarvartu Kusuma Mālā: Kalpayāmi Nama:*

436. Kushalā - कुशला

- (i) One who is skillful.
- (ii) She is skilled in activities like creation, etc.
- (iii) *Kusham* – water, *lāti* – accepts. Hence *Kushala*.
- (iv) *ŚreeBhāskaraRāya* takes the meanings from the Vishva dictionary as; *Ku* – lowered/ backward, *Shala:* – Moon. When compared to the lustre of *Śreedeevee*, the Moon's lustre takes a beating. That is Her lustre is above that of Moon's.

437. Komalākārā - कोमलाकारा

- (i) One who has a soft form.
- (ii) Her form is tender/ delicate and beautiful.

438. Kurukullā - कुरुकुल्ला

- (i) One who has the form of the deity called *Kurukulla*.
- (ii) In the city of Śrīe, between the halls *Ahamkāra* (egoism) and *chit* (consciousness) there is a well called *Vimarsham*. The presiding deity of this well is *Kurukulla Devee*.
- (iii) She has been described in the book called *Lalitā Stavaratna* by Śrīe *Durvasar*;

*Kuruvindatarani Nilayām Kulāchala Spardhi Kuchanaman Madhyamām |
Kunkuma Vilipta Gātreem Kurukullām Manasi Kurmahe Satatam ||*

- (iv) She has also been described in the 22nd chapter of *Tantra Rāja Tantra* (verse 11-12).

In *Pāvanopanishad* we read as; *Vārāhee Pitruropā Kurukullā
Salidevatā Māta*. The meaning of this verse has to be read from the
commentary given by Śrīe *Bhāskara Rāya* himself for this *Upanishad*
and also from the usage methods.

Kuleshvaree - कुलेश्वरी

One who is the ruler of the triad.

Kula is the triad, namely the measurer, the measurement and the
thing measured.

- (iii) 90th name *Kulāmrutaika Rasikā* may also be referred.

440. Kulakuṇḍālayā - कुलकुण्डालया

- (i) One who is abiding in the *Kulakuṇḍa*.
- (ii) *Kulakuṇḍa* is the *bindu*, which is in the centre of the pericarp of the *Moolādhāra*. It is like the small cavity in the centre of the pericarp of the lotus. This *bindu* is also called as place of *Shiva*, *Kulakuṇḍa*, *Akula Chakra* and *Akula Sahasrāra*. She has this as Her dwelling place. *Kuṇḍalinee* energy always sleeps here by placing its head in the above said cavity, winding three and half times around this *bindu*. Śrīe *Ādi Śaṅkara*, in his *Soundaryalaharee* (10th verse) describes, "After reaching your own place assuming the form of a coiled serpent you sleep in the cavity of the *Kulakuṇḍa*";

*Avāpya Svām Bhoomim Bhujaganibha Madhyushtavalayam |
Svamātmānam Krutvā Svapidhi Kulakuṇḍe Kuharini ||*

(iii) *Ālayam* – completely reaching place like *Sushupti*. As mentioned above it is the place for the *kundalinee* energy and the dwelling place for *Śreedeevee*.

(iv) 110th name *Kundalinee* has to be read alongwith this.

441. Koulamārgatatparasevitā - कौलमार्गतत्परसेविता

(i) One who is worshipped by those, devoted to the *Koula* tradition.

(ii) *Mārga*, the path handed down by family tradition. One has to worship only following those methods. We read that only using those tradition *Śreedeevee* is worshipped with sandal paste, offerings, etc.;

Yasya Yasya Hi YāDevee Kulamāgena Samsthitā

Tena Tena Cha Sā Poojyā Baligandhānulepanaḥ ||

Naivedyair Vividhaishchaiva Poojayet Kulamārgeta:

In worshipping *Śrīe Vidyā*, there are three different modes viz., *Samaya*, *Koula* and *Mishra*. The *Samhitas* of *Sukar*, *Vasishtar*, *Sanakar*, *Sanandanar* and *Sanathkumarar* (jointly called as *Supākāma Panchakam*) follow the *Vaideeka* tradition. This is *Samaya* tradition to be followed by *Vaideekas*. The *Misra* tradition has been described in the eight *Tantras*, viz., *Candrakalā*, *Jyotssnāvati*, *Kalāniti*, *Kulārnavā*, *KulEshwari*, *Bhuvaneshwari*, *Bārhaspatyam* and *Durvasa*. It is called mixed because it partakes of both the *Samaya* and *Koula* modes. Everyone is eligible for to use method. Aiming at the *dwijas* (*Brahmins*, *Kshatriyas* and *Vysyas*) the rightist method (*Savya* or *Pradakshiṇa* method) has been suggested. And the leftist (*Apradakshiṇa* or *Apasavya*) method has been suggested for the *Sudras*. Relating to this, the names 98 – *Samayāchāratatparā* and 912 – *Savyapasavyamārgastha* can be referred. The rightist method has been differently interpreted there.

(iii) The *Koula* mode is described through 64 *tantras*. This has very subtle *tatvas*. In this method fish, flesh and ladies are practically used. Those who are involved in these by nature are being differentiated little by little, in the interest of bringing them up, these are allowed in *poojas*. *Koula* method *tantras* say, however, these have to be cleaned up through tough methods being using them in *poojas* to offer to *Śreedeevee*. Those *tantras* themselves say that this is equivalent to walking on the edge of a sword. If the worshipper does not have the mind to offer to *Śreedeevee*, he goes

down to the bottom most state. Hence this is equivalent to walking on the edge of a sword, embracing the neck of a tiger and wearing a snake;

Krupāna Dhārā Gamanāt Vyāghra Kandāvalambanāt I

Bhujanga Dhāranān Noonam Ashakyam Kulavardhanam II

Those who follow this method should have special qualities like control over the organs. Others cannot: Those who do not have these qualities and those who have wavering mind will reap ill effects only.

The detailed description and differences between these three methods can be read in the commentary of ŚrīeLakshmeedhara for *Soundarya-laharee*.

442. *Kumāragaṇanāthāmbā* - कुमारगणनाथाम्बा

- (i) One who is the mother of *Kumara* and *Gaṇapati*.
- (ii) i.e. Mother of *Kumara* and *Gaṇapati*.
- (iii) Since *Murugam* more handsome than Cupid, he is called *Kumara*; *Kutsito Māra: Yena*.
- (iv) **She** controls the heads of renounceable obsession groups. The root word *Abi* means to control.
- (v) *Kumara* is the presiding deity of egoism. As per *Vārāha Purāṇa* – *Viṣṇu* (also called as *Shiva*) is the *purush*. The lotus figure *Uma* (also called as *Lakshmee*) is unmanifested (*Avyakta*). Ego is created by the union of these two. This is called *Guha* or *Senapati* (knight). **She** controls those who have ego.

Purusho Viṣṇurityukta: Shivo Vā Nāmata: I

Avyaktam Tu UmāDevee Shrrevā Padma Nibhekshanāl

Tatsamyogādahankāra: Sa Cha Senāpatir Guha: II

443. *Tuṣṭi:* - तुष्टिः

- (i) One who has the form of contentment.
- (ii) There are seven names, viz.; contentment, nourishment, wisdom, might, tranquility, benevolence and beauty. It is proceeded to praise ŚrīeDevee under these names and treating her as these forms. Whosoever has got these qualities, it can be concluded that they have got the complete and special blessings of ŚrīeDevee.
- (iii) In *Saptashatee* also we read as;

Tvam Śreestvameeshvaree Tvam Hree: Tvam Buddir Bodhalakshnāl

LajjāPuṣṭistathāTuṣṭistvam Shānti: Kshāntireva Cha II

AgainYāDevee Sarvabhooteshu Tuṣṭiropena Samsthitā I

Namstasyai Namstasyai Namstasyai Namonama: II

There itself **She** has been described as peace and lustre.

- (iv) In *Devee Bhāgavata* (III Skanda) also the same meaning is conveyed, "That Mother, as is well-known, is in all beings in the form of understanding, fame, firmness, prosperity, energy, faith, intelligence and memory";

*Bhuddhi: Keerttir Dhrutir Lakshmee: Shakti: Shraddhā Mati: Smruti: I
Sarveshām Prāninām Sā'mbhā Pratyaksham Tannidarshanam II*

- (v) According to *Padma Purāṇa*, *Tushṭi* is the deity in the *Vasreshvara*, *Pushṭi* is the deity in the *Devatāru* forest and *Druti* is the deity in the *Pindāraka Kshetra*.

- (vi) *Śree Bhāskara Rāya* shows a verse from the *Mallari Māhatmya* as an example, which explains *Paramashiva* in the same way;

*Yodeva: Sarvabhooteshu Dosharoopena Samsthita: I
Namstasyai Namstasyai Namstasyai Namonama: II*

Śree Ādi Śaṅkara in his commentary of *Viṣṇu Sahasranāmam* mentions for the; *Paramānandaika Roopatvāt Tushṭi: Sarva Sampoorṇatvāt Pushṭa:*

391st name *Tushṭa*: - he is in a single unmixed form of *Brahmānandam*.

392nd name *Pushṭa*: - he is omnipresent.

- (vii) *Śree Baskara Rāya* in his book called *Guptavatee Bhāshya* (commentary to *Saptashatee*) says that in *Saptashatee* after the names *Tushṭi* and *Lakshmee*, respectively the names *Tushṭi* and *Druti* names occur. (These names are not there in the *Gātyāyanee Tantra* followed by him). In the commentary for *Saptashatee*, called *Shantanavee* also the names *Tushṭi* and *Druti* are indicated and explained. It can be noted that these two names are mentioned in the *Chandī Āvarṇa Pooja* also.

444. *Pushṭi*: - पुष्टिः

- (i) One who is complete.
(ii) That is, **Her** form is full of thrivingness, nourishment, plenty and body full (complete in all aspects of organs and constituent parts of the body). This has to be read in conjunction with the previous name.

445. *Mati*: - मतिः

- (i) One who is in the form of wisdom and intellect.
(ii) This has to be read in conjunction with the descriptions for the

name 443.

- (iii) *Mati* is explained in the *Vāyu Purāṇa* thus, "*Purusha* bears the measuring (rod), understands division and thinks himself composed of parts, hence he is known as *Mati*";

Bibharti Mānam Manute Vibhāgam Manyate Pi Cha I

Purusho Bhoga Sambaddhas Tenā Chā'soumati: Smrutā I

- (iv) The *Soota Samhitā* (VIII-89) says, *Mati* is the form of *Śreedeevee* - "Let us adore that *Shiva* who is worshipped by *Viṣṇu* and others, who is the bestower of bliss, who is known as *Mati* derived from experience, supreme, who knows the *Vedas*, beneficent";

Yānubhootiruditā Mati: Parā Vedamāna Niratāshubhāvahā I

Tāmateeva Sukhadām Vayam Shivām Keshavādi Janasevitā Numa: I

- (v) Later explained 537th name – *Amati*: - hangs over the letter 'A'. Hence it has been explained by splitting *Svadhā* + *Amati*: (536th and 537th names).

446. *Dhruti*: - धृतिः

- (i) One who is fortitude.
(ii) The word *Dhruti* indicates – boldness, firmness and permanence.
(iii) This can be read in conjunction with the explanations given for the 443rd name.

447. *Shānti*: - शान्तिः

- (i) One who is in the form of tranquility.
(ii) *Shānti* indicates that, which gives control and the resultant peace of mind status. Release of organs from the interest on worldly affairs is called *Shānti*.
(iii) This can be read with conjunction to the details given in 443rd name.
(iv) During *Navāvarṇa Pooja*, after establishing special *argya*, *kalas* (parts) relating to Fire god, Sun, Moon, *Brahma*, *Viṣṇu*, *Rudra*, *Ēshwara* and *Sadāshiva* are chanted. In that the *kalas* relating to *Sadāshiva* are 16 in number. The fourth one is *Shānti kala*. *Shānti*, a certain *Kālā* (part) belonging to *Vāyu* (air god). The *Saivāgama* says, "That which gives peace to a man (struggling with) the flood of impurity, illusion and change (of *Karma*), that *Kālā* is called *Shānti*. That is the abode which is the seat of dominion.

Malamāyā Vikārougha Shānti: Pumsa: Punaryaya I

Sākalā Shāntirityuktā Sādhikārāspadam Padam I

- (v) The *Parāsara Brhat Samhita* says, "Beyond the fifteen finger's

breadth from the end of the nose where the soul is purified, is the sixteenth part, that *Kalā* is called *Shānti*";

Starting from -

Dasa Panchāngula Vyāptam Nāsikāyā Bahi: Stitam I

Jeevo Yatra Visheedhyata Sā KalāShoḍaseesmrutāll

till - *Sā Cha Shānti: Prakeertita.*

448. *Svastimatee* - स्वस्तिमती

(i) One who is in the form of eternal truth.

(ii) One who is in the form of benediction.

(iii) *Sushtu* – properly or beautifully. *Sattha* – existence/ the state of existence. One who has this is called *Svastimatee*. (The learned frequently use the phrase *Asti Bhāti Priyam* – the same *Asti* is used here. The word *Sattha* is used in the same sense as in the phrase *Sat Chit Ānandam*.

(iv) Since it is immortal, in the spiritual parlance it is used as *Sattha*. (The learned speak of *Saththā* in three different ways – *Pratibhāsika* [relating to fate], *Vyāvahārika* [relating to worldly business] and *Pāramartika* [spiritual knowledge]). Explaining all these here may not be possible and are to be learned from *Vedānta* books.

(v) Names 136 – *Nityā*, 180 – *Nirnāshā* and 443 – *Tushti*: may be referred.

(vi) According to *Yāska* – *Svasti* means immortality; *Svasteetyavināshī Nāma*.

(vii) *Svasti*, according to the *Ratnadictionary*, means - benediction, benevolence, sinless, holy and auspiciousness.

(viii) A verse should have 6 characters. This name has the character *Āshirvādā* (blessings). 927th name *Storapriyā* may be referred.

449. *Kānti*: - कान्तिः

(i) One who is in the form of effulgence.

(ii) The body which attracts others is called luminous or refulgent.

(iii) *Veda* says Sun, Moon, etc., are luminous only because of the effulgence of the Supreme Being.

Na Tatra Sooryo Bhati Na Chandra Tārakam

Nema Vidyuto Bhānti Kuto'yamagni: I

Tameva Bhāntamanubhāti Sarvam

Tasya Bhāsā Sarvamidam Vibhāti II

- (iv) *Kānti* indicates the *Ichāshakti*.
- (v) The same sense is conveyed in 465th name *Kāntimatee*.
- (vi) 329th name *Kāntā* also may be referred.
- (vii) This need to be read in conjunction with the explanations given for 443rd name *Tushti*.

450. *Nandinee* - नन्दिनी

- (i) Daughter of *Nandagopa*.
- (ii) It has been mentioned in *Śreemad Bhāgavatam* (X Skanda) that *Śreedeevee* was (*Mahāmāyā*) born as daughter of *Nandagopa*.
- (iii) Since **She** bestows delight **She** is *Nandinee*.
- (iv) *Nandinee*, a certain cow born in the family of the celestial cow *Kāmadhenu*. It has been indicated in *Raghuvamsa* by *Kalidāsā* that *Nandinee* did services to the emperor *Dileepa* and got a baby.
- (v) In the form of river Ganges.

451. *Vighnanāshinee* - विघ्ननाशिनी

- (i) One who removes all obstacles.
- (ii) **She** has the ability of removing all the obstacles in the *Śree Vidyā Upāsana*. She is in the form of *Mahāgaṇapati*, who destroys all the obstacles. Hence, it is a practice to worship *Gaṇapati* in all activities. In *Parasurāma Kalpa*, it has been mentioned that even in *Śree Vidyā Upāsana*, it is a practice to worship *Mahāgaṇapati* in the beginning.
- (iii) 854th name *Gambheerā* also may be referred in this regard.

452. *Tejovatee* - तेजोवती

- (i) One who has splendor.
- (ii) *Tejas* – lustre. *Brhādāraṇyaka Upanishad* (III-8-11) says, the *Brahmam* is the support of the sun and other luminaries; *Etasmin Khalvakshare Gārgi Sooryāchandramasou Vidhrtou Tishtara*.

453. *Trinayanā* - त्रिनयना

- (i) One who is endowed with three eyes.
- (ii) It is told that the Moon, Sun and the fire god are the three eyes of *Śreedeevee*. (These are the names of other three *bindus* split from *Mahābindu*). 762nd name *Triambikā* may also be referred. This is also told as the form of *Kāmakala*. It can be referred that the Tamil alphabet ூ is in this form.
- (iii) Since the word *Voushat* has a cryptic name as *Trinayanā*, *Śreedeevee* is in that form – this name indicates.

- (iv) *Nayanam* – to take along. The cause of our knowledge about an article or anything is called proof. It can be called as *Nayanas*, which takes our mind along and creates the knowledge of something. As per *Sāndilya Sūtra* (99), such proofs are three in number like the eyes of *Rudra*; i.e. *Shabdham* (or word), *Anumānam* (assumption) and *Prathyaksham* (evidence). Since hearing is a route for retention of what is heard, for assumption – memorising and for evidence – proving, are all indicated. As a proof of all these explanations *Śree Bhāskara Rāya* quotes some statements from various books;

Pratyaksham Chānumānam Cha Shāstram Vividhāgamam |
Trāyam Suviditam Kāryam Dharma Soodtimabheepsatāll

Manusmruti

Sānkya Samāna Sūtra -Trividham Pramānam

Yoga Sūtra – Pratyakshānumānāgamā: Pramānāni

Since **She** is recognisable with these three types of proofs, **She** is *Trinayana*.

- (v) In worshipping *Śreedeevee* there are three methods viz., *Dakshiṇa*, *Uttara* and *Brahma*. The names; 441 – *Koulamārga Tatpara Sevītā*, 912 – *Savyāpasavya Mārgasthā* and 923 – *DakshiṇāDakshiṇārādhyā* may be referred.

Depending on their abilities/ qualities, **She** takes **Her** devotees in these three methods and hence *Trinayana*.

- (vi) *DeveePurāṇa* says;

Dakshiṇam Chottaram Lokam TathāBrahmayanam Param |

Nayam Sanmārgam Vargam Cha Netree Trinayanā Matāll

- (vii) Quoting a grammar note, the author says that there is no letter 'Na' in this name;

Kshubhrāderākṛutigaṇatvātsamgnāshabdatve'piNatvābhāva: ll

454. *Lolāksheekāmaroopiṇee* - लोलाक्षीकामरूपिणी

- (i) One who is in the form of the affection in women.
(ii) **Her** love does not end up with *Shiva*. To indicate that it spreads to all it is given as love in women. The interpretation reads; *Shivakāmaṇjirāsāya Lolākshee Sambandhitvam Kāma Visheshanamll* *Śree R. A. Sastry's* translation goes; "To show **Her** love is not limited to *Shiva*, **She** is so called".
(iii) 320th name *Ramanalampaṭā* may also be referred.
(iv) **She** is in the form of *Yogesvari*, who is the deity of desire. (The

Svayamvara Kalyanee mantra may be reminded).

- (v) The *Varāha Purāṇa* says, desire, anger, greed, passion, bewilderment, envy, calumny and scorn, thus there are eight mothers. Their names respectively are; *Yogesvari, Māhesvari, Vaisnavi, Brahmani, Kalyāni, Indree, Yamadaṇḍa* and *Varāhi*. (The famous names of eight mothers are; *Brahmee, Māhesaree, Koumāree, Vaiṣṇavee, Vārāhee, Indree, Chāmuṇḍā* and *Mahālakshmee*.)
- (vi) In some schools this name is split into two names *Lolākshee* and *Kāmaroopiṇee*. In that case some other two names have to be taken as one. Which are those two names? It is not known.

455. *Mālinee* - मालिनी

- (i) One who is wearing garlands.
- (ii) *Mālinee* is the name of the presiding deity of fifty-one letters in Samskrit.
- (iii) In *Pancha Panchikā Pooja*, worship is done by *Kooshāmbhamantra* also. 428th name *Pancha Koshāntarasthita* may be referred.
- (iv) In *Āmnāya Pooja* also worship is done by a *mantra* called, *Malinee Mantra Rājam*.
- (v) *Mālinee* is a companion of *Śreedeevee*, mentioned in the *Vamana Purāṇa*, in the section on the marriage ceremony of *Pārvatee*; The *Mālinee* clasped the foot of *Hara*. *Hara* said "whatever you ask I will give, release my foot". *Mālinee*, then replied to *Shiva*, "Oh *Shiva*, bestow your prosperity on my friend, then you will be released". Then *Shiva* said, "I have already given, release me, etc."

Tato Harānghrir Mālīnyā Gruheeto Dāyakāraṇāt I
Kim Yāchase Dadāmyesha Munchasveti Harobhraveet II
Malinee Shankaram Prāha Matsakhyai Dehi Shankara I
Soubhāgyam Nijagotreeyam Tato Mokshamavāpsyasi II
Atho'vācha Mahadevo Dattam Mālinee Munchamām II

- (vi) *Mālinee* is a certain metre. Its character is 15 letters – *Na Na Ma Ya Ya*.
- (vii) According to the *Visva* dictionary, *Mālinee* means, a certain metre, a woman of the florist caste, the city of *Champā*, *Gouri*, and river *Ganga*.
- (viii) *Mālinee*, according to *Dhaumya*, is a girl of seven years of age.

456. *Hamsinee* - हसिनी

- (i) One who is alongwith swans.
- (ii) Swan birds are famous for their beauty in walking. It is the practice of poets to compare the gait of great ladies to that of swan birds. (Great gentlemen's gait is compared to that of elephants or lions). Śrīe Ādi Śaṅkara, in his *Soundaryalaharee*, (91st verse beginning with "Padanyāsa Kreedā") describes that the swans are inspired by Śreedeevee's gait beauty and go behind Her.
- (iii) A type of *sanyāsins* called *Paramahamsā* is indifferent to Her (i.e. those great *sanyāsins* are always meditating upon Her), She is called as *Hamsinee*.
- (iv) The exhale and inhale of breath together is called *Hamsa Mantra* or *AjapāMantra*. This is a *mantra* about Śreedeevee and hence She is *Hamsinee*.

457. Mātā - माता

- (i) One who is the form of a mother.
- (ii) Since Śreedeevee is the mother of this entire universe, She is *Māta*.
- (iii) Śreedeevee is in the form of a mother. All the *mantras* originated from Her and hence the name *Mātā:Skāṇḍam – Mantranām Matrubhoota Cha Matrukā Parameshwaree; Devyupanishad– Mantrānām MatrukāDevee Shabdānām Gnanaroopiṇee*.
- (iv) The presiding deity of the tenth day of bright lunar fortnight and sixth day of dark lunar fortnight is called *Nitya*. The *nāmapārāyaṇa* says that the cryptic name for her *mantra* is called *Māta*.
- (v) *Padma Purāṇa* says that the deity of *Kāyāvarohana Kshetra* is called as *Māta*.
- (vi) As per *Viśva* dictionary, the *Lakshmee Beeja* is called as *Māta*.
- (vii) The very first name *Śreemātā*, 337th name *Vidhātṛee*, 823rd name *Jananee*, 934th name *Vishva Mātā* and 985th name *Ambā* may be referred.
- (viii) Born in Śrīe Appayya Deekshitar's race and a great blessed and learned person called Śrīe Neelakaṇṭha Deekshitar in his book called *Neelakaṇṭha Vijaya* (II Āshvāsam 20th verse) says that - The left part of Ēshwar in the form of a lady, sometimes seen as male having *Kamalā* as his consort and wearing the *Koustuba* gem in his heart. What is the difference in this? Same supreme being. In one sense mother of universe (*Jaganmātā*) and in another sense the *Trivikrama* form measuring all the three worlds. In this context the poet uses the

word *Mātā* in a dual sense indicating *Śreedeevee* and *Mahāvishṇu*, reminding the oneness to us;

Yadetadvāmāngam Ghanajaghanakeshastanabharam
Kadhāchittach Chambhor Bhavati Kamalākoustubhadharam |
Jaganmātaryevam Yadapacharitam Tanmaghavatā
Jaganmātā Deva: Prabhavati Sa Eva Kshapayitum ||

458. *Malayāchalavāsinee* - मलयाचलवासिनी

- (i) One who is residing in the Malaya mountain (*Malayāchalam*).
- (ii) This deity is described in the *Sābarachintāmaṇi* as the famous *Malayālaya Bhagavatee*. (*Malayā*mountain is in Kerala and hence it is told as *MalayālayāBhagavatee* or *Malayālaya Bhagavatee*).

459. *Sumukhee* - सुमुखी

- (i) One who has a lovely face.
- (ii) **She** has a beautiful and splendid face. It is told that with wisdom, the lustre of the face is enhanced. In many a place the *Veda* says, "One who knows this (*Brahmam*), his face shines"; *ChāndogyaUpanishad* (IV-14-2) – *Shobhatesya Mukhamya Evam Veda*; "Oh dear child, your face shines like that of a sage (*brahmavit*)"; *Brahmavidiva Te Soumya Mukhamābhāti*.
- (iii) The name of one of the *Anga* (organ) *mantras* of *Shoḍaseemantra* is *Sumukhee*.
- (iv) It has been described in 347th name *Vimalāthat Vishvakarma*, the architect of *Devas*, has indicated various building types, in the scripture *sāstra*. *Sumukham* is one such type.
- (v) The first in the sixteen great names of Lord *Gaṇesha* is *Sumukha*:. This appears in *Gaṇesh Sahasranāmā* also. The *shakti* of *Sumukha*: is *Sumukhee*.
- (vi) *Sumukhee* is a type of metre in music. As per *Vruddha Ratnāvali* of *Venkatesar*, its character is - *Na Ja Ja La Ga*. But, as per *Vruddha Maṇimālā* of *Baṅgānādu Gachchapee Gaṇapati Sastrigal*, its character is of 10 letters – *Sa Sa Ja*.
- (vii) *Śrīe Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* for the 456th name – *Sumukha*: mentions as;
 - a. One who has a handsome face. The verse from *ViṣṇuPurāṇa* has been quoted – *Prasanna Vadanam Chāru Padmapadrāyadekshanam*.
 - b. He teaches all the knowledge (*vidyās*) and hence *Sumukha*: The

Swetashvatara Upanishad (6-18) verse starting from *Yo Brahmanam* has been quoted.

460. Nalinee- नलिनी

- (i) One who is like a Lotus flower.
- (ii) Her hands, feet, face, eyes and other limbs are like a lotus flower and hence Śreedeevee Herself is entirely described as lotus flower.
- (iii) Nalinee is one of the names for river Ganges. She is in that form.
- (iv) Nala, a king, as he was indentified with Śreedeevee by devotion, She is called Nalinee.

461. Subhroo: - सुभ्रूः

- (i) One who has beautiful eye brows.
- (ii) Śree Ādi Śaṅkara, in his *Soundaryalaharee*, (47th verse beginning with "Bhruvou Bhughne") describes the beauty of the eye brows of Śreedeevee.
- (iii) Earlier in 17th name *Vadanasmara Māngalya Gruhatorana Chillikā*, the beauty of Śreedeevee's eye brows were described.
- (iv) Within the time taken for Śreedeevee's eye brows to bend up and come down, many four-yugas would have completed. While detailing the period by *Ashtānga* method it has been mentioned as; *Uurdhva Bhroo Vibhrame*.

462. Shobhanā - शोभना

- (i) One who is all radiat with beauty.
- (ii) It can be noted that – 683rd name *Shobanā Sulabhā Gati*: has to be split into three words – again the 972nd name *Āshobhanā* has to be split and understood.

463. Suranāyikā - सुरनायिका

- (i) One who is the leader of the *Devas*.
- (ii) *Tripuropanishad* says - (She is) the supreme power of the *Devas*; *Adhishtāyaināmajarā Purānee Mahattarā Mahimā Devatānām*.

464. Kālakaṇṭhee - कालकण्ठी

- (i) One who is the consort of *Kāla Kaṇḍar*.
- (ii) Lord *Parameshwara*, when he swallowed the venom, it stayed in his neck and hence his throat is coloured in black. Hence he is called *Neelakaṇṭar* or *Kālakaṇṭar*. The consort of that *Kālakaṇṭar*. *Vāyupurāṇa* says, "In the presence of a multitude of *Devas*, *Pishāchas*, serpents, and demons, the virulent poison became

transfixed in the throat; hence I am called *Kālakaṇṭar*."

Pashyatām Devasanghānām Pishāchoraga Rakshasām I

Dhrutam Kante Visham Ghoram Kālakaṇṭas Tatosmyaham II

- (iii) According to the *DeveePurāṇa*, among the sixty-eight sacred places, *Kālanjara* is a place where *Kalakaṇṭā* is worshipped; *Kālanjare Kālakaṇṭa*:. The presiding *Devee* in that place is mentioned here in this name.
- (iv) *Kala* - a soft low sound, *kanta* - throat, i.e. a soft low sound proceeds from her throat and hence *Kālakaṇṭee*. The sweetness of *Śreedevee*'s voice has been explained in 27th name – *Nijasallāpa Madhurya Vinirbhartsita Kachchapee*.
- (v) There is a story in the *Linga Purāṇa* that in order to destroy the demon *Dārukā*, "Shiva created *Kāli*, *Kapardinee* and *Kālakaṇṭee*"; *Sasarja Kāleem Kāmāri: Kālakaṇṭeem Kapardineem*.

465. *Kānthimatee* - कान्तिमती

- (i) One who is radiant/ resplendent.
- (ii) Earlier in 449th name *Kāntee*, this was explained.

466. *Kshobhinee* - क्षोभिणी

- (i) One who is causing emotion/ or one who agitates.
- (ii) Before the start of creation, when the Supreme Being was alone, the illusion (*Māyā*) created an excitement in him and thus this universe was created. That excitement was created by *Śreedevee*. The *ViṣṇuPurāṇa*says, "The Lord *Viṣṇu* entering the *Prakruti* and *Purusha*, by his own will excited at the time of creation.";

Prakrutim Purusham Chaiva Pravishayātmechchayā Hari: I

Kshobayāmāsa Bhagavān Sarga Kāle Vyāpāshrita: II

- (iii) The *Varāha Purāṇa* says, "*Vaishnavee* (the consort of *Viṣṇu*) once went to the *Mandāra* mountain to perform penance; after she had performed penance for along time she became excited (by passion); from that excitement young women of fair appearance, with blue curling hair, with lips as red as the *Bimba* fruit, lotus-eyed, with body like the red lotus wearing an anklet, beautiful, when the mind of *Śreedevee* was agitated, hundreds and millions of such women arose with different faces";

YāMantram Gatādevēe Tapastaptum Tu Vaiṣṇavee I

Tasyās Tapantya: Kālena Mahata: Kshubhitam Mana: II

Tasmāt Kshobhāt Samuttasthu: Kumārya: Soumyadarshanā I
Neela Kunchita Keshāntā Bimboshtya: Padmalochanā: II
Indeevarasamā Dāma Noopurādhyā: Suvarchasa: I
Evam Vidhā Sthriyo Devya: Kshobhite Manasidrutam II
Uttasthu: Shatasāhasrā: Koṭisho Vividhānanā: II

467. **Sookshmaroopinee** - सूक्ष्मरूपिणी

- (i) One who has a very subtle, not to be easily be recognised, form.
- (ii) *Kaivalyopanishad* (16) says – it is subtler than the subtle and eternal; *Sookshmāt Sookshmataram Nityam. Kaṭopanishad* (II-20) says – it is subtler than an atom; *Anoraneeyān*.
- (iii) The sacrificial fire done in the fire at *Kunḍalinee*, in the midst of *Mooladhāram*, is subtle. It is called *Rahoyāgam*. This indicates, in the *Navāvarga Pooja*, after establishing the vessels through *mantras*, offering special *argyās*, offering prayers to teacher, the following are offered as oblations in the fire of *Kunḍalinee*; virtues, sins, decisions, indecisions, justice, injustice, actions and inactions. This *homa* (sacrificial fire) is explained in *Tantra Rāja Tantra* in verses starting from *Nityā Nityodite* ending with *Evam Dvādshadhā Homamaksharai: Syādudheeritai:..She* is in the form of that *homa*.
- (iv) *Śreedeevee's* gross, subtle and subtler forms were discussed in 6th name *Udyadhbānu Sahasrābhā* and 11th name *Panchatanmātra Sāyaka*. Here the subtle form is described.
- (v) *Śrīe Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* for the 457th name – *Sookshma*: mentions as; the ether and all are material causes. Since there is no material cause like sound, etc., he is subtle. *Muṇḍakopanishad* (I-1-6) says; *Sarvagatam Susookshmam*.

468. **Vajreshvaree** - वज्रेश्वरी

- (i) One who is in the form of the deity called *Vajreshvaree*.
- (ii) The presiding deity of the sixth day of bright lunar fortnight and tenth day of dark lunar fortnight is called *Vajreshvaree*.
- (iii) The deity of the *Jālandhara Peeta* is called *Vajreshvaree*.
- (iv) *Pāvano Upanishad* says that three *Devees* viz., *Kāmeshvaree*, *Vajreshvaree* and *Bhagamālinee* are worshipped in the eighth *Āvaranam*; *Kāmeshvaree Vajreshvaree Bhagamālineyontas Trikoṇagā Devya*:
- (v) The *Śrīe Chakra* has twelve walls, all built of diamonds; in the centre of the eleventh, there is a river called *Vajramayee* and she is

its deity. Sage *Durvāsa* in his *Lalitāstavarathan*, (44 and 45) says, "There let the ever flowing river called *Vajra*, be everlasting, filled with the sound of the sweet notes of the swans gliding on the beautiful waves; on the pleasant bank of that river *Vajreshee* flourishes decked with diamond ornaments praised by *Devas* headed by *Indra*, the hurler of the thunder-bolt";

Tatra Sadā Pravahanti Tatinee Vajrāpbhidhā Chiram Jeeyāt |
Chatolormi Jāta Nrutyat Kalahamsee Kula Kalakvanita Pushtāll
Rodhasi Tasyā Ruchire Vajreshee Jayati Vajra Bhooshādyāl
Vajra Pradāna Toshita Vajrimukha Tridasha Vinutachāritrāl

- (vi) The *BrahmāṇḍaPurāṇa* says, when *Indra* performed penance in the water, "From that water *Śreedeevee* arose and gave *Indra* the weapon called *Vajra*".

469. *Vāmadevee* - वामदेवी

- (i) The consort of *Vāmadeva*.
 (ii) There are five forms viz., *Eesana*, *Tatpurusha*, *Agora*, *Vāmadeva* and *Sadyojāta* of *Shiva*. In that **She** is the consort of *Vāmadeva*.
 (iii) In *ShivaPurāṇa*, *Shiva* has been described; "Of beautiful appearance, red as the red paste (*kunkuma*), the north face of the Lord called *Vāma* is firmly established";

Kumkumakshoḍa Sankāsham Vāmāgyam Vanaveshdrut |
VaktramuttaramĒshwasya Pratistāyām Pratishtitam ||

- (iv) *Vāma* - to be worshipped, *deva* - the deity. The *AitreyaSrutis* says, "The *Devas* addressed him; he indeed is to be worshipped by all of us, hence he is called *Vāmadeva*";

Tam Devā Abruvan Ayam Vai Na: Sarveshām Vāma ItTasmādvāmadeva:

- (v) *Vāma* - the left side, *Deva* - he shines, i.e. *Ardhanāreeshvara* (half body is *Shiva* and the other half is *Devee*) is called *Vāmadeva*.

- (vi) *Vāma* - fair; beautiful *Devee*.

- (vii) *Vāma* - the fruits of actions, *Devee*, the presiding deity of them. *Vāma* - those devoted to the left-hand path (*Vāmāchārā*). **She** is their goddess. (In worshipping *Śreedeevee* there are two types; viz. *Vāma* method and *Dakshiṇa* method.) This has been explained in detail in 912th name - *SavyapasavyaMargasthā* and 923rd name - *DakshiṇāDakshiṇārādhyā*. There itself, *ŚreeBhāskaraRāya* advises that *Vāmā* method is not suitable to us.

- (viii) The *DeveePurāṇa* says, *Vāma* means opposite or inverted; as

Śreedevee gives bliss through that path **She** is called Vāmadevee.

Vāmam Viruddharoopam Tu Vipareetam Cha Geeyate I

Vāmena SukhadāDevee Vāma Devee Tata: Smrutā II

470. Vayovasthāvivarjitā - वयोऽवस्थाविवर्जिता

- (i) One who is devoid of old age and other changes.
- (ii) **She** is exempt from the states of life - childhood, boyhood, youth etc.; because **She** is eternal.
- (iii) 136th name *Nityā*, 344 – *Kshayavruddhi Vinirmuktā*, 358 – *Tarunee* and 430 – *Nitya Youvanā* may be referred.

471. Siddheshvaree - सिद्धेश्वरी

- (i) One who is the goddess of *Siddhas* or spiritual adepts.
- (ii) **She** is the queen of *siddhas* like *Gorakshānandar*, *Matsyendranāthar* and others.
- (iii) Those who got the *siddhis* like *Anjmā*, *Mahimā*, etc., through adoration are called *Siddhas*. Hence the controls of nature do not apply to them. For instance – water will not wet them, fire will not burn them, wind cannot move them and they can be omnipresent like ether. But the primary goal of worship is not to win over these basic elements. The aim is to experience the oneness with the God by using those *Siddhis*, control the mind and do penance. These are tools to help doing penance. Those who do not use such powers for doing penance, but use it for worldly affairs will not develop self knowledge. They would repeatedly be bound by the cycle of birth. It is apt to call those who use the *Siddhis* for attaining the self knowledge as *Siddhas*. **She** is the queen of such *Siddhas*.
- (iv) In the *Guru Maṇḍala Pooja*, it is usual to worship three different races of teachers like *Divyoukas*, *Sidhoukas* and *Mānavoukas*. It is the practice to worship these three teacher groups out of the *Sarvasiddhiprada Chakra*, (central triangle) by imagining three lines. It is mentioned in the *Poorva Bhāga* (first section) of this *Sahasranāma*, that these three groups seated in their respective places in Śreedevee's assembly and heard Vāgdevees chanting this *Sahasranāma*.

- (v) There is also a deity of this name at Banaras.

472. Siddhavidyā - सिद्धविद्या

- (i) One whose *mantra* (Śrīe Vidyā) is always fruitful.

- (ii) *Mantra* is that which protects those who chant it. If the deity of the *mantra* is a male it is called *mantra*, if it is a female it is called *Vidyā*.
- (iii) Only after verifying whether the *mantra* (or the *Vidyā*) will give the fruit for self, one has to accept that *mantra* from a teacher as advise. There are four methods of such verification.
- Siddham* – chanting for a particular number of times. Give results by doing *Purascharaṇam* (The four sacrificial fire, food, *tarpaṇa* and *mārjanā* together are called *Purascharaṇam*).
 - Susiddham* – Give results even if chanted for lesser number of times than the prescribed one. (It can be thought that in the previous births this *mantra* was chanted and for some reason did not give full results and is in credit for this person and hence gives fruits early in this birth).
 - Susādhyam* – Against the above, the person is in debt to the *mantra* in the previous births, since he might have mis-used it, and hence it gives results in this birth only if chant for more number of times than the prescribed one.
 - Ari* – One who makes enmity with the presiding deity of the *mantra* by misbehaving with the deity, the *mantra* will not give its fruits. On the contrary, it will try to destroy him and his family.
- (iv) To identify which method a *mantra* belongs to, a diagram called *Siddhāri Koshtam* is used.
- (v) For some *mantras*, *Siddhāri Koshtam* need not be used. Such *mantras* give result to all and at all times. One such *mantra* is *Śreedeevee's Panchadasāksharee Vidyā*. She is in the form of *Siddha Vidyā* and offer fruits of chanting.

473. *Siddhamātā* - सिद्धमाता

- (i) One who is the mother and guard of *Siddhas* (aspirants).

474. *Yashasvinee* - यशस्विनी

- (i) One who is most renowned.
- (ii) *MahāNārāyaṇa Upanishad*(1-10) says; *Tasya Nāma Mahadyasha:*. In the 511th name - *Bandhinyādi Samanvitā* the names of the Devees around *Kākinee Yogini* will be explained. One among them is *Yashasvinee*.
- (iii) The *Yoginee* forms of *Śreedeevee*; in the next 60 names (475 to 534) *Śreedeevee* is worshipped under *Yoginee Nyāsa* (*Nyāsa* – mental

appropriation) method. As a background to understand this, we need to know some details.

Nyāsa is something established, to make the energy of the *devata* in our body and mind, i.e. imagining in that way. In this fashion the idea that self itself in the form of *devata*, is formed. That is the purpose for which *Nyāsa* is done.

Every *mantra* has corresponding sage, metre, *nyāsam* and *dhyānam* (meditation verse). *Nyāsa* is done, in general dividing the *mantra* into six parts (or divided into three parts and used twice) and on fingers, heart, head, tuft of hair, armour (shoulders), eyes and weapons (assuming defense weapons around the head). The *japa* (chanting) done without *nyāsa* or counting is not considered as *japa* at all. In addition, some other special types of *nyāsās* are also done. It is understood from the first part (*poorva bāga*) of this *Sahasranāma* that those *nyāsās* were advised by *Hayagreeva* to *Agasthya* in the *Nyāsākāṇḍa*. According to *Śrīe Vidyā* method, the oneness with the *devatas* happens in five ways viz., *Śrīe Chakra*, *Śrīe Vidyā (mantra)*, *Śreedevee*, one's own teacher and self – it has to be assumed that all these five become one.

Shoḍa Nyāsa (six types) is one of the special *nyāsās*, as per the *Śrīe Vidyā* method. This also is of two types. One is *laghu* (brief) *Shoḍā Nyāsa*. This has six sub-types viz., *Gaṇesha Nyāsa*, *Graha* (planets) *Nyāsa*, *Nakshatra* (star) *Nyāsa*, *Yoginee Nyāsa*, *Rāsi Nyāsa* and *Peeta Nyāsa*. Only those who have been invocated with *Panchadaseemantra* can do this.

Second is *Mahāshoḍa Nyāsa*. This also has six sub-types viz., *Prapancha* (universe), *Bhuvana* (world), *Moorthy* (form), *Mantra*, *Devata* and mothers. Only those who have been invocated with *Shoḍasee mantra* can do this, with the permission of the teacher.

In this *Sahasranāmā*, *Vasinee Devees* worship *Śreedevee* as per *Yoginee Nyāsā* method as explained in names from 475 to 534. *Peeta nyāsā* method is explained in 833rd name – *PanchāshatPeetaroopinee*.

Laghu Shoḍā Nyāsā has to be done as indicated in various *Śākta Tantras*. *Śrīe Bhāskararāya* himself has explained this in his *Varivasya Rahasya*, *Sethu Bandam* (the explanation for *Nityāshoḍashikārṇava*).

Gaṇesha Graha Nakshatra Yoginee Rashi Roopineem |

Deveem Peeta mayeem Vande Mātrūkām Sundareem Parām ||

These *nyāsās* have to be done along with the 51 letters in Samskrit

language.

It has to be imagined that the forms of *Gaṇeśha*, etc., are all *Śrīe*devēe's only. It has been explained in *Tantra Sāstras*, to touch different constituent parts of the body for each of the *nyāsās*. These are to be learnt from a proper teacher.

<i>Gaṇeśha</i>	-	51
<i>Graha</i> (planets)	-	9
<i>Nakshatra</i> (star)	-	27
<i>Yoginee</i>	-	7
<i>Rāsi</i> (Aries to Pisces)	-	12
<i>Peeta</i> (<i>ShaktiPeeta</i> , etc.)	-	51
Total	-	157

Yoginee Nyāsa is done in all the six *chakras* from *Moolādhāra* till *Āgna* and in *Sahasrāra* Lotus. There are seven *Yoginees* viz., *Dāginee*, *Rāginee*, *Lāginee*, *Kāginee*, *Sāginee*, *Hāginee* and *Yāginee*. It is usually mentioned as *Daralakasahaya* by combining the first letters of these names.

They are presiding deities for each of the *chakras*. Also they are the deities in-charge of skin, blood, flesh, fat, bone, marrow and semen.

Meditation verses are available for each of them. Their dwelling place, form and weapons are also mentioned. Supporting deities are also available.

List of *Yoginee* forms of *Śrīe*devēe.

Name		Name of the Yoginee	Chakra	Form	Colour	No. of faces	Weapons	Character	Supporting Deities - (First Name)	Body Part	Rice - Interested	Petals	Letters
F	T												
R	O												
o													
m													
4	4	Dāginēe	Vishuddhi	Threeyes	Reddish White	1	Club	*	Amrutā	Skin	Pāyāsannam	16	Vowels
7	8												
5	4												
4	4	Rāginēe	Anāhata	Fangs	White	2	Akshamaḍā	@	Kālarātreet	Blood	Rice with ghee	12	Ka to Da
8	9												
5	4												

4 9 5	5 0 3	Lāg ine e	Mañi poora ka	Explained in Dyaṇa verses	Re d	3	Thun derb olt	#	Dām aree	Fle sh	Rice mixe d with jagge ry	10	Da to Ba
5 0 4	5 1 3	Kā gin ee	Svādi shtān a		Yell ow	4	Tride nt	\$	Band inee	Fat	Curd rice	6	Ba to La
5 1 4	5 2 0	Sāg ine e	Mool ādhār a		-	5	Goad	-	Vara dā	Bo ne	Rice with green gram dhal	4	Va to Sa
5 2 1	5 2 7	Hā gin ee	Agna		Wh ite	6	-	-	Ham savat ee	Ma rro w	Yello w rice	2	Ha to Ksha
5 2 8	5 3 4	Yā glin ee	Sahas rāra		Mi xed	All dire ctio ns	All	-	-	Se me n	All types of rice	10 60	All

* - Creator of fear for the souls who do not have the knowledge of oneness

@ - Giver of boon for the brave

- Giver of happiness to all devotees

\$ - Pride and interested in alcohol

Note: wherever '-' is mentioned, the details are not available in the *Sahasranāma*.

These details are listed as mentioned in this *Sahasranāma*. It would be convenient to read the below names with the help of this list.

While discussing the *chakras*, it is usual to start from *Moolādhāram*. However, it is the practice to list down the parts of the body as above. In that sense, the names of the *Yoginees* are listed. i.e. It has started from *Vishuddhi*. Also, it is in the ascending order of number of faces of *Yoginees*.

All these *Yoginees* are different forms of *Śreedeevee* only. By fixing them, who have *yoga* energy, in the concerned parts of the body, one can control all the five basic elements.

With this *nyāsā*, *Śreedeevee* is experienced in an integrated form. 653rd name – *Yogīnee* and 655th name – *Yogyā* – She herself is the *Yoginees*.

A small note about the body parts:-

The essence of the food intake is converted into the energy. That without essence passes away as stools. That milky essence is further cooked by heating inside the body and a major chunk is turned into skin.

Further heated up it becomes blood. The gist of blood is flesh. The gist of flesh is fat. Its gist is bone, further marrow and then the root semen. In *Pāvanopanishad* also seven constituent parts of the body only are mentioned. *Kāmikāma* says, by adding *Prāṇan* (breath) and *Jeeva* (soul) it is counted as nine. The tenth is *Parameshwari* herself. There itself it is mentioned that the five viz., skin, blood, flesh, fat and bone are *Shiva* related corners and the four viz., marrow, semen, breath and soul are *Shakti* related corners. *Sāstrās* say that these nine corners are *Śrīe Chakra* itself. And the body itself is the *Śrīe Chakra*. 11th verse in *Soundaryalaharee* may be referred.

475. Vishuddhichakra Nilayā - विशुद्धिचक्रनिलया

- (i) One who abids in the *VishuddhiChakra*.
- (ii) This *chakra* is in the cavity of the throat. In this *chakra*, the soul gets purified by looking at the *Brahmam*, in the form of a swan. Hence this is called as *VishuddhiChakra*. Her abode is in the pericarp of the sixteen-petalled lotus.

476. Āraktavarṇā - आरक्तवर्णा

- (i) One who is rosy/ crimson coloured.
- (ii) Her colour is like that of a trumpet flower.
- (iii) The letter 'Ā' is prefixed to this name. Later 499th name has to be read as *Raktavarṇa*.

477. Trilochanā - त्रिलोचना

- (i) One who has three eyes.
- (ii) It has to be reminded that though 453rd name has the same meaning, some other explanations were also provided there.
- (iii) 762nd name *Tryambikā* also calls *Śreedevee* as three-eyed.

478. Khaṭvāṅgādipraharāṇā - खट्वाङ्गादिप्रहरणा

- (i) One who is armed with a club, etc.
- (ii) *Khaṭvāṅga* is a club with a human skull at its end. *Khaṭvā* – cot. Hence it can be taken as *She* has the leg of a cot as a weapon.

479. Vadanaikasamanvitā - वदनैकसमन्विता

- (i) One who is with a single face.
- (ii) *She* has one face which explains the ether *tatva*.

480. Pāyasānnapriyā - पायसान्नप्रिया

- (i) One who loves rice mixed with *pāyasā* (milk pudding).

- (ii) *pāyasam* is made by cooking rice in cow's milk.
- (iii) *Pāyasānnam* (also called as *Paramānnam*). This is a healthy food and helps the growth of body parts.

481. Tvaksthā - त्वक्स्था

- (i) One who is the deity of organ of touch.

482. Pashulokabhayangkaree - पशुलोकभयङ्करी

- (i) One who is frightful to the ignorant.
- (ii) *Pashus* are those devoid of the knowledge of non- duality.
- (iii) In the 133rd name *Niranjanā*, the word *pashu* was explained. 354th name *Pashupāshavimochinee* may also be referred.

483. Amrutādimahāshaktisamvrutā - अमृतादिमहाशक्तिसंव्रता

- (i) One who is surrounded by 16 *Shaktis* starting from *Amruta*.
- (ii) Counting as each for one petal and one for one letter there are 16 *Shaktis* around *Śreedeevee*. They are; *Amrutā*, *Ākarshinee*, *Indrānee*, *Esānee*, *Umā*, *Urdvakeshi*, *Ruddhitā*, *Rookārā*, *Lukārā*, *Lookārā*, *Ekapadā*, *Ishvaryātmikā*, *Omkārā*, *Oushadee*, *Amibikā* and *Akshara*.

484. Dākineeshvaree - डाकिनीश्वरी

- (i) One who is having the name of *Dākineeshvaree*.
- (ii) One who possesses the nine attributes discussed above.

485. Anāhatābjanilayā - अनाहताब्जनिलया

- (i) One who abides in the *Anāhata* Lotus.
- (ii) This is in the heart with twelve-petalled lotus. This is the place of air.

486. Shyāmābhā - श्यामाभा

- (i) One who is shining with dark (mixed with green) complexion. It is the colour of clouds.
- (ii) A girl with 16 years of age is called *Shyāma*. **She** is in that form. (It can be noted that at the end of *MahāShoḍanyāsa* the verse starting with "*Amrutārna Madhyastam*" the statement *Shoḍasha Vārshikam* is mentioned.)

487. Vadanadvayā - वदनद्वया

- (i) One who has two faces.
- (ii) To explain the two *tatvas* – ether and air – **She** has two faces.

488. Dhamshṭrojvalā - दंष्ट्रोज्ज्वला

- (i) One who has shining tusks/ fangs.

489. Akshamālādīdharā - अक्षमालादिधरा

- (i) One who wears a rosary etc.
- (ii) The garland made of Samskrit letters (numbering 51) starting from 'A' ending with 'Ksha' is called *Akshamāla*. This is useful for counting while chanting *mantras*.
- (iii) In the *dhyāna* (meditation) verse of *Śreedeevee*, it has mentioned that **She** wears *Aksham*, *Shoolam*, *Kabālam* and *Damaroo*. *Aksham* is the wheel of a chariot. It can also be interpreted as that **She** has the *chakra* weapon in that model. 998th name of *Viṣṇu Sahasranāma* – *Rathāṅgapāni* may be compared.

490. Rudhirasamsthitā - रुधिरसंस्थिता

- (i) One who is the presiding deity of the blood part of the body.

491. Kālarātryādishaktyoughavrutā - कालरात्र्यादिशक्त्यौघवृता

- (i) One who is surrounded by *Kālarāthree* and other *ShaktiDevees*.
- (ii) It has been mentioned in *VarāhaPurāṇa* about a *ShaktiDevee* called *Kālarāthree*. She is the destruction energy originated from *Tamo* character of *Rudra*. It is mentioned that she did penance at *Neelagiri* to complete a vow.
- (iii) As a pre-announcement of one's death, he/ she will get a dream in the night previous to death. That night is called *Kālarāthree*.
- (iv) In *Brahmastuti* of *Saptashatee* (first chapter) it has been mentioned that *Kālarāthree* is the dissolution at the end of *kalpa* and *Moharāthree* is the great destruction. **She** is in that form; *Kālarāthrīr Mahārāthrīr Moharātrshcha Dārūna*.
- (v) In the *Kavachā* read as part of *Saptashatee*, it has been mentioned that *Kālarāthree* is the seventh one of the nine names of *Durga*.
- (vi) In some schools it has been mentioned that in *Rāmāyanā*, *Kālarāthree* only took the incarnation as *Sitā* to kill *Rāvana*.
- (vii) In *Laghu Shodanyāsa*, the names of 12 *Devees* are mentioned as; *Kālarāthree*, *Khantitā*, *Gāyatree*, *Ghantākarshinee*, *Gnārnā*, *Chandā*, *Chāyā*, *Jayā*, *Jangārīnee*, *Gnanaroopa*, *Dangahastā* and *Dankārīnee*.
- (viii) It can be also be taken as – **She** is in the form of *Kālarāthree* mentioned in the *DevatāNyāsā* of *Mahāshodanyāsa*.

492. Snigdhoodana Priyā - स्निग्धौदनप्रिया

- (i) One who fond of rice mixed with ghee.
- (ii) This food is very good for enrichment of blood. This gives energy to

493. **Mahāveerendravaradā** - महावीरेन्द्रवरदा

- (i) One who grants boons to the chiefs of warriors.
- (ii) *Vi* - many, *ira*, - excited or intoxicated; the meaning is that the *veeras* are the trained orators gifted with eloquence. She grants boons to their leaders.
- (iii) *Mahaveera* - a kind of vessel used in the Soma sacrifice, as explained in *Srutī*; *Mahāveeram Tu Vibādhamrujeshwam*. The meaning is the *mahāveeras* are those who are continually drinking the nectar of *BrahmamorIndras*, those who know *Brahmam*. *Idam*, those who directly realise *Brahmam*, which is the Self, the witness of all, saying "I am He". *Srutis* say, "He perceived, hence he is called Indra"; *Idamadarshamidamadharshamiti*, *Tasmā dindro Nāma*.
- (iv) *Veeras* are those who are beyond the distinction of *Aham* and *Idam*, who are valiant, and who are *Svātmā Rāmas* (those who do not know Self and not blessed). *She* gives boon to the great and leader like among them.

Ahami Pralayam Kurvannidama: Pratiyogina: I

Parākramam Paro Bhunkte Svātmānamashivāpaham II

- (v) The *ShivaSūtra* (I-11) says, "He is *veeresa*, who enjoys in the threefold way." That is, *Veerendras* are those who realise the fourth state (*tureeya*) in the other three states also (awaken, deep sleep and swoon); *Tritayābhoktā Veerasha:*. This is based on the *Kshemarāja's Vimarsanee*.
- (vi) The commentator *Varadarāja* interprets the *Sūtra* thus, "*Veeras*, senses causing the miseries of separateness, extending within and without, and *Isa* is the lord of the senses";

Veerasha Iti Veerānām Bhedavyasana Kārinām I

Antar Bhahir Visaratāmindriyānām Dheeshvara: II

- (vii) *Mahāveera* is the name for *Prahlāda*. The *Devee Bhāgavatam* (book IV) says that *Indra* and *Prahlāda* praised *Devee* after their fight which lasted a hundred divine years and *She* granted them boons.

494. **Rākinyambāsvaroopiṇee** - राकिण्यम्बास्वरूपिणी

- (i) One who is in the form of the *Rākinee Yoginee*.

495. **Maṇipoorābjanilayā** - मणिपूराब्जनिलया

- (i) One who resides in the lotus called *Maṇipoora*.
- (ii) It is in the belly button with 10 petals.

496. Vadanatrāyasamyutā - वदनत्रयसम्युता

- (i) One who has three faces.
- (ii) The abdomen is the place of water. Hence **She** has three faces To explain the three *tatvas* – ether air and water.

497. Vajrādikāyudhopetā - वज्रादिकायुधोपेता

- (i) One who is armed with the thunderbolt and other weapons.
- (ii) In the *dhyāna* (meditation) verse of *Śreedevee*, it has mentioned that **She** has in her four hands thunderbolt, *Shakti*, *Danḍam* and *Abhayam*.

498. Dāmaryādibhirāvrutā - डामर्यादिभिरावृता

- (i) One who is surrounded by *Dāmaree* and others.
- (ii) The names of 10 *Devees* are; *Dāmaree*, *Dhankāriṇee*, *Nārnā*, *Tāmasee*, *Sthānvee*, *Dhākshāyanee*, *Dhāttee*, *Nāree*, *Pārvatee* and *Phatkāriṇee*.

499. Raktavarṇā - रक्तवर्णा

- (i) One who is red/ blood coloured.

500. Māmsanishṭā - मांस्सनिष्ठा

- (i) One who is fond of flesh/ meat.

Thus ends the sixth *Kalā* called *Ruchi*.

Section 7: Sushumnā Kalā

501. Guḍānnapreetamānasā - गुडान्नप्रीतमानसा

(i) One who gets satisfied with the rice cooked with jaggery.

502. Samastabhaktasukhadā - समस्तभक्तसुखदा

(i) One who bestows happiness to all the devotees.

503. Lākinyambāsvaroopīṇee - लाकिन्यम्बास्वरूपिणी

(i) One who is in the form of Lākīnee Devee.

504. Svādhishṭānāmbujagatā - स्वाधिष्ठानाम्बुजगता

(i) One who abides in the Svādhishṭānachakra (in the lower abdomen of the body).

505. Chaturvaktramanoharā - चतुर्वक्त्रमनोहरा

(i) One who is fascinating with Her four faces.

(ii) Svādhishṭāna is the place of water. Hence starting from ether until water the four primary elements represent the four faces of Śreedeevee. This is explained in the book by Śrīe Radhakriṣṇṇa Sāstrigal. The 14th verse of Soundaryalaharee can also be referred, which states Svādhishṭāna as the place of fire and Maṇipooraka as the place of water.

506. Shoolādyāyudha Sampannā - शूलाद्यायुधसंपन्ना

(i) One who has weapons like trident (trident, noose, skull and goad are the weapons of Śreedeevee).

507. Peetavarṇā - पीतवर्णा

(i) One who is yellow in hue (golden in colour).

(ii) The word Hiranyavarṇām in Śrīe Sooktam can be reminded. Peetaalso means Saffron flower. Hence it can also be taken as that Śreedeeveeis rosy in colour like the Saffron flower. The reddish/ rosy colour of Śreedeevee has been described in many a place;

Example 1; Sindoorārūna Vighrahām in the dhyāna verse of this Sahasranāma.

Example 2; Louhityametasya Sarvasya Vimarsha: in Pāvanopanishad.

508. Atigarvitā - अतिगर्विता

(i) One who is very proud/ dignified.

(ii) She is proud because She is so beautiful.

(iii) In Saptashatee (V chapter – Doota Samvādam), we read Śreedeevee's

own words that **She** has pride; *Yo Me Darpam Vyapohati*.

- (iv) In the 158th name (*Nirmadā*), we read that **She** does not have pride. It is the character of *Brahmam* as subtler than an atom, bigger than the biggest, etc. - *Anoraneeyān Mahato Maheeyān*. Hence there is no contradictions in such names.

509. Medonishṭhā – मेदोनिष्ठा

- (i) One who is residing in/ presiding over the fatty tissues of the body.
(ii) Since **She** is the presiding deity for these tissues, **She** was mentioned as pride in the previous name.

510. Madhupreetā – मधुप्रीता

- (i) One who gets satisfied (fond of) with mead.
(ii) *Madhu* also indicates honey.
(iii) *Sruti* also says, "One who presents an oblation with *madhu*, pleases the great Devee"; *Yan Madhunā Juhoti Mahateemeva Taddevatām Preenāti*.

511. Bandhinyādisamanvitā – बन्धिन्यादिसमन्विता

- (i) One who is surrounded by *Bandhinee* and others.
(ii) These are the six deities from *Bandhinee*, *Bhadrakālee*, *Mahāmāyā*, *Yashasvinee*, *Raktā* and *Lamboshtee*.

512. Dadhyannāsaktahrudayā – दध्यन्नासक्तहृदया

- (i) One who is fond of curd rice.

513. Kākineeroopadhāriṇee – काकिनीरूपधारिणी

- (i) One who is in the form of *Kākinee Devee*.

514. Moolādhārāmbujārōḍhā – मूलाधाराम्बुजारूढा

- (i) One who dwells in *Moolādhāra* Lotus.
(ii) *Moolādhāra* is the lower abdomen in the body. **She** resides in the Lotus in that place.

515. Panchavaktrā – पञ्चवक्त्रा

- (i) One who exhibits five faces.
(ii) *Moolādhāra* is the place of earth *tatva*. Hence **She** has five faces indicating the five primary elements ether till earth.

516. Asthisamsthītā – अस्थिसंस्थिता

- (i) One who presides over the bones of living beings.

517. Ankushādipraharāṇā – अङ्कुशादिप्रहरणा

- (i) One who is armed with goad and other weapons. (**She** has goad,

Lotus, book and knowledge sign [of hands – *mudra*] in her hands).

518. Varadādinishevitā – वरदादिनिषेविता

- (i) One who is attended by *Varadā* and other *Shaktis*. Their names are *Varadā*, *Śrīe*, *Shanḍā* and *Sarasvathee*.

519. Mudgoudanāsaktachittā – मुद्गौदनासक्तचित्ता

- (i) One who is fond of rice mixed with green gram pulse.
(ii) Such a food item is called *Pongal* – *Śrīe Bhāskararāya* explains the recipe for preparation of *Pongal*.

520. Sākinyambāsvaroopiṇee – साकिन्यम्बास्वरूपिणी

- (i) One who is in the form of *Sākinnee*.
(ii) In the *dhyāna* verse of this *Sahasranāma* it has been mentioned as **She** is in the colour of smoke (*Dhoomrābhām*). It is also mentioned as; *Madhumadamuditām* – **She** is much pleased under the influence of alcohol.

521. Āgnāchakrabjanilayā – आज्ञाचक्राब्जनिलया

- (i) One who resides in the *Āgnā chakra* Lotus – in between the eye brows.

522. Shuklavarṇā – शुक्लवर्णा

- (i) One who is white in complexion.

523. Shaḍānanā – षडानना

- (i) One who has six faces.
(ii) *Āgnā chakra* is the place of the mind. To exhibit the energy of the five primary elements and that of mind, **She** has six faces. To show that it is the controlling chief of all the five *chakras* from *Vishudhi* till *Moolādhāra*, **She** has six faces.

524. Majjāsamsthā – मज्जासंस्था

- (i) One who is the presiding deity of bone marrows.

525. Hamsavateemukhyashaktisamanvitā –

हंसवतीमुख्यशक्तिसमन्विता

- (i) One who is surrounded by *Hamsavatee* and other *Shaktis*. Their names are *Hamsavatee* and *Kshamāvatee*.

526. Haridrānnaikarasikā – हरिद्रान्नैकरसिका

- (i) One who is fond of yellow or rice mixed with turmeric.

527. Hākineroopadhāriṇee – हाकिनीरूपधारिणी

- (i) One who is in the form of *Hākinee*.
- (ii) In the *dhyāna* verse of this *Sahasranāma* it was mentioned that *She* has knowledge sign, *Udukkai* (a kind of goat-skin drum), garland of letters (Sanskrit alphabets) and skull in her hands and provides all the happiness to *Her* devotees.

528. Sahasradalapadmasthā – सहस्रदलपद्मस्था

- (i) One who dwells in the *Sahasrāra* Lotus (*Brahmarandram*).

529. Sarvavarṇopashobhitā – सर्ववर्णोपशोभिता

- (i) One who shines with all colours.
- (ii) *She* is with Black, Green, Red, Yellow and the colour of trumpet flower.
- (iii) *Sarva* - all, *Varṇa* – Sanskrit alphabets (the fifty-one letters from *A* to *Ksha*), that is the fifty *shaktis* from *Amruta* to *Kshamāvati*; *She* shines with these letters and the corresponding presiding deities. Counting these fifty letters backwards and forwards we obtain a hundred *shaktis*, these each reside in ten petals.
- (iv) According to *Vararuchi's* *Kaṭapayādi* method the word 'Upa' indicates the number ten. i.e. it is apt that each deity residing in ten petals – mentioned above.
- (v) Based on this method some repeat in the *Yogininyāsa*, ten times each of those *shaktis* to make up a thousand.

530. Sarvāyudhadharā – सर्वयुधधरा

- (i) One who is armed with all weapons.
- (ii) In *Sruti* also (*Śree Rudram*) we read as; *Sahasrāni Sahasradhā Bāhvos Tava Hetava*:
- (iii) *Viṣṇu Sahasranāmā* 759th name *Sarvashastraabhrutāvarā* and 1000th name *Sarvapraharanāyudha*: may be referred.

531. Shuklasamsthitā – शुक्लसंस्थिता

- (i) One who is the presiding deity of semen.
- (ii) According to the *Bhaviṣhyottara Purāṇa*, *Shukla* is the name of a kind of meditation at the time of sexual enjoyment. It can also be taken as that *She* is in that form.

532. Sarvatomukhee – सर्वतोमुखी

- (i) One who has faces in all round directions.
- (ii) In *Śreemad Bhagavat Geeta* (XIII-13) it is mentioned as; *Sarvatokshishiromukham*- Everywhere eyes, heads and mouths.

- (iii) In *Sruti (Purusha Sooktam)* also it is mentioned as; *SahasraSheersshā: purusha: Sahasrāksha: Sahasrapād.*

533. Sarvoudanapreetachittā – सर्वोदनप्रीतचित्ता

- (i) One who gets pleased with all kinds of rice.
(ii) As mentioned earlier, right from *Pāyasa* rice till Yellow rice and other rice, **She** gets pleased with all kinds of rice.

534. Yākinyambāsvaroopīnee – याकिन्यम्बास्वरूपिणी

- (i) One who appears in the form of *Yākinee*.
(ii) In the meditation verse of this *Sahasranāma* it was mentioned that it is the quality of *Śreedeevee* to admire *Paramashiva; Parashivarasikām*.
(iii) Thus having described *Śreedeevee* under the forms of *Yoginees*, it is proceeded to describe **Her** with other forms/ qualities. This has been given as a list.

535. Svāhā – स्वाहा

- (i) One who is in the form of *Svāhā*, the sacred exclamation with which oblations are made in sacrificial fire for gods.

536. Svadhā – स्वधा

- (i) One who is in the form of *Svadhā*.
(ii) The words *Svāhā* and *Svadhā* are used when oblations are offered to gods in the sacrificial fire. *Devee Bhāgavatam* (IX-43-7) says – the word *Svāhā* is uttered when the sacrificial fire is about gods and the word *Svadhā* is used when it is about pitrus (predecessors in the family race);

*SvāhāDevee Havirdāne PrshastāSarvakarmasu I
Pitru Dāne Svadhā ShastāDakshinā Sarvato VarāI*

- (iii) It is also to be construed that **She** is in the form of *Devees* in these names (*Svāhā* and *Svadhā*). *Saptashatee* (chapter 4-9) says - by uttering your name all the host of gods, Oh *Devee*, is satisfied in all sacrifices, for thou art *Svāhā* and thou art named *Svadhā*, the word which gives satisfaction to the host of *pitrus*;

*Yasyā: Samastasuratā Samudeerajena
Truptim Prayāti Sakaleshu makheshu Deveel*

*Svāhāsi Vaj Pitruganasiya Cha Truptihetu
Ruchchāyase Tvamata Eva Janai: Svadhā Cha II*

- (iv) The *Mārkaṇḍeya Purāṇa* says - there are seven words which are

used in the *Homa* (sacrificial fire), in the oblation and in the cooking. By repeating (or uttering) your name only, Oh *Devee*, the merit of repeating these names are obtained by *Brahmavādins*;

Somasamsthā Havi: Samstha: Bāgasamsthāshcha Sapta Yā: ।

TāstvaduchchāranādDevee Kriyante Brahmavādibhi: ॥

While interpreting this, it has to be uttered as *Svāhā Namahā* and *SvadhāNamaha*.

(v) Hence *Śreedeevee* is said to be in the form of *Svāhā* and *Svadhā* (combining the previous name also).

(vi) The *Linga Purāṇa* says – the consort of *Shiva* in the form of fire is said to be *Svāha*. The divine six-faced one (*Skanda*) is called by the learned, the son;

Svāhā Vahnyātmanastasya Proktā Pashupate: Priyā

Shanmukho Bhagavān Devo Budhai: Putra Udhāhruta: ॥

The same message is confirmed in the *Vāyu Purāṇa* also;

Nāmnā Pashupater Yā Tu Tanuragnir Dvijai: Smrutā

Tasya Patnee Smrutā Svāhā Skandashchāpi Suta: Smruta: ॥

According to the *Padma Purāṇa*, *Svadhā* is the presiding deity of the city of *Māhesvarapuram*.

(vii) *Shushṭu* - well, *Am* – *Viṣṇu* or self, *Dadhāti* - nourishes or protect. Hence *Svadhā*.

(viii) While considering these meanings it has to be uttered as *Svāhāyai Namaha* and *Svadhāyai Namaha*.

(ix) *Śree Bhāskararāya* explains some more meanings also;

a. According to the *Taitireeya Sruti* - your own (*sva*) speech (*Āhā*) - means one's own speech.

b. The *Sāmaveda Brāhmanam* and the *Yāskara's Nirukta* also explain *Svāha* thus; *Su* - well, *Āhā*- speech; or *Sva* - Self, *Āhā* - , to speak.

c. *Su* - good, *Āhā* - to be given as an oblation.

d. *Sva* - one's own people, *Āhā* - to recognise – i.e. **She** recognises the people as her own self.

e. *Su* - well, *A* - *Brahma*, *Ha* - to go – i.e. to take along to *Brahma*.

(x) In *Devee Bhāgavatam* (9th Skandam 43rd & 44th chapters) *Śreedeevee's* episodes and the verses are explained.

537. Amati: - अमति:

(i) One who is in the form of ignorance.

- (ii) *Mati*: - knowledge. Its opposite is *Amati*.
- (iii) *A* – small, *Mati*: - knowledge. i.e. to be expanded knowledge.
- (iv) While interpreting *Shukla Yajur Veda*, *Durgāchārya* has given meaning of this word as self soul science.
- (v) It is said that in the order of creation, unmanifested, manifested and egoism *tatvas* were created from *Moolaprakruti* (root nature). Intellect *tatva* is hidden in these and is in the stage of invisible individual entity. i.e. it indicates unmanifestation.

538. *Medhā* – मेधा

- (i) One who is in the form of special knowledge.
- (ii) After the above said *Amati*:, the next creation was intelligence (*Medhā*). **She** is in this form also.
- (iii) *Agni Purāṇa* says *Medhā* is remembrance; *Dheerdhāranāvatee Medha*.
- (iv) *Śreedevee* in the form of *Medhā* has been explained in *Saptashatee* in two places - "Oh *Devee*, thou art intelligence, thou art the essence of all the scriptures"; and "Devee who resides in all beings in the form of intelligence";

Medhāsi Devee Veditākhila Shāstra Sārāl

YāDevee Sarvabhooteshu Medhāroopena Samsthitā |

- (v) We worship *Śreedevee* through *Medhā Sookta* also.
- (vi) According to the *Padma Purāṇa*, the deity called *Medhā* is in Kashmir.

539. *Sruti*: - श्रुति:

- (i) One who is in the form of *Vedas*.

540. *Smruti*: - स्मृति:

- (i) One who is in the form of *Smritis*.
- (ii) *Sruti* - hearing and *Smruti* – recollection – **She** is in the form of knowledge obtained through both these.
- (iii) It has been mentioned in many a place that the *Vedas* and the *Smritis* of *Manu* etc., are but **Her** form. For instance in *Saptashatee* (4th chapter);

Shabdātmikā Suvimalaigyajushām Nidānam
Udgeetaramya Pada Pātavatām Cha Sāmnām |
Devee Trayee Bhagavatee Bhava Bhāvanāya
Vārttāsi Sarvajagatām paramārtihantree ||

- (iv) The *Koorma Purāṇa*, says, "Rig, Yajus, Sāman and Atharvana are the inherent form of *Brahmam*, thus is the eternal *Shakti*";

Rucho Yajoomshi Sāmāni Tataivātharvanāni Cha I

Brahmaṇa: Sahajam Roopam NityaishāShaktiravyayāI

- (v) The *Vāyu Purāṇa* says, "As **She** recollects all actions, present, past and future, **She** is called *Smruti*";

Vartamānānyateetāni Tathaivānāgatānyapi I

Smrate Sarvakāryāni Tenāsou Smrtiruchyate II

- (vi) The *Devee Purāṇa* also conveys the same message - "**She** is the *Smruti* because **She** recollects"; *Smruti: SamsmaranādDevee*.

- (vii) *Saptashatee* (chapter V) says; *YāDevee Sarvabhooteshu Smrutiroopena Samsthitā I*

541. *Anuttamā* – अनुत्तमा

- (i) One who has none superior.

- (ii) *Svetāshvatara Upanishad* (VI-8) says; *Na Tatsamashchābh Yadhikashcha Drushyate*.

- (iii) In *Śreemad Bhagavat Geeta* (XI-43) also conveys the same message - Nothing is to be found equal or superior to him; *NaTavatsamostyabhyadhika: Kuto'nya:*

- (iv) The *Devee Bhāgavatam* (book III) - people never say that a man devoid of strength, nor do they say that he is deprived of *Rudra* or of *Viṣṇu*, but they always say, "deprived of *Shakti* (energy)";

Rudraheenam Viṣṇuheenam Na Vadanti Janās TathāI

Shaktiheenam YathāSarve Pravadanti Narādhamam II

- (v) It can be split as; *Na Nutta* - not depending, *Mā* - intelligence or dominion. i.e. whose intelligence or dominion is not derived from others, because there is none superior to **Her**.

542. *Punyakeerti*: - पुण्यकीर्तिः

- (i) One who is famed for virtue/ righteousness/ holiness.

- (ii) Just thinking and communicating the fame of *Śreedevee* will give virtue.

- (iii) **She** has the reputation of giving virtue to **Her** devotees.

Note: Good deeds are said to be virtues. The enjoyment of fruits of good deeds (either in this birth or in other births, including living in the heaven) is also called as virtues.

- (iv) *Śrīe Ādi Śaṅkara* also conveys the same message, in his commentary of *ViṣṇuSahasranāmam* for the 688th name -

Punyakeertti:

543. *Punyalabhyā* – पुण्यलभ्या

- (i) One who can be attained only through virtues/ righteousness.
- (ii) *Punya*, good actions performed in previous births – only through this **Her** blessings can be attained.
- (iii) The *Devee Bhāgavatam* says, "Only those ever righteous ascetics, who are devoted to wisdom, see; but the men of desire see not the holy and beneficent *Devee*";

Pashyanti Punya Punjā Ye Ye Vedāntas Tapasvina: I

Rāgiṇo Naiva Pashyanti Deveem Bhagavateem Shivām II

- (iv) Śree Ādi Śaṅkara also conveys the same message, in his commentary to 1st verse of *Soundaryalaharee*;

Atasvāmārādhyām Hariharavirinchādibhirapil

Pranantum Stotum Vā Kathamakrutapunya: Prabhavati II

544. *Punyashravaṇakeerttanā* – पुण्यश्रवणकीर्त्तना

- (i) It is a virtue to hear about **Her** and to praise **Her**.
- (ii) Merely hearing Śreedevee's stories and singing of **Her** greatness are meritorious.
- (iii) Hearing Śreedevee's stories and singing of **Her** greatness are must duties of human beings – ordained actions.
- (iv) Śree Ādi Śaṅkara also conveys the same message, in his commentary of *ViṣṇuSahasranāmam* for the 922nd name – *Punyashravaṇakeertana*.

545. *Pulomajārchitā* – पुलोमजार्चिता

- (i) One who is worshipped by *Pulomajā*, consort of *Indra* and daughter of *Pulomar*.
- (ii) This story occurs in *Devee Bhāgavatam* (Book VI); *Indra* married *Sasee Devee*, daughter of *Puloman*, after killing him. When it was necessitated that he has to hide and live (due to curse of *Gowtama* when he misbehaved with *Ahalyā*), *Nahusha* was ruling the heaven. He insisted *Sasee Devee* (wife of *Indra*) to become his wife. *SaseeDevee* came out of this situation by worshipping with powerful *mantra* of Śreedevee obtained from the teacher (*Brhaspati*) and worshipped earnestly *Tripurasundaree*, by oblations of foods, flowers etc. *Indra* also was removed from the curse of *Gautamā* and restored to rule the heaven. It is said that his happened at

Seerkalinear Māyavaram in Tamilnadu;

*Ityuktā Sā Tadā Tena Shakrapatnee Sumānasāl
Jagrāha Mantram Vidhivadguror Devyā: Susāadhanam ॥
Vidyām Prāpya GurorDeveeDeveem Tripurasundareem ।
Samyagārādhayāmāsa Balipushpārchanai: Shubhai: ॥*

546. **Bandhamochanee – बन्धमोचनी**

- (i) One who liberates from bondages.
- (ii) *Bandha*, bonds of ignorance or bondage with the worldly affairs.
- (iii) *Bandha* also means being imprisoned. Śreedeevesaves from all these. In *Saptashatee* (12th chapter - the boons of Śreedeevee), we read;

*Rāgnā Krudto Chakgnapto Vadhyo Bandhagato'pi Vā
Smaran Mamtachcharitam Naro Muchyeta Sankatāt ।*

The same sense is conveyed by *Appaiya Deekshitar* in his book called *Durga Chandra Kalāstuti*, treated as the gist of *Saptashatee*. He says;

*Bandhe Vadhe Mahati Mrutyubhaye Prasanne
Vittakshaye Cha Vividhe Cha Mahopatāpe ।
Yatpada Poojanamiha Pratikāramāhu:
Sa Me Samasta Jananee Sharanam Bhavānee ॥*

- (iv) In the *Harivamsa* (based on which in the above *Durga Chandra Kalāstuti* also), *Aniruddha*, who was imprisoned by the demon *Bānāsura*, prays to Śreedeevee, "Oh *Shankharee*, thou art praised by these and other names by me; by thy grace, let me be soon freed from prison. Oh large-eyed one, behold, I take refuge in thy feet. You are to liberate me from every bond. *Durga*, the powerful one, thus praised, set free the brave *Aniruddha*, who was confined in the town of *Bāna*;

*Bāṇāsura Prahita Pannaga Bandha Moksha:
Tadbāhudarpa Dalanāt Ushayā Cha Yoga: ।
Prādyumninā Dhrtam Alabhyata Yat Prasādāt
Sā Me Shivā Sakalamayashubham Kshinotu ॥*

- (v) Thus in *Devee Bhāgavatam* also (book VI) it is mentioned as, "Once a princess named *Ekāvali* was imprisoned by a demon called *Kālaketu*, and was freed by Śreedeevee who was worshipped by *Yasovati*, the friend of the princess".

547. Bandhurālakā (Barbarālakā) – बन्धुरालका (बर्बरालका)

- (i) This name is mentioned in both the above ways by different schools. But the second is in vogue.
- (ii) One whose top forehead hair is curly, black and short like waves.

548. Vimarsharoopīnī – विमर्शरूपिणी

- (i) One who is In the *Vimarsa* form.
- (ii) According to *Śree Vidyā* philosophy, the form of unison of *Shiva* and *Shakti* is the *Parabrahmam*. Here there is no distinction between *Shiva* and *Shakti*. *Śreedeevee* in this form without distinction with *Shiva* is called as *Prakāsha Vimarsha Sāmarasya Roopīnī*. The same sense is conveyed 999th name *Shiva Shaktyaikya Roopīnī* also. *Shiva*, in the *Prakasā* aspect, is in the form of pure consciousness (*chaitanya*). This universe is formed, when *Śreedeevee*, in the form of *Shakti*, creates a vibration in that pure *chaitanya*. Though *Shiva* has the capacity of creating that vibration himself, *Śreedeevee* in that form is called *Vimarsa* form. That is the reason pure conscious *Shiva* is said to be like crystal and *Śreedeevee* is said to be in red colour.
- (iii) *Parabrahmam* is in the form of *Prakāsā*, the pure luminosity and unrecognisable by all. *Shakti* makes it recognisable to all, by creating a vibration in it. Thus far unrecognised *Parabrahmam* is able to be identified through motion, quality and actions. **She** is the energy through which the *Parabrahmam* can be identified. The same sense is reflected in 727th name *Shivagnāna Pradhāyīnī*.
- (iv) The *Saubhāgyasudhodaya* says, She is the *Shakti* that produces the animate and inanimate universe, the same also destroys it;
Svābhāvikee Sphurattā Vimarsha Roopasya Vidyāte. Shakti: I
Saiva Charācharamakhilam Janayati Jagadetadapi Cha Samharati II
- (v) Thus *Śreedeevee* in the form of *Vimarsa* is described in this name. As per *Śree Vidyā* practice, *Kāmeshwara* is considered to be in *Prakāsa* form and *Kāmeshwaree* in *Vimarsa* form.
- (vi) *Vimarsa* means words, i.e. speech. The *Mātrkāvivēka* says, "Without *Vimarsa* (speech) how is thought (*Prakāsa*) manifested? Without thought to be spoken of, how can there be speech? Therefore thought is required for the existence of speech, and thought, even when there is self-consciousness (for its own existence) requires speech";

Vāchakena Vimarshena Vinā Kim Vā Prakāshyate I
 Vāchyenāpi Prakāshena Vinā Kim Vā Vimrushyate II
 Tasmādvimarsho Visphoortaou Prakāsam Samapekshate I
 Prakāshashchātmano Gnāne Vimarsham Samapekshate II

The gist of this is mentioned in *Raghuvamsa* by Kālidāsa;

Vāgartthāviva Sampruktou Vāgartha Pratipattaye I
 Jagata: Pitarou Vande Pārvatee Parameshwarou II

(vii) The statements from *Pāvanopanishad* can also be reminded;

Nirupādhika Samvideva Kāmeshvara: I
 Sadānanda Poorṇa: Svātmaiva Paradevatā Lalitā
 Louhityametasya Sarvasya Vimarsha: II

549. Vidyā – विद्या

- (i) She is the *vidyā* which confers salvation.
- (ii) *Saptashatee* (4th chapter) says, "The holy supreme *Devee* is *vidyā*";
Vidyāsi Sā Bhagavatee Paramā Hi Devee. First chapter says; *Sā Vidyā Paramā Mukter Hetu Bhootā Sanātanee*.
- (iii) The *Gouḍapāda* says in his *Śree Vidyā Ratna Sūtra*, "**She** herself is *vidyā*"; *Chaitanya SvaroopāShakti: I Saiva Vidyā II*
- (iv) *Vidyā*, a certain kind of art, which is in the light (*tejas*) and its nature are described in the *Saiva Tantra* - "By the discrimination of the products of *māyā*, one recognises the state of wisdom, that supreme art is known as *Vidyā*, consisting of knowledge and action";

Māyākārya Vivekena Vetti Vidyāpadam Yayāl
 Sā Kalā Paramā Gneyā Vidyā Gnāna KriyātmikāII

550. Viyadādijagatprasoo: - वियदादिजगत्प्रसूः

- (i) One who is the mother of the universe consisting of ether, etc.
- (ii) In the *Taitireeya Upanishad* (II-2) it has been mentioned as, Ether arose from Supreme Being, air from ether, fire from air, water from fire and the earth from water. These are primary elements for creation of this dynamic universe.
- (iii) *Vyeti lti* – to be at a distance – the ether is visible as so close, but when we go near it seems to be still farther.. I.e. it cannot be perceived. Similar to it is the supreme being. It would seem to be perceived and get a feeling that it has been understood. At the same time it would seem to be at a far away distance. This status is with ether, the first origin from supreme being and hence it is called as *Viyat*. *Śreedevee* was the first to originate this. Hence **She** is called

Jagāmba.

(iv) *Prasoo*: - One who delivered. **She** delivered ether, etc.

(v) 837th name *Viyat Prasoo*: may also be referred.

551. Sarvavyādhiprashamanee – सर्वव्याधिप्रशमनी

(i) One who cures/ alleviates all illness/ diseases.

(ii) The same message is conveyed in 876th name – *Nirāmaya*.

552. Sarvamrutyunivāriṇee – सर्वमृत्युनिवारिणी

(i) One who dispels all forms of deaths.

(ii) Since it is mentioned as all forms of deaths – untimely death, and death due to old age; untimely death is due to accident or fatal disease. **She** refrains all these.

(iii) Anybody born in this world should definitely face the death. Depending on the actions during the life time, the further births are decided. The results or fruits of the actions are called *Mrutyus*. **She** saves from these *Mrutyus* by making one realise the self form and reach the nectar stage. *Srutis* also advise the same; *Svetasvatara Upanishad* (IV-15) - knowing **Him** thus, he tears up the nooses of death; *Gnātvā Devam Mrutyu Mukāt Pramuchyate* || *Kaṭopanishad* (III-15) says - he is freed from the power of death; *Tamevam Gnātvā Mrutyu Pāshānsha Chinatti* ||

(iv) The same is mentioned in the results of this *Sahasranāmam* also.

553. Agraganyā – अग्रगण्या

(i) One who is to be reckoned as first.

(ii) Since **She** is the root cause for the entire universe, **She** has to be treated as first.

(iii) **She** is the head of *Marut* and other groups and hence this name.

554. Achintyaroopā – अचिन्त्यरूपा

(i) One who is of unthinkable form or inaccessible to mind.

(ii) Because **She** is free from connection with the qualities, **Her** nature is unthinkable. 139th name. *Nirguṇā* and 415th name *Manovāchāmagocharā* may be referred.

555. . Kalikalmashanāshinee – कलिकल्मषनाशिनी

(i) One who is destroyer of sin/ transgression of *Kali*.

(ii) The *Kali* age (*yuga*) will be full of dire thoughts and deeds. Consequently sins will be predominant in the *Kali* age. These are described in detail in *Devee Bhāgavatam*. Chanting *Śreedeevee's*

name is the only way out to ward off this.

- (iii) The *KoormaPurāṇa* says - water is able to quench the fire, the presence of the sun to dispel darkness, and the repetition of the names of *Śreedevee* to destroy the multitude of sins in the *Kali* age;

Shamāyālam Jalam Vahnes Tamaso Bhāskarodaya: I

Shāntyai Kaleraghelaghasya Devee Nāmānu Keertanam II

- (iv) The *BrahmāṇḍaPurāṇa* says - the remembrance of the feet of *Supreme Shakti* is said to be the highest expiation for sins consciously or unconsciously committed;

Krutasyākhila Pāpasya Gnānato'gnānato'pi Vāl

Prāyashchittam param Proktam parāshakte: Padasmrti: II

- (v) In *Saptashatee* (12th chapter) it is said as; *Srutam Harati Pāpāni*.

- (vi) 167th name *Pāpanāshinee*, 743rd – *Pāpāranya Davānalā* and 860 – *Akāntā* and again the below names in *Trishatee* may be referred; 31st – *Ena:Kooṭa Vināshinee* and 112th – *Hatyādi Pāpashamanee*.

556. *Kātyāyanee* – कात्यायनी

- (i) One who is the daughter of a sage named *Katar*.

- (ii) The *Vāmana Purāṇa* says - this is the name of the deity in the collective form of the brightness (*tejas*) of all the *Devas*. (This can be compared to what is mentioned in *Saptashatee* that all the brightness of all the *Devas* combined to form *Mahālakshmee* – *Mahishāsura Mardinee*).

Tata: Samasta Devānām Tejo Rāshi Samudbavām

Tachchāpi Tejo Varamuttamam Mahannāmnā Prutivyāmabhavat Prasiddham I

Kātyāyaneetyeva Tadā Babhou Sā Nāmnā Cha Tenaiva Jagatprsidhāll

- (iii) According to the *KālikāPurāṇa*, this is the deity at *Oḍyāna Peeṭa*;

Kātyāyanee Choddiyāne Kāmāgyā Kāmaroopake I

Poorneshwaree Poornagirou Chanḍee Jālandharesmrutāll

She is *Kātyāyanee* in *Oḍyāna Peeṭa*, *Kāmāgyā* in *Kāmaroopā*, *Poorneshwaree* in *Poornagiri* and followers of *Chanḍi* in *Jālandara Peeṭa*.

- (iv) According to *DeveePurāṇa*, *Kam* – *Brahmam*, *Shiras* – stone. Since *Śreedevee* supports the whole world and is omnipresent there, *She* gets this name as *Kātyāyanee*.

Kam Brahma Kam Shira: Proktamashsāram Cha Kam Madam I

Dhāranādvāsanād Vāpi Tena Kātyāyanee Matāll

- (v) Elders say that the name *Kātyāyanee* only evolved as *Kāttāyee* in

villages. (Similarly they say that the name *Pechāyee* in villages indicates *Saraswatee*).

- (vi) *Gopika* ladies worshipped *Kātyāyanee* during *Mārgaseersha* month and got *Kriṣṇa* as their husband.
- (vii) In the *Kavacha* (shield) read as part of *Saptashatee*, it has been mentioned that the sixth, out of the nine names of *Durga*, is *Kātyāyanee*. 584th name *Mahāvīdyā* may also be referred.

557. *Kālahantree* – कालहन्त्री

- (i) One who is the destroyer of time (*Mrutyu*).
- (ii) *Sruti* (*Svetasvatara Upanishad* VI-2) says, omniscient, time of time, possessed of all qualities, all knowing – *Brahmam* is the *Kāla* (death) for *Yama* (god of death) himself; *Gna: Kālakālo Guṇee Sarva Vidyā:*

558. *Kamalāksha Nishevītā* – कमलाक्ष निषेविता

- (i) One who is specially worshipped by (lotus eyed) *Mahāviṣṇu*.
- (ii) The *Padma Purāṇa* says, *Viṣṇu* ever worships the sapphire *Devee*, hence he attained his own state;

Indra Neelamayeem Deveem Viṣṇurarchayate Sadāl

Viṣṇutvam Prāptavāms Tena..II

- (iii) A story may be reminded – once *Mahāviṣṇu* was worshipping *Parameshwara* with Lotus flowers. One flower was in short – he plucked his eyes and continued the worship. Since there is no difference between *Shakti* and *Shiva*, it can be treated as that he did this worship to *Śreedeevee* also.

559. *Tāmboolapooritamukhee* – ताम्बूलपूरितमुखी

- (i) One whose mouth is full of betel leaves.
- (ii) The specialty of *Śreedeevee* chewing betel leaves was described in 26th name – *Karpooraveetikāmoda Samākarshi Digantara*.
- (iii) *Śree Ādi Śaṅkara*, while interpreting the 14th name of *Trishatee* – *Karpoora Veeti Sourabhya Kallolita Kakuptatā* – specially indicates as *Mahārāja Bogavatee*.
- (iv) It is told that legendary poets, like *Kalidāsa*, *Kālamegha* and others, got their excellent capacity to write poems by consuming the juice of *Śreedeevee's tāmboola* (betel leaves).

560. *Dāḍimeekusumaprabhā* – दाडिमीकुसुमप्रभा

- (i) One who has lustre like that of the hue of pomegranate flower. There are two varieties of pomegranate – one will flower and also bear

fruits and the other will only flower, but does not bear fruits. The *Dādima* is of second kind of pomegranate tree which bears no fruit but only flowers. The flowers of these will be brilliantly red.

561. *Mrugākshee* – मृगाक्षी

- (i) One who is deer eyed.
- (ii) The eyes of the deers will not be static at one place – it wavers all the sides. This is to escape, in times of danger. Like that of the deers, the eyes of the high society ladies also will be wavering. This adds to their beauty. Since *She* belongs to the highest class, *Śreedeevee*'s eyes also wavers like this. One other reason is also apt – *She* wants the sympathy and compassion of her sight to fall on all her devotees on all sides and hence her eyes are wavering.
- (iii) 103rd name of *Trishatee* – *Harinekshanā* may be referred.

562. *Mohinee* – मोहिनी

- (i) One who is bewitching/ enchanting.
- (ii) *Lagu Nāradeeya Purāṇa* says, *She* makes the entire universe to libidinous with *Her* charming beauty and hence *She* is called as *Mohinee*;

Yasmādidam Jagat Sarvam TvayāSundaree Mohitam I

Mohineetyeva Te Nāma Svagunottham Bhavishyati II

- (iii) It can also be considered as – while churning the milky ocean, *Mahāviṣṇu* took the incarnation as *Mohinee* by meditating upon *Śreedeevee*. 5th verse of *Soundaralaharee* may be referred in this regard;

Haristvāmārādhyā Pranatajanasoubhāgya Jananeem I

Purā Nāree bhootvā Puraripumapi Kshobhamanayat II

Again, *Śreedeevee* took this form. The first one was the form of nature on account of meditating power of *Brahma*. This has been described in *BrahmāṇḍaPurāṇa*. It has also been mentioned there that *Viṣṇu* took the *Mohinee* form by meditating upon *Śreedeevee*.

- (iv) The ardent devotees of *Śreedeevee*, do *sankalpa* (declaration of intention to do a *pooja*) describe the time, with eight parts called *Ashṭāṅga* method. In Samskrit the numbers are represented by letters through *Kaṭapayādi* method. In this, if the first letters of the day and the year are the same, it is called a *Parvā* day or *Mohinee*. It can be taken as that *She* is in the form of this *Parvā* day.
- (v) The name of the presiding deity in the temple of *Nivāsapura* at the

banks of river *Pravarā*, is *Mohinee*.

563. Mukhyā – मुख्या

- (i) One who is the first or the prime.
- (ii) When a child is born the first organ that comes out is the face (*Mukha*). Hence anything that is first is called *Mukhya*.
- (iii) **She** is the first among all the things that originated. **She** is the main among all the *devatās*. *Taitirēya Upanishad* (III-10-6) says – I am the first born of truth or I am the first born out of truth; *Ahamasmi Prathama Jā Rutasya*.

564. Mruḍānee – मृडानी

- (i) Onewho is the consort of *Mruḍa* (*Paramashiva*).
- (ii) The word *Mruḍa*, as a verb, indicates giving happiness. Since he gives happiness to all *Paramashiva* is called as *Mruḍa*. His consort.
- (iii) It can be considered as *Mruḍānee*, indicated in the form of *Paksha* in the *Mahāshoḍanyāsa* (*Prapancha Nyāsa*).

565. Mitraroopīnee – मित्ररूपिणी

- (i) One who is in the form of Sun or friend.
- (ii) One of the twelve names of Sun is *Mitra*. Hence **She** is in the form of Sun, illuminating and helping all the beings.
- (iii) In *Śrīe Vidyā Tantra*, fire indicates *Shiva* and Moon indicates *Śreedevee*. Sun indicates the unified form of both. Hence this name indicates the unified form of *Śreedevee*.
- (iv) *Mitra* also means friend. **She** is like a friend. The self form is the friend and hence **She** is the self here.

566. Nityatruptā – नित्यतृप्ता

- (i) One who is eternally content.
- (ii) **She** is complete in all respects. She does not need anything. Hence **She** is always contented.
- (iii) **She** is contented with the permanent and eternal form of bliss.
- (iv) It may be noted that the 815th name has been split as *Anitya Trupta*.

567. Bhaktanidhi: - भक्तनिधि:

- (i) One who is a treasure for devotees.
- (ii) **She** offers whatever is asked for by the devotees. 989th name *Vānghitārtha Pradāyinee* may be referred.
- (iii) The 4th verse of *Soundaryalaharee* says that **She** gives more than what is asked for by the devotees; *Vānchāsamadhikam*.

(iv) This name has to be used as *Bhakta Nidhaye Namaha*.

568. Niyantree – नियन्त्री

(i) Since **She** designates the entire universe, **She** is the guide and controller of it.

569. Nikhileshvaree – निखिलेश्वरी

(i) One who is the ruler of all.

(ii) Since **She** controls the universe, **She** is the ruler of it.

570. Maitryādivāsanālabhyā – मैत्र्यादिवासनालभ्या

(i) One who is to be attained by the dispositions of cheerfulness, etc.

(ii) The *yoga* books teach us to remove the bad dispositions and inculcate the good ones in our mind. Being envious about those who are happy, making fun or not having compassion for those who are suffering, being happy at other's sufferings and overlooking or not mindful of the sinful are some of the examples of bad tendencies. Removing all these dispositions and having friendship with those who are happy, having compassion for those who are suffering and possibly reducing sufferings of others are good tendencies.

(iii) *Śreemad Bhāgavatam* says - the good dispositions are of four types- friendship with those who are happy without being envious (*maitree* or friendship), compassion for those who are suffering (*karuṇā*), gladness to see the righteous (*muditā*) and overlooking or not mindful of the sinful (*upekshā*).

(iv) These four tendencies (*vāsanās*) contribute to clarity of mind and purify it. *Yoga Sūtra* says;

*Matree, Karuṇā Muditopakshānām Sukhadu:khaPun्यāpunya
Vishayānām Bhāvanātasha Chitta Prasadanam*

(v) The *Māghar* (IV-55) says, they, whose minds are purified by friendship, etc., removing their sorrow and who obtain here (in this body) the seed of *Yoga*, and attaining glory by discriminating *Purusha* from matter and who remain in the state of *samādhi* (the highest state of meditation), desire to transcend even that state;

*Maitriyādi Chitata Parikarma Vido Vidhāya
Klesha prahānamiha Labdha Saveeja Yoga: I
Khyātim Cha Satva Purushānyatayādhighamya
Vānchanti Tāmapi Samādhibruto Niroddhum II*

(vi) It is easy for those, who have such tendencies, to reach *Śreedeevee*.

571. Mahāpralayasākshinee – महाप्रलयसाक्षिणी

- (i) One who is the witness of the great dissolution.
 (ii) As the entire universe perish at the time of the great dissolution. *Brahma* and *Viṣṇu* also merge with *Śreedeevee*. However, *Shiva* does not perish just because of the pride of your earrings only, says *Śree Ādi Śaṅkara*, in his *Soundaryalaharee* 26th verse; *Virinchi: Panchatvam Vrajati...*

- (iii) The same message is conveyed in a book called *Kuru Kala.Śreedeevee* is the only *Suvāsinee* and others are not;

*Surendra Rudra Padmajāchyutādayo'pi Ye Mruter
 Vashmvaḍā Na Tatstriya: Suvāsinee Padasprusha: I
 Maheshvarasya Mrutyu Ghasmarasya Sākshinee Tu Ya
 Sumangaleeriyam Vadhoorimām Sameta Pashyate II*

- (iv) A witness is that person who does not participate in the action, is not affected by the fruit of it, and completes seeing the action. She is such a witness to the great dissolution.

- (v) 232nd name *Maheshvara Mahākālpa Mahātāndava Sākshinee* and 385th name *Sākshivargitā* may be referred.

572. Parāshakti: - पराशक्तिः

- (i) One who is the Supreme energy/ power.
 (ii) Among the elementary substances in the body, skin, blood, flesh, fat and bone were derived from energy (*Shakti*). Marrow, semen, breath and vitality (soul) derived from *Shiva* (this was explained earlier also). The tenth one is called *Parāshakti*. This has been explained in the *Kāmikāgama*;

*Tvagasrunmāmsa Medo'sthi Dhātava: Shakti Moolakā: I
 Majjā Sukla Prāṇajeeva Dhātava: Shiva Moolakā: II
 Navadhā Turāyam Deho Navayonesamudbhava: I
 Dashamee Dhātu Rekaiva ParāshaktiriteeritāII*

- (iii) *Parāshakti* can also be interpreted as very great energy. (*Parā – Utkrushṭa – very great*). The principle of *Sāktās* is that just by unison with *Shakti*, *Shiva* attains enormous greatness. In the first verse of *Soundaryalaharee* (*Shiva: ShaktyāYukto..*) and other books stress the same principle.

- (iv) *Sruti* also (*Svetāswara Upanishad IV-8*) says, His supreme *Shakti* is known indifferent form; *Parāsyā Shaktir Vivdhaiva Shrooyate*.

- (v) The *LingaPurāṇa*, says, whatever energy is attributed to any

substance is *Śreedeevee*, and the ruler of all energized substance is the great *Shiva*. Those substances, which possess energy are the manifestation of *Shiva*. The wise recognize the energies in substance to be *Śreedeevee*.

*Yasya Yasya Patārtthasya YāyāShaktirudā Hrutāl
Sā Sā Vishveshvaree Deveen Sa Sa Sarvo Maheshvara: ||
Shaktimanta: Padārtthā Ye Te Vai Sarva Vibhootaya: ||
Patārttha Shaktyo Yāyās Tāstā Gowreem Vidur Budhā ||*

(vi) The *Shakti* form of the *mantra* called *Para*.

(vii) In practice this is used as *Parāyai Saktyai Namaha* or *Parāshaktyai Namaha*.

573. *Parānishṭhā* – परानिष्ठा

(i) One who is the end of speech, action and thought.

(ii) A certain kind of knowledge - this alone is the goal of all desires and all worlds. It has been mentioned in the *Bhagavad Geeta* (IV-33) also as - Oh *Pārtha*, allkinds of actions end in knowledge; *Sarvam Karmākhillam Pārtha Gnāne Parisamāpyate*.

(iii) That kind of knowledge is described in the *Soota Samhita* (*Soota Geeta* V-50-54) - Convinced by logic/ argument/ instructions derived from the scriptures and from teachers, that he is himself the witness of all, his mind becomes fixed, knowing the whole which appears different from Self as his own Self, again fully convinced by his own experience that he himself is the pure, non-dual *Brahmam*; merging that conviction in his own pure consciousness which is unchangeable and non-dual; knowing that even that merging is of the nature of thought, he should remain as the absolute. This ascetic is indeed the best of those who know *Brahmam*; this is the highest end result of scriptural teachings and of experience. This is the self realisation also;

*Shāstrāchāryopadeshena Tarkai: Shāstrānusāribhi: ||
Sarvasakshitāyātmānam Samyannishchitya Susthira: ||
Svātmamano'nyatayā Bhātam Samstama Visheshata: ||
Svātmamātratayā Bhddhvā Puna: Svātmamamadvayam ||
Shuddham Brahmeti Nishchitya Svayam Svānubhootenacha ||
Nishchayam Cha Svachinmātre Vilāpyā Vikriye'dvayell
Vilāpanam Cha Chidroopam Bhddhvā Kevalaroopata: ||
Svayam Tishtedayam Sākshād Brahma Vidvaro Muni: ||*

Edrusheeyam Parā Nishtā Sroutee Svānubhavātmikāll

(iv) In practice this is to be used as *Paranishtāyai Namaha*. In some books it is mentioned as *Parāyai Nishtāyai Namaha*.

574. Pragnānaghanaroopīṇee - प्रज्ञानघनरूपिणी -

- (i) One who is in the form pure, concentrated and great knowledge.
- (ii) *Pra* - superior, i.e. different from the mental modifications, *Gnāna* - the eternal wisdom, *Ghana* - concentrated, i.e. not contaminated by ignorance. The *Brhadāranya Upanishad* (IV-5-13) says - just as taste of a quantity of salt is neither inside nor outside but everywhere, this Self is neither within nor without, but is full and concentrated knowledge". **She** is the solidified form of Supreme wisdom. **She** is the state of consciousness in which nothing is experienced except Self;

*Sa Yathā Saindhavaghano'antaro'bhāhya: Krutsno
Rasaghana Yevaivam Vā Areyamātmā'nantro bāhya:
Krutsnonta: Prajnāna Ghana:*

575. Mādhveepānālasā - माध्वीपानालसा

- (i) One who is languid by drinking alcohol.
- (ii) The alcoholic drink mixed with grapes and honey is called *mādhvee*. Having consumed it **She** is lethargic.
- (iii) In many a place it has been mentioned *Śreedeevee* drinks alcohol - 333rd name - *Varūṇeemadavihvalā*, 432 - *Madaghoorjita Raktākshee*, 510 - *Madhupreetā* and 717 - *Madhumatee*.
- (iv) In *Saptashatee* it has been mentioned as - when *Śreedeevee* originated from the brightness of all the *Devās*, they offered gifts to **Her**. At that time *Guberā* gave *Her* a drinking vessel filled with alcohol;

Dadāvasoonyam SurayāPānapatram Dhanādhipa: I

Again in third chapter;

Tata: Kruddhā JaganmātāChandikā Pānamuttamam I

Babou Puna: Puna: ChaivaJahāsārunalochanāll

Again - *Garja Garja Kshanam Moodha Madhuyāvatpibāmyaham II*

- (v) In the *Navāvarṇa Pooja* a special *argyā* is used. This is also mentioned as alcohol. One of the 64 offerings is a vessel filled with alcohol - *Amruta Āsava Chashakam*.
- (vi) In all these places *Madhu* (alcohol) indicates supreme bliss. Since it is a quality of the Supreme Being, it has to be taken as **She** is

engulfed in the Supreme self bliss.

576. Mattā – मत्ता

- (i) One who is unconscious.
- (ii) As mentioned in the previous name, She is unconscious due to alcohol in the state of languid/ lethargic.
- (iii) *Mat* indicates self. The thought of self indicates ego. In the 7th verse of *Soundaryalaharee*, it has been mentioned that She is in the ego form of *Paramashiva*;

Purastādāstām Na: Puramathiturāho Purushikā II

577. Mātrukāvarṇaroopīṇee – मातृकावर्णरूपिणी

- (i) One who is in the form of all the letters of Samskrit.
- (ii) That is, She is in the form of all the 51 Samskrit letters. Since the letters give colour to the words, they are called as *Varṇams*. (Sometimes it is also said as *Arnam*). *Devupanishad* says; *Mantranām MātrukāDevee*.
- (iii) It is said that all these 51 letters have colours. In the *Yoginee Nyāsa*, the letters in each of the *chakra* has colours. According to *Sanatkumara Samhita*;

Chakra	Samskrit Letters	Colour
Vishuddhi	A to A:	Smoke
Anāhatam	Ka to Tha	Reddish Rose (<i>Sindoora</i>)
Maṇipoorakam	Da to Pha	White like Jasmine
Svādishtānam	Ba to La	Red
Moolādhāram	Va to Sa	Gold
Agnā	Ha to Ksha	Lightning

- (iv) Different *tantras* mention these colours differently. One *tantra* says:

A to A:	White like a crystal
Ka to Ma	Coral like red
Nine letters from Ya	Yellow
Ksha	Colour of Sun (Red mixed with White)

Some other *tantra* attribute white colour to all the letters. *Matrukā Viveka* maps one colour to each of the letters.

- (v) Thus **She** is in the form of *Shakti* presenting the individuality of the letters.

(vi) *Soota Samhitā* (Yagna Vaibhava Kāṇḍa IV-4-2-22) says that **She** has been established (described or given form) by the letters. *Parashambhu* has two divisions as *Shiva* and *Shakti*. Similarly *MatrukāDevee* also has two divisions viz. *Shiva Vāchā* (through the names like *Śreekanda* and others) and in another form called as *Shakti Vāchā* (through the names *Poornodaree*, etc.)

This splits letters into masculine and feminine. Some letters are neutral also.

(vii) It can also be said as that **She** is in the form of *Akshamālā* (garland of letters). The garland of letters was described in the 489th name – *Akshamālādīdhara*. The letters A to Ksha can be used to count the chanting of names. Though *Śreedevee* is in the form of *Shabda Brahmam* (sound), She is of still further ahead form.

(viii) She creates the *Mātrukā* colours. *Soubāgya Sudodaya* explains the method of creation of colours through unison of *IchchāShakti* with the excellent form of *Shiva* (*Janayitree* – mother).

(ix) In the sixth chapter of *Mātrukā Vivekā*, it has been described in detail that the *Mātrukā* colours are the same as *Śreechakra*. Hence in *Sanandana Samhita* says to imagine the integrated form of the letters and the *Śreechakra* is called *Kailāsa Prastāram*. **She** is in that form.

(x) In some schools this name is treated as two names – *Mātrukā* and *Avarṇaroopiṇee* and some other two names are combined. The mother of *Skanda* is called *Mātrukā* and hence it is also valid.

(xi) *Śreechakra* is imagined in three ways viz., *Meru Prastāram*, *KailasaPrastāram* and *Bhoo Prastāram*. The integration of *Titi Nityā* and *Śreechakram* is *Meru Prastāram*. The integration of *Vasinee Devatās* and *Śreechakram* is *Bhoo Prastāram* and the integration of *Mātrukās* (letters) and *Śreechakram* is *Kailāsa Prastāram*.

578. *Mahākailāsanilayā* – महाकैलासनिलया

(i) One who resides in the great *Kailāsa*.

(ii) *Shiva* and other *Purāṇas* mention that *Mahākailāsa* is a place much beyond the *Kailāsa*, the abiding place of *Paramashiva*.

a. It can be noted that *Vāgdevées* have used the word *Mahā* when indicating very great thought, things and *Devatās*. For instance:

Number	Name
48	<i>Mahālāvanyashevadhi:</i>
59	<i>Mahāpadmātaveesamsthā</i>
78	<i>Mahāgaṇeshanirbhinnavighnayantrapraharshitā</i>
81	<i>Mahāpāshupatāstrāgninirdhagdhāsurasainikā</i>
109	<i>Mahāsakti:</i>
209	<i>Mahādevee</i>
210	<i>Mahālakshmee</i>
212	<i>Mahāroopā</i>
213	<i>Mahāpoojyā</i>
214	<i>Mahāpātakanāshinee</i>
215	<i>Mahāmāyā</i>
216	<i>Mahāsatvā</i>
217	<i>Mahāshakti:</i>
218	<i>Mahārati:</i>
219	<i>Mahābhogā</i>
220	<i>Mahaishvaryā</i>
221	<i>Mahāveeryā</i>
222	<i>Mahābalā</i>
223	<i>Mahābuddhi:</i>
224	<i>Mahāsiddhi:</i>
225	<i>Mahāyogesvareeshvaree</i>
226	<i>Mahātantra</i>
227	<i>Mahāmantra</i>
228	<i>Mahāyantrā</i>
229	<i>Mahāsanā</i>
230	<i>Mahāyāgakramārādhyā</i>
231	<i>Mahābhairavapoojitā</i>
232	<i>Maheshvaramahākṣipamahātāndavasākshinee</i>
233	<i>Mahākāmeshamahishee</i>
234	<i>Mahātripurasundaree</i>
237	<i>Mahācatushshasṭīkoṭiyogineegāṇasevitā</i>
493	<i>Mahāveerendravaradā</i>
571	<i>Mahāpralayasākshinee</i>
582	<i>Mahāsāmrajyashālinee</i>
584	<i>Mahāvidyā</i>
750	<i>Maheshvaree</i>
751	<i>Mahākālee</i>
753	<i>Mahāshanā</i>

- b. Since he was there even before the creation of this universe, he is *Kilāsa*: (*Āseet Kila*), his dwelling place is *Kailāsa*.

Note: This is written based on the 12th verse of *Chitkakan Chandrikā* of *Śrīe Kālidasa* and its interpretations; *Ya: Kilāsa Sa Kilāsa Eshvara*:

Interpretation –

Ya: Ēshvaro Jagatsargāt Prāg Eko'dviteeya Eva. Āsa. Āseet Kila I

Tathā Cha Kilāsasyāyam Nivāsa: Kailāsa Iti Loke Kailāsapadaprasiddhi:II

- (iii) It can also be construed – as mentioned in the previous name it indicates the integrated form of *Kailāsa Prastāram*. In the sense that this is something much above the two integrations viz., with *Vasenee* and other *Devees* and with *NityāDevees* and hence the word *Mahā* is used here.

- (iv) *Kailāsa* is the *Sahasrāra* which is in the *Brahmarandhra*. The *Tripurāsāra* says - this is called *Kailāsa*, the *Kula*, and the seat of *Akula*, where the lord of the lords, *Shiva* in the form of *bindu* resides; *Etat Kailāsa Samgnam Padamakalapadam Binduroopee Svaroopee Yatrāste Deva Deva...*

579. *Mruṇālamrududorlatā* – मृणालमुदुदोर्लता

- (i) One whose arms are smooth and slender like a pair of Lotus stalks.
(ii) It can be reminded that earlier in 111th name – *Bisatantu Taneeyasee*, **She** was described as fine as the fiber of a lotus stalk. In the 130th name – *Shātodaree*, **She** was mentioned as having a slender waist

580. *Mahaneeyā* – महनीया

- (i) One who is the embodiment of worship by all.
(ii) 213th name *Mahāpoojya* may be referred.
(iii) In *ViṣṇuSahasranāma* – 679th name *Stavya*: (adored by all) and 873rd name *Arha*: (Worth of worshipping with the offerings like welcoming, seat, water, etc.) may also be referred.

581. *Dayāmoorti*: - दयामूर्ति:

- (i) One who is the personification of mercy/ compassion.
(ii) Earlier in 326th name – *Karuṇārasasāgarā* also, this sense was conveyed. Further 197th name – *Sāndrakaruṇā* and 992nd name *Avyājakaruṇāmoorthi* may be referred. In the *dhyāna* verse of this *Sahasranāma* also we read as *Karuṇātarangitākshee*. The meditation verse of *Trishatee* also says *Atishayakarnām*.

- (iii) In *Trishatee*, 9th name – *Karuṇāmृतasāgarā* and 151st name – *Kārunyavigrahā* may be referred. For the second one, Śree Ādi Śaṅkara's commentary is (based on the translation of Śree Chitānanda Nāthar) – the thought of very great people to have mercy on the people in distress is called *Karuṇā* (compassion);
Yadyapi Deeneshu Paripālyanābuddhideivānām Mahatām Karuṇetyuchyate.
- (iv) The famous Śree Śreedara Venkateśar also called as *Ayāvāl* has written a epic of poems called *Dayā Shatakam* about compassion. This book has been written metamorphosing the compassion of *Shiva* as another *Devee*. It would be apt to consider the 11th verse of this book here;

*Nānyo Madastyagatiko'gatikastava Shivām
 Shambhor Daye'ghapishunā Mayi Shashva Dāste |
 Sarvagnatā Vidadhāti Tava Durlabham Mām
 Sajjasva Mā Janani Bhoorapade Tu Ni:svā ||*

The joint wife of *Shiva*, *Sarvagnatai* was jealous of the other wife *Dayā* (compassion). *Dayā* *Devee* creates assets for her by protecting those who are in dire need; but *Sarvagnatai* goes to *Shiva* and tells him secretly that "those people are sinners and do not qualify for such a protection and still *Dayā* protects her". Thus she tries to make *Shiva* forsake them. If *Sarvagnatai* becomes stronger there will be no one to support *Dayā*; Hence the poet cautions *Dayā* as "Beware! *Sarvagnatai* is trying to single you out – don't allow". The actual meaning of this is that– if the bad deeds of a person are highlighted, then he is not fit to have compassion. I.e., the knowledge of bad actions and the compassion do not go together. The quality of compassion is to forgive the sins and protect. The good deeds done by them will protect the good people, whereas the bad people have to be protected only by compassion.

- (v) Śree *Parāsara Battar* also describes compassion in detail in his book called *Kshamā Shoḍasee*. In the first verse itself, he says –
Sheensures the safety of the world herself, setting aside the independence of Shiva.
- (vi) Śree *Vedanta Desikar* also in his book called *Dayasatakam* (verse 51-14) mentions about the compassion of Śree *Venkatachalapathi* as below;

*Atikrupaṇo'pi Janturadhigamya Daye Bhavateem
Ashidiladharmasetu Padaveem Ruchiramāchirāt I
Amita Mahormijālamatilangya Bhavāmbu Nidhim
Bhavati Vrushāchalesha Padapattana Nityadhanee II*

*Krupana Janakalpalatikām Krutāparādhasya Nishkriyāmādhyām I
Vrushgirināthadaye Tvām Vidanti Samsāratāriṇeem Vibudhā: II*

582. Mahāsāmrajyashālinee – महासाम्राज्यशालिनी

- (i) One who has a vast empire.
- (ii) A *Samrāt* is the one who controls many a petty kings. A *Mahāsamrāt* is one who controls many a *Samrāt*. This name is very much apt, in the sense that She is not different from *Parameshwarā* and *She* is the empress of the dominion of *Mahākailāsa*.

583. Ātmavidyā – आत्मविद्या

- (i) One who is the doctrine to help understand the self.
- (ii) This is the *Vidyā* (a *mantra* whose presiding deity is a female, is called *Vidyā*), which advises the form of *Brahmam*. 727th name – *Shivagnāna Svaroopiṇee* says that *She* bestows the knowledge of *Brahmam*. The story of explaining the knowledge of *Brahmam* to *Indra* has been described in *Kenopanishad*.
- (iii) In some schools it is meant that *She* is in the form of *Tureeya* (fourth) *Gāyatree*.
- (iv) It also means that it is the *Ātmavidyā* (self knowledge) with eight letters. This is used when bowing to teachers, during *Śree Vidyā Sandhyavandana* and at the end of *Mahāshoḍanyāsa*; *Om Hreem Hamsa: Soham Svāha*.

584. Mahāvidyā – महाविद्या

- (i) One who is the great doctrine.
- (ii) Since the above said *Ātmavidyā* is the great *Vidyā* (since it teaches the *Brahmam*) it is called as *Mahāvidyā* in this name.
- (iii) *She* is in the form of *Mahatee* – the great (774th name). Since *She* removes all sorrows, *She* gets the greatness.
- (iv) *Navadurgā Vidyā* (in some books it is mentioned as *Vanadurgā Vidyā*) is called *Mahāvidyā*. *She* is in that form. The names of *Navadurgā* have been mentioned in the *Kavachā* read as part of *Saptashatee*. They are; *Shailaputree*, *Brahmachāriṇee*, *Chandra-*

ghantā, Kooshmāndā, Skantamātā, Kātyāyanee, Kālaratree, Mahāgowree and Siddhidhātree.

- (v) It is also mentioned as *Chandī Navāksharee Vidyā* in one of the books.

585. Śree Vidyā – श्रीविद्या

- (i) One who is in the form of *Panchadasee Vidyā*.

- (ii) *Vidyā* is of four types. They are respectively;

- | | | |
|-----------------------|---|----------------------------------|
| a. <i>Yagna Vidyā</i> | – | about actions |
| b. <i>Mahā Vidyā</i> | – | devotion to deities |
| c. <i>Guhya Vidyā</i> | – | secret science of <i>mantras</i> |
| d. <i>Atma Vidyā</i> | – | the science of <i>Brahmam</i> |

The word *Vidyā* has these meanings. She is in all these forms. The *ViṣṇuPurāṇa* says, "Oh fair one, the sacrificial science, exalted science, secret science, and spiritual science. Oh *Devee*, thou art all these, the bestower of salvation; also thou art logic, *Trayee*, *Vārtā*, trade and justice";

Yagna Vidyā Mahā Vidyā Guhya Vidyā Cha Shobhane I

Atma Vidyā Cha Devee Tvam Vimukti Phaladayinee II

Ānveekshikee Trayee VārtāDaṇḍaneetistvameva Cha II

- (iii) *Tripuradāyinee Upanishad* says that each group of *Panchadasee Mantra* explains the meaning of *Gāyatree mantra*.

- (iv) Six meanings have been given in *Nityāshoḍasikārnavam*.

- (v) *Śree Bhāskara Rāyag* gives 15 meanings in his book called *VarivasyaRahasyam*.

- (vi) In recent times, a great devotee *Śree Veerarāgava Sastree* in Kerala has given some more meanings. The preface of this book says that these names were read to the 33rd *Peeṭadhipati* of Sringeri Mutt, *Śree Abhinava Nrusimha Bhāratee Swami*, and has nodded the same.

- (vii) It is appropriate to call this as *Śree Vidyā*, since it gives exemplary meanings with very few letters. It can be noted that the results/fruits part of *Trishatee* says – the path of salvation is *Śree Vidyā* only. No doubt in it; *Mokshaika Hetu Vidyā SāŚreevidyāiva Na Samshaya*:

586. Kāmasevitā – कामसेविता

- (i) One who was adored by *Kāma* (cupid).

- (ii) *Kāmā* is *Mahākāmeshvar*. She was worshipped by him.

It has been mentioned in *mantrasāstras* that *Mahākāmeshwar* and *Kāmeshwareehad* both mutually taken the role of teacher and student at different times and have given advises mutually. It is very clear from the *Poorva* part that they both have said the *Trishateemantra*.

(iii) *Kāma* indicates the bodiless god of love. *Kādi Vidyā* is one other form of *Panchadasee Vidyā*. *Kāma* is the presiding sage of this *Vidyā*. This is very clear from the verse starting with; *Manush Chandra: Rubherashcha Lopāmudrā Cha Manmatha: || TheSevitā* means a garland of precious gems.

(iv) The *Arunjopanishad* (*Taitireeya Āraṇyam* I-11) says, the bodiless son of *Lakshmee*, though without mind, has animation. He got a jewel (*Śree Vidyā*). He, though without fingers, worshipped (folding his hands). Though without neck, headorned himself with a necklace. Though without tongue, he tasted it. Without knowing that taste one should enter the city. When one enters, he should enter after performing secret rites. Secret rites i.e., the knowledge of the essential equality of *Shiva* with *Devee*. The meaning is that worship performed without the knowledge of the essential equality of *Shiva* with *Devee* cannot be effective. This is the vow of *Manmatha*. *Śree Lakshmeedhara* has given this commentary for the verse;

Janko Ha Vaideha: | Aho Rātrais Samājagāma ||

Putro Nirutyā Vaideha: | Achetā Yashcha Chetana: ||

Śree Bhāskararāya also conveys the same sense. 32nd verse of *Soundaryalaharee* starting with *Shivashakti*: may also be referred.

(v) In the *Panchadaseemantra*, if the repeated letters are removed, nine letters remain. *Tripurā Rahasya* says that *Mahālakshmee* advised Cupid, 108 names, at the rate 12 per letter (9 x 12).

(vi) Cupid worshipping *Śreedevee* and reaching her has been explained in 84th name *Haranetrāgnisamdagdha-kāmasamjeevanoushadhi*. This has been mentioned in 145th name of *Trishatee* – *Kāmasanjeevinee* also. It can be reminded that in 375th name – *Kāmapoojitā* – it was explained that *Śreedevee* also has a bow made of sugarcane and arrows made of flowers, like Cupid.

(vii) Fifth verse of *Soundaryalaharee* explains that Cupid worshipped *Śreedevee* and got her blessings;

*Smaro'pi Tvām Natvā Ratinaṇa Lehayena Vapushā
Muneenāmapyanta: Prabhavati Hi Mohāya Mahatām ||*

Again the 6th verse of *Soundaryalaharee* explains that the reason for the success of Cupid is the benign look and the blessings of Śreedeevee only;

Dhanu: Poushpam Mourvee Madhukaramayee Pancha Vishikhā:

Vasanta: Sāmanto Malayamarudāyodhanaratha: I

Tathāpyeka: Sarvam Himagirisute kāmapi Krupām

Apāngātte Labdhvā Jagadidamanango Vijayate II

587. *Shreeshoḍashāksharevidyā* – श्रीषोडशाक्षरीविद्या

- (i) One who is in the form of *mantra* with 16 letters.
- (ii) By suffixing one seed at the end of the *Panchadaseemantra*, we get the *Vidyā* with 16 letters. (According to the rule since the *mantras* are to be learnt through appropriate teachers, they have not been detailed here).
- (iii) By prefixing eight letters to *Panchadasee mantra*, by adding a descent of five letters at the end, counting each of the letters separately and by considering each group of *Panchadasee mantra* as a letter, the *Mahāshoḍasee mantra* of 16 letters can be got. Śree Gowḍapāda's *Sūtra* says that the *Mahāshoḍasee mantra* is of 28 letters. There, instead of counting each group as a letter, each letter is considered and hence 28 letters.
- (iv) *Mahāshoḍaseemantra* itself has got different versions. Those are indicated by this name:
- (v) The names 583 – *Ātmavidyā*, 584 – *Mahāvidyā*, 585 – *Śree Vidyā*, and this name respectively indicate;
 - a. *Karmavidyā* teaching the action methods.
 - b. *Vishvaroopavidyā* teaching the *Virāt* form (*mahat*) taken to show the *Brahmam* as this world – the *Vishvaroopā* view in the 11th chapter of *ŚreemadBhagavad Geeta* may be referred.
 - c. Instructing the *mantra* form of *Śreedeevee*.
 - d. Some schools say that this is the *Brahmavidyā* instructing the *Parabrahma* form of *Śreedeevee*.

588. *Trikooṭā* – त्रिकूटा

- (i) One who has groups of letters (*kooṭās*) in threes.

In *Praṇava* (*Om*) there are three groups *A*, *U* and *Ma*.

Three Gods doing the main three tasks of creation, protection and destruction.

Worlds are three viz. *Booh*, *Bhuvah* and *Suvaha*.

Three states of soul – awaken(*Jāgrāth*), dream(*Swapna*) and deep

sleep(Sushupti).

Three forms of body viz., physical, subtle and causal.

Three qualities – *Satva*, *Rajas* and *Tamas*.

Three tenses – past, present and future.

Three *Kaṇḍas* of *mantras* – fire, Sun and Moon.

The same is mentioned as *Vāgbhava Kooṭa*, *Kāmarāja Kooṭa* and *Shakti Kooṭa*. 85th, 86th and 87th names – *Śreemad Vāgbhava Kooṭaikasvarūpa-mukhapamkajā*, *Kanthādhakatiparyanta*

Madhya Kooṭa

Svaroopiṇee

and

Shakti kooṭaikatāpannakatyadhobhāgadhāriṇee.

Three *Shaktis* viz. *Ichchā*, *Gnāna* and *Kriya*.

Thus **She** is in the form of all that are in groups of three. 626th name *Tripurā* may also be referred.

589. *Kāmakōṭikā* – कामकोटिका

- (i) One who is in the form of *Kāmakōṭi*.
- (ii) Since the supreme being is in the form unified form of *Shiva* and *Shakti*, *Śreedevee* is called as *Kāmakōṭika*.
- (iii) **She** is the *Kāmakōṭi Peeṭa* at *Kāmakōṭṭam* in *Kāncheepuram*.
- (iv) **She** is the limit (*kōṭi*) of the third wish called *Kāmam* - i.e. **She** is in the form of salvation.
- (v) 259th name in *Trishatee* – *Kāmakōṭi Nilayā* may be referred. *Śree Ādi Śaṅkara* has interpreted this as residing in *Śree Chakra*.

590. *Kaṭākshakingkaree Bhootakamalākōṭisevitā* –

कटाक्षकिङ्करीभूतकमलाकोटिसेविता

- (i) One who at a mere glance makes crores of *Lakshmees* (goddesses) wait upon to attend and worship.
- (ii) If the glance of *Lakshmee* falls on a person for a micro second, he will become a millionaire. In that case, if crores of *Lakshmees* attend to *Śreedevee*, it is evident that **Her** greatness cannot even be imagined by us.
- (iii) If the benign look of *Śreedevee* falls on one person, crores of *Lakshmees* will attend to him. Indirectly this says that he would get all the wealth in this world.
- (iv) The greatness of *Śreedevee*'s benign look is described with poetic taste in *Mookha Panchasatee* (*Kaṭāksha Satakam*).

591. Shira:sthitā – शिरःस्थिता

- (i) One who resides in the head.
- (ii) In the *Brahmarandhra*, wherein **She** resides assuming the form of a teacher.
- (iii) **She** is in the form of the last *mahābindu* in the sound 'M' in the seed 'Hreem'. This has to be learnt through a teacher.

592. Chandranibhā – चन्द्रनिभा

- (i) One who has Moon-like lustre.
- (ii) There is a Moon in the lower part of the *Brahmarandhra*, that is the third division of the *Panchadasee Vidya*. Hence this name to Śreedeevee.
- (iii) 240th name *Chandramaṇḍalamadhyagā* may also be referred.

593. Bhālasthā – भालस्था

- (i) One who resides in the forehead.
- (ii) **She** resides in the *Agnāchakra* in the forehead in the form of the *bindu* of the syllable *hreem*.

594. Indradhanu:prabhā – इन्द्रधनुःप्रभा

- (i) One who has brightness like that of a rainbow.
- (ii) *Indradhanus* (bow of *Indra*) indicates rainbow.
- (iii) The *Nityāshoḍashikārṇava* (*Yoginihrdaya* I-28) says, the *Ardhamātra* (i.e. the dot or *bindu* of *Om* or *Hreem*) is in the forehead in the form of a light; above that there is the *ardhachandra* (crescent) in the same form (i.e. of light) and it is a quarter of that - i.e. one *mātrā* consists of 256 *lavas*; 128 in *ardhamātrā* and 64 in *ardhachandra*);

Deepākāro'rrdha Mātrashcha Lalate Vrutta Ishyate I

Ardhachandrastathākāra: Pādamātras Tadoordhvata: II

Śree Bhāskararāya also in his *Varivasyā Rahasya* (I-22) repeats this;

Madhye Phālam Bindur Deepā Ivābhāti Vartulākāra: I

Tadupari Gato'rdhachandro'nvartha: Kāntyā Tathā''krutyāII

595. Hrūdayasthā – हृदयस्था

- (i) One who resides in the heart.
- (ii) **She** is to be meditated keeping Herform in the heart.
- (iii) The *KālpaSūtra* says he who knows the heart of the Lord finds happiness at every step; *Prabhuhrudaya Gnātu: Padepade Sukhāni Bhavanti*. Here heart means the *Parābeeja* and **She** resides there.
- (iv) The *Upanishad* in the name of *Paramesvarāhrdaya* is called as

Hrudaya (heart). Since Śreedeevee is contemplated there eternally, **She** is called as *Hrudayastha*.

- (v) *Hrudaya*, the seed of the universe, because it is the seed of all. The *Anuttarātrimsikā Sāstra* says just as a great Banyan tree is contained potentially in a tiny seed, so the animate and inanimate universe resides as a seed in the heart;

Yathā Nyagrodha Beejastha: Shaktiroopo Mahādruma: I

Tahā Hrudaya Beejastham Jagadetachcharācharam II

596. *Raviprakhyā* – रविप्रख्या

- (i) One who has brightness like the Sun.
 (ii) In the heart there is a solar disc that is the second division of the *Panchadaseemantra*. Hence Śreedeevee is called as *Raviprakhya*.
 (iii) The *Āryā Satakam* (verse 50) of *Mookha Panchashatee* indicates the same message;

Madhye Hrudayam Madhye Nitilam Madhye Shiro'pi Vāstavyāmi

Chandakara Chakra Kārmuka Chandra Samābhām Namāmi KāmāksheemII

597. *Trikonāntaradeepikā*- त्रिकोणान्तरदीपिका

- (i) One who is like a light within a triangle.
 (ii) There is a triangle in the pericarp of the *Moolādhāra*, in that there is a disc of fire that is the first division of the *Panchadasee mantra*. Hence She is called as *Trikonāntaradeepika*.
 (iii) The *Tantrarāja Tantra* (XXX-51,52) says, in the centre of the eternally manifested *Moolādhāra* of all beings, there is a fire; similarly in the heart, there is the Sun. In the head below the *Brahmarandhra*, there is the Moon. Thus, the first, the ancient *mantra* is threefold;

Nityā Nityodite Moolādhāramadye'sti Pāvaka: I

Sarveshām Prāninām Tadvad Hrdaye Cha Prabhākara: II

Moordhani Brahmarandhrādha: Chandramāshcha Vyavasthita: I

Tat Trayātmakāmeva Syāt Ādyā Nityā Trikhandaḥ II

- (iv) In the previous name it was mentioned that **She** is as bright as Sun. Here the Sun illuminating the world is being explained. When the Sun circumambulates the eight-angled *Meru* mountain, he illuminates only three angles at a time, for when the Sun is at zenith in the city of *Indra*, it is sunset and sunrise in the cities of *Soma* and of *Yama* respectively. The *Viṣṇu Purāṇa* says, when the sun (at midday) passes over either of the cities of the gods, his light extends to three cities and two intermediate points; when situated in 'an

intermediate point, he illuminates two of the cities and three intermediate points. The meaning is that **She** illuminates the three cities which are in the triangular form, at a time.

598. Dākshāyaṇee – दाक्षायणी

- (i) One who is daughter of *Daksha*.
- (ii) According to the *Vishva* dictionary, *Dākshyāni* means, the wife of *Shiva*, *Rohini* and constellations (they are also daughters of *Dakshāprajāpati*); It is evidenced through - *Dākshāyaṇee Tvaparnāyām Rohinyām Tārakāsucha*.
- (iii) *Dākshyāna* means a certain sacrifice repeating the performance of the *darsa* and *poornamāsa* sacrifices. **She** is in that form.

599. Daityahantree – दैत्यहन्त्री

- (i) One who is the slayer of demons *Bhaṇḍāsura* and others. 318th name *Rākshasagṇee* may also be referred.

600. Dakshayagnavināshinee – दक्षयज्ञविनाशिनी

- (i) One who destroyed the sacrifice of *Daksha*.
- (ii) There were two *Dakshas*, one is known as *DakshaPrajāpati* and the other was a human king, an incarnation of the former.
- (iii) On account of ego, he did not respect and did not give the due offerings to *Shiva*. Hence **She** destroyed the sacrificial fire. Though actually it was destroyed by *Shiva* and his groups, *Śreedevee* was the instrument for the destruction and hence it is mentioned that **She** destroyed it.
- (iv) *Shiva* destroyed the sacrificial fire done by the other *Daksha*. This has been mentioned in *BrahmāṇḍaPurāṇa* and *VāyuPurāṇa*.

Thus ends the seventh *Kalā* called *Sushumna*.

Section 8: Bogatā Kalā

601. *Darāndolitadeerghākshee* - दरान्दोलितदीर्घाक्षी

- (i) One who has wavering wide eyes extending upto her ears.
- (ii) *Darā* means a little/ slightly. The eyes of *Śreedevee* slightly wavers on all sides.
- (iii) The eyes of *Śreedevee* are extended upto her ears. As per the characters declared in physiognomy the eyes extending upto the ears are the best.
- (iv) *Dara* also means fear. The eyes of *Śreedevee* remove the fears. i.e. just by the sight of the long eyes of *Śreedevee* the fear is removed.
- (v) Since **She** wants her compassionate benign look to fall on all the devotees, **She** has long eyes and **Her** retina waves here and there.
- (vi) The mention of long and wavering eyes can be compared with the names; 18th–*Vaktralakshmee* -*pareevāhachalanmeenābhalochanā*, 454th–*Lolāksheekāmaroopinee* and 936th–*Vishālākshee*.
- (vii) The verses described the eyes in *Soundaryalaharee* and *Mookha PanchasatiKaṭāksha Satakam*) may also be referred.

602. *Darahāsojvalanmukhee* - दरहासोज्ज्वलमुखी

- (i) One whose face shines with smile.
- (ii) *Darā* means little and hence *Darahāsa* means smile. The physical form of *Śreedevee* is beautiful in many ways as described in many a name. In the same way, **She** is ecstatic with a smiling face as a sign of **Her** inner bliss. The beauty and the state of bliss are together indicated by the smile. The *dhyāna* verse also says *Smitamukheem*. The last offering out of the 64 is *Ānandollāsa Hāsa Vilāsam Kalpayāmi*.
- (iii) The smile not only adds beauty, but also welcomes and makes it interesting to those who want to reach **Her**. The same message is conveyed in 924th name *Darasmera Mukhāmbuja*. This can also be compared with the 60th name in *Trishatee* – *Eshatsmitānana*.
- (iv) *Dara* also means fear. Hence *Darahāsa* can be considered as loud and scary laughter. During war times with demons, the loud and scary laughter of *Śreedevee* has been mentioned in many places. **Her** face is lit with this laughter.

603. *Gurumoorti* - गुरुमूर्ति:

- (i) One who assumes the form of a teacher.
- (ii) The confirmed opinion of the *mantrasāstras* is - the teacher, the *mantra* and the deity are all one and the same and should not be distinguished. Adding *Śreechakra* also with these three, the devotee should realise that these are not different from the self.
- (iii) It has been mentioned in *Varivasya Rahasya* as;
Ittam Mātā Vidyā Chakram Svaguru: Svayam Cheti I
Panchānāmapibhetābhāvo Mantrasyakoulikārttho'yam II
- (iv) *Arunagirinadar* also sings about Lord Muruga as "*Guruvāi Varuvāi Arulvāi Guhane*". *ŚreedeeveeHerself* reaches the devotee in the form of a teacher and gives him invocation of *mantra*.
- (v) *Gu* means darkness of ignorance, and *Ru* removes that. Hence the word *Guru* itself means removing of the darkness of ignorance.
- (vi) The letter *Gu* is a existence (*Sat* letter) and *Ru* is knowledge (of *Brahmam*) and because one is with the knowledge of *Brahmam*, he is called *guru*.
- (vii) *Śree Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* for the 209th name - *Guru*: mentions - **He** is called *Guru* since **he**; (i) invokes/ advises all *Vidyās* or (ii) gave birth to all living beings (as a father).

4. *Guṇanidhi*: - गुणनिधि:

One who is the treasure house of qualities.

- (i) The *Sāṅkhya* doctrine says that though the qualities are specifically three viz. *satva*, *rajas* and *tamas*, they have endless modifications. **She** is the treasure house of all such qualities.
- (iii) *Guṇa* means aggregate (*Vyoohas*). Like nine *nidhies*, these *vyoohas* also are nine in number. *Parameshwara* is of the form of these nine aggregates of qualities. They are; *Kālavyooha* (time), *Kulavyooha* (family race), *Nāmavyooha* (name), *Gnānavyooha* (knowledge), *Chittavyooha* (mind), *Nadavyooha* (*Nātha*), *Binduavyooha* (*Bindu*), *Kalpavyooha* (*Kalpa*) and *Jeevavyooha* (soul). Since **She** is of these forms **She** is called as *Guṇanidhi*. The details of these are given in the commentary of *Lakshmeedhara* for the 36th verse starting as *Tavāgnā Chakrastham* in *Soundaryalaharee*.
- (iv) The word *Guṇa* also means rope. The rope called *Valrikā*, which tied the ship during the *pralaya*; *Nidhi*, the deity to whom it was tied. The following story occurs in the *Matsya* and *KālikaPurāṇas* thus; at

the time of dissolution all seeds and sages entered the boat at the command of *Manu*, who was directed by the Lord *Viṣṇu*, and the boat was tied to the horn of the fish-incarnation. That rope became firm when *Śreedevee* held it. "Make a great rope of hides to be called *Vatrikā*, nine *Yojanaṣ* long and three cubits broad. *Śreedevee* who is the protector of the universe, the great *Māyā*, the mother of the world, the world itself, will make that rope firm so that it will not give away."

605. Gomātā - गोमाता

- (i) One who is in the form of *Kāmadhenu* (the divine cow), the mother of all cows or greatest of all cows.
- (ii) According to *Anekārthadhvanimanjari* and *Visva* dictionaries, the word *Gow* has many a meaning like speech, rays, heaven, etc. **She** is the root form of all these.

606. Guhajanmabhoo: - गुहजन्मभू:

- (i) One who is the mother of *Guhā* (Lord *Murugā*).
- (ii) **She** is the mother of *Guha*, (Lord *Subrahmanya*) and hence *Guhajanmabhoo:*.
- (iii) The root word *Guhoo* means to cover. The *jeevas* veiled by ignorance are called *Guhās*. Just as sparks come from the hot iron so do the souls have come out from the Self. Hence **She** is called as *Guhajanmabhoo:*.

607. Deveshee - देवेशी

- (i) One who is the head of all divine forces like *Brahma*, *Viṣṇu*, *Shiva* and others.

608. Daṇḍaneetisthā - दण्डनीतिस्था

- (i) One who administers justice by punishing the culprits.
- (ii) *Daṇḍaneeti* is the *sāstra* which describes the crimes and the corresponding punishments for the criminals. The *DeveePurāṇa* says, because **She** leads to certainty men who wander into good and bad ways by restraining and by soothing them, **She** is called

Daṇḍaneetisthā;

Nayānayatātān Lokān Avikalpe Niyojanāt I

Daṇḍanāt Damanād Vāpi Daṇḍaneetiriti Smrutāll

609. Daharākāsharoopinee - दहराकाशरूपिणी

- (i) One who is the subtle ether in the cave called heart.

- (ii) There is a subtle hidden cave in the heart of every soul. **She** dwells there in the form of ether.
- (iii) *Ākāsha* means sky, ether, vacuum, place, etc. There is a subtle ether in the heart of every human being. This is worshipped as *Parabrahmam* or *Śreedeevee*.
- (iv) *BrahmaSūtra* says, the small ether is *Brahmam*; *Dahara Uttarebhya:*. The *Chāndogya Upanishad* (VIII-1-1) says, there is in this city of *Brahmam* the small lotus house and in it that small ether that should be sought for. Hence the ether of the heart is said to be *Brahmam*;

*Atha Yadasmin Brahma Puredhaharam Pundareekam Vechma
Daharo'sminnandarākāsa: Tasminyadantasdanveshtavyam.*

This is also called as *Taharavidya*.

- (v) The same is advised by *Śree Appayya Deekshitar* in his book called *Ratnatraya Pareekshai*;

*Vedagnā Dharmametam Pravitatamakhilādhāramākāshamāhoo
Kinchānandam Manovāgavishayamadhikam Dharmino Varṇayanti |
Sattāspoortti: Sukancha Tryamapi Jagatām Sangirante
Tadamsham Prānākāshādyupāstee: Katichidapi Tadālambanāste Vadanti ||*

610. *Pratipanmukhyarākāntatithimaṇḍalapoojitā-*

प्रतिपन्मुख्यराकान्ततिथिमण्डलपूजिता

- (i) One who is worshipped on the group of fifteen days from the *Pratama* (the first day) to the full Moon.
- (ii) *Pratipat* means *Pratama*, the first day. *Rākā* means full Moon. She is being worshipped in all these fifteen days. The mode of worshipping on each day has been described in *Tantra Sāstras*.
- (iii) There are names given in *Vedas* for each of the fifteen days of the bright lunar fortnight viz.; *Darshā*, *Drushtā*, *Darshadā*, *Vishvaroopā*, *Sudarshanā*, *Apyāyamānā*, *Āpooryamāna*, *Poorāyantee*, *Poorṇā* and *Pourṇamasee*. Above all these there is a *kalā* called *Sādā* in the galaxy of Moon (*Chandramaṇḍala*). All these sixteen are called *Tithimaṇḍala*.
- (iv) For each of the day there is *Tithi Nitya* (deity) and the sixteenth *Mahanityā* described in the methods of *Shakti* worship. They are (for the bright lunar fortnight); *Kāmeshvaree*, *Bhagamālinee*, *Nityaglinnā*, *Bherundā*, *Vahnivāsinee*, *Vajreshvaree*, *Shivadootee*, *Tvaritā*, *Kulasūndaree*, *Nityā*, *Neelapatākā*, *Vijayā*, *Sarvamangala*,

Jvālāmālinee, and *Chitra*. The 16th is *Lalithā Mahānitya*. They dwell in the *Bindu* and the surrounding triangles in *Śreechakra* - five for each line of the triangle and the *Mahānityā* in the *Bindu*. 391st name *Nityāshoḍashikā* may be referred.

- (v) *Tithinityā Yajanam* is an important part of *Śree Vidyā Pooja*.
 (vi) It has been mentioned in *VarāhaPurāṇa* that *Agni* (fire) and other gods are the presiding deities for all these *Tithies*.

611. *Kalātmikā* - कलात्मिका

- (i) One who is in the form of art.
 (ii) The word *kalā* indicates various *kalās* viz.

<i>kalās</i> of fire	-	10
<i>kalās</i> of Sun	-	12
<i>kalās</i> of Moon	-	16

These 38 *kalās* are *Tejomaṇḍala kalās*. There are *kalās* relating to *Brahma* and other *Devas* also;

<i>kalās</i> of <i>Brahma</i>	-	10
<i>kalās</i> of <i>Viṣṇu</i>	-	10
<i>kalās</i> of <i>Rudra</i>	-	10
<i>kalās</i> of <i>Ēshwar</i>	-	4
<i>kalās</i> of <i>Sadāshiva</i>	-	16

These 50 *kalās* are *Brahmamaṇḍala kalās*.

The other well-known sixty-four *kalās* in vogue with the human beings. These were explained in 236th name *Chatushshashtikalāmayee*. All these *kalās* are forms of *Śreedeevee* only.

- (iii) Each of the four states awaken(*Jāgrath*), dream(*Swapna*), deep sleep(*Sushupti*) and swoon (*Thureeyam*) are related to different *kalās*. They are;

Awaken(*Jāgrath*)-Rising, waking, thought and the continuous mental action.

Dream(*Swapna*)- Desire, confusion, anxiety and recollection of sense objects

Deep sleep(*Sushupti*)-Faintness, oblivion, insensibility and sleep abounding with darkness

Swoon (*Thureeyam*)- dispassion, desire of salvation, the mind purified by concentrated meditation and determination of reality and unreality.

Thus it totals to 16 *kalās*. Out of these the *kalās* pertaining to awaken state relate to *Shakti*. The *kalās* pertaining to dream state relate to

Shiva-Shakti. The *kalās* pertaining to deep sleep state relate to *Shiva*.

(iv) In the *Dootēyāgaprakaraṇa*, sixteen *kāmakaḷās* are described. In the *Antaradooti Prakaraṇa*, sixteen *kalās* are attributed to the *Śrīevidya*. Also some more, such as the *Kalās* of *Bindu*, *ardhachandra*, *rodhini*, etc., are described. The real form of *kalās* in all these types is *Śrīeदेवी*.

612. *Kalānāthā* - कलानाथा

- (i) She is the head of all the *kalās* described above. All these *kalās* are conspicuous only by **Her**.
- (ii) Moon is called as head of *kalās* or *kalānāthan*. Since the *Śrīechakra* itself is in the form of *Chandramanḍala* (Moon's galaxy), the name *Kalānāthā* for *Śrīeदेवी* is very apt.

613. *Kāvyaḷāpavinodinee* - काव्यालापविनोदिनी

- (i) One who gets delighted with poetical speech, dialogue, description, etc.
- (ii) The books written by poets are called *kāvyaś*. Eighteen characteristics have been declared for a *kāvya*. It is told that the story of *Rama* written by sage *Vālmiki* is the oldest *kāvya*. **She** gets verymuch pleased specially by such *kāvyaś*.
- (iii) The characters of a *kāvya* has been described as; *Vākyam Rasātmakam Kāvyaṃ* and *Ramaneeyarthhapratipādaka: Shabda: Kāvyaṃ*. Accordingly **She** enjoys *kāvyaś* and its characters like the flavour of the descriptions, rhetoric speech, figures of speech, etc.
- (vi) A devotee who worships *Śrīeदेवी* methodically gets the capability of writing *kāvyaś*. For instance, *Kālidāsa*, *Mookha* and others. Same sense is conveyed by *Śrīe Ādi Śaṅkara*, in his *Soundaryalaharee*, (17th verse) and (1st verse) mentions as;

*Savitreebhīrvāchām Chashimanjishilābhangaruchibhir
Vachinyādyābhistvām Saha Janani Sanchintayati Ya: I
Sa Kartā Kāvyaṇām Bhavati Mahatām Bhangiruchibhir
VachobhirvāgDevee Vadana Kamalāmoda Madhurai: II*

- (iv) 798th name *Kāvyaḷālā* and 242nd name of *Trishatee* – *Kāvyaḷola* may also be referred.

614. *Sachāmararamāvāṇeesavyadakshinasevitā*

सचामररमावाणीसव्यदक्षिणसेविता

- (i) One who is attended on either side by *Lakshmee* and *Saraswatee*.

holding *chāmaras* (hand fans).

- (ii) It has been mentioned that *Lakshmee* and *Saraswatee* serve *Śreedeevee* on both the sides. A devotee of *Śreedeevee* also becomes merged with *Śreedeevee*. Hence this indicates that *Laskhmi* and *Saraswatee* bless/ serve the devotees of *Śreedeevee* also.
- (iii) In *Soundaryalaharee*, (99th verse) also we read; *Saraswatya Lakshmyā Vidhihari Sapatno Viharate*.
- (iv) In general *Savya* means right side. Since right side has been mentioned by the word *Dakshiṇa*, the word *Savya* has been taken as left side.
- (v) In *Soundaryalaharee*, (47th verse) also the same meaning is considered; *DhanurmanyēSavyetarakagruheetam Ratipate*..
- (vi) Same sense is conveyed in *Trishatee* – 63rd name *Lakshmee Vānee Nishevītā* and 104th name *Lagna Chāmarhasta Śrīe Shāradāpariveejita*.

615. *Ādishakti* - आदिशक्ति:

- (i) One who is the primordial power.
- (ii) She does the three main tasks of creation, protection and destruction of the entire universe and pervades everything in the form of root cause energy (*shakti*).

616. *Ameyā* - अमेया

- (i) One who has immeasurable form and greatness.
- (ii) Since her form is immeasurable, **She** is *Ameyā*.i.e. there is no way to measure **Her**.
- (iii) The *Linga Purāṇa* says, heaven, *pātāla*, the end of the world in these eight coverings of the *Brahmaṇḍa*, all that can be measured, is in the form of *Uma*, and the measurer is the great Lord *Shiva*:

Svargapātāla LokāntaBrahmandā Vānāshtake |

Meyam Sarvam Umāroopam Mātā Devomaheshvara: ||

617. *Ātmā* - आत्मा

- (i) One who is in the form of *Ātman* or *Jeeva* (soul).
- (ii) This name indicates *Jeevātmā* and the next name indicates *Paramātmā*.
- (iii) The word *Ātmā* has several meanings - body, mind, *Brahmam*, nature, firmness, and intelligence. Since *Śreedeevee* is in these forms this name is very much apt for **Her**.

- (iv) *Ātmā* word can be taken to mean *Paramātmā* (the Supreme Being).
- (v) The *Ātmā* indicates body. Hence all bodices of embodied souls are the forms of *Śreedeevee* only.

618. *Paramā* - परमा

- (i) One who is the great in all things and all ways.
- (ii) **She** who limits and shows us the immeasurable *Brahmam*.
- (iii) The word *Parama* means "at a distance". i.e. **She** is at a distance for those who do not have devotion.
- (iv) According to *ViṣṇuPurāṇa*, the supreme being has four forms viz., Male, Twice Born, Time and *Param*. **She** is in the fourth form *Param*.
- (v) For the previous name, if we consider *Jeevātma* as a meaning, this name is *Paramātmā*. In this sense the usage in *archana* is *Paramātmāne Namaha*.

619. *Pāvanākruti*: - पावनाकृतिः

- (i) One whose body is holy and sanctifying both in form and character.
- (ii) The very thought of *Śreedeevee* washes away all sins and makes one the purest.
- (iii) *Pāvana* – of pure form.
- (iv) *Kruti* also means actions. i.e. who does holy actions – of pure form and actions.
- (v) The names 542nd - *Punyakeertti*: and 544th - *Punyashravanakeerttanā* also convey the same message as holy.

620. *Anekakoṭibrahmaṇḍajanane* - अनेककोटिब्रह्माण्डजननी

- (i) One who delivered many crores of worlds.
- (ii) *Virāt*, *Hiranyagarbha* and *Ēshwara* are the three forms of *Brahmam* created crores of worlds. **She** is a mother for them also.
- (iii) *Brahmāṇḍa*, results from combination of the five gross elements, consisting of sixteen modifications. *Virāt* is the individuality of this. *Svarāt* is the individuality of the unmanifested, which is the cause of these two. *Samrāt* is the root cause of all these.
- (iv) 49th name in *Trishatee* – *Ekshanashrushtāndakoṭi* may also be referred.

621. *Divyavigrahā* - दिव्यविग्रहा

- (i) One who has a very gorgeous/ divine form.
- (ii) *Divya* - ether, *Vigraha* – war/ quarrel. The *Mārkaṇḍeya Purāṇa* says,

even in the ether without support, *Chandikā* fought with the demon *Subāsura*.

Utpatya Pragrahyochchair Deveem Gaganamāsithita:

Tatrāpi Sānirādhārā Yuyudhe Tena Chandikā

Niyuddham Khetadā Daityach Chandikā Cha Parasparam II

622. *Kleemkāree* - क्लींकारी

- (i) One who is the personification of the letter *Kleem*, which is the *Kāmarāja* seed (*beeja*).
- (ii) The letter *Kleem* is *Kāmarāja* or *Manmatha* (Cupid) *beejam* (seed).
- (iii) *Kleemkara* means *Shivakāma* or *Kāmeshwara*. **She** is the consort of him or *Kāmeshwara*.
- (iv) The *KāmarājaBeeja* is the combined form of *IchchāShakti* (wish) and *Vashya* (attraction) *Shakti*.
- (v) As mentioned in the final part of *Trishatee*, *Ka* indicates *Shiva* and *La* indicates *Shakti*. *Em* indicates *Kāmakala*. Hence this name indicates the unison of *Shiva* and *Shakti*.

623. *Kevalā* - केवला

- (i) One who is the absolute, devoid of all attributes.
- (ii) In practice, nowadays, the *kevala* is used to indicate the least or low level. But its actual important meaning is very great, individual and not mingled with any other attribute or righteousness.
- (iii) **She** is *ekākinēe* (single) as **She** is devoid of any attributes. The only remaining sense of non-duality philosophy is *Kevala*.
- (iv) *Kevalā*, a kind of knowledge described in a *ShivaSūtra* (III-35) - that which is freed from that is the absolute *kevalā*; *Tadvimuktistu-kevalee*.
- (v) With reference to the *Kleembeeja*, mentioned in the previous name, when the *ka* and *la* are eliminated from the *kleem*, the remaining is *kevala*. This is called *Kāmakalābeeja*. This has to be learnt through a teacher.
- (vi) One who worships the *beejaKleemkāree* obtains the world, attainable by unconditioned knowledge alone. The meaning is, the three objects *dharma*(righteousness), *Artha* (money) and *Mokshā*(salvation). The *kāmakala* (i.e. *im*) enables the worshipper to reach the *turiya* state. This is the state of *Kevala* or *Kaivalyam*.

624. *Guhyā* - गुह्या

- (i) One who is most secretive both in form and meanings.
- (ii) *Guhyā* means one who dwells in a cave, i.e. heart.
- (iii) **She** is secretive and dwelling in our heart. Hence **She** can be identified only by inward search.
- (iv) The word *Guhyā* can be considered to mean *Jeevātma* (soul), *Paramātmā* (supreme) and the union of both. The presiding deity who can bestow these results is called *Guhya*.
- (v) This can be compared with 707th name – *Guhayaroopīṇee*.
- (vi) Śree Ādi Śaṅkara in his commentary of *ViṣṇuSahasranāmam* for the 542nd name – *Guhya*:— one who can be understood by the secret *Upanishads* or one who dwells in the secret cavity viz., heart. 545th name – *Gupta*: - **He** is beyond speech and mind.
- (vii) *Kaṭopanishad* (I-2-12) says; *Esha Sarveshu Bhooteshu Kooṭātmāna prakāshate*.

625. *Kaivalyapadadāyinee* - कैवल्यपददायिनी

- (i) One who is the bestower of the solitary abode i.e. non-dual salvation.
- (ii) This state has been described by Śree Appayya Deekshitar in his book called *Ratnatrya Parikshā* as the form of *Brahmam*. **She** offers that state to the devotees.
- (iii) There are five kinds of salvation, namely *sālokya*, *sāroopya*, *sāmeepya*, *sāyujya* and *kaivalya*. The *Sālokya* is remaining with the god in the same world. *Sāroopya* is receiving the same form with the god. *Sāyujya* is becoming one with the deity. *Sāmeepya* is remaining near the deity. *Kaivalya*, the state of singleness without attributes. That is the fifth state of consciousness, understanding of self. She bestows all these four *padas* and the *kaivalya* state.
- (iv) Instead of imagining the form of gods in idols or yantras, understanding the form as different from self but still imagining it on the self and by worshipping the same, one can get *Sāroopya*. This is also called as *Sārshita*. Here the god is imagined with some attributes that are not with oneself, one can get the nearness of the form (*roopasāmeepyam*) only. *Sāyujya* is worshipping as himself the deity with attributes and he becomes one with the deity. *Sāmeepyais* attained by those celibates who perform the duties as ordained to their states in life. The *Taitireeya Upanishad* says - those who are peaceful, learned, who live on alms, in the forest

performing penance and having faith, without passion, proceed through the Sun to the place of the immortal person, the eternal self; *Etāsā Meva Devatānām Sāyujyam, Sārshītām Samana Lokatā Māpnoti*. The fourth *pāda* is described in *Muṇḍaka Upanishad* (1-2-11) as;

*Tapa: Sratte Ye Hyubhavasantyaranye
Shāntā Vidvāmsō Paikshasaryām Charaṇta: I
Sooryatvārena Te Virajā: Prayānti
Yatrāmruta: Sa Purushohyavyayātmā*

- (v) The above said four pertain to actions and the corresponding results and hence temporary. Hence they are called *padas* (abode).
- (vi) The fifth one, *Kaivalya*, pertains to the result of knowledge and offers the eternal bliss. Thus says *TaittreeyaSrutī*.
- (vii) The *Yoga Sūtra* (IV-33) says, *Kaivalya* is the establishment in its own nature of the energy of consciousness; *Kaivalyam Svaroopā Pratishtāvā Chitshakti*.
- (viii) The same message is in brief conveyed in *Shakti Rahasya* as – a mortal who worships by ceremonies, by images, by mind, by identification, by knowing the Self, attains *kaivalya*;

*Ātma Budhyā Prateekena Mātrubudyāpyaham Dhiyāl
Karmanāpi Bhajan Martyā Kaivalya Padamachnute* ||

- (ix) The above four names *Kllemkāree*, *Kevala*, *Guhyā* and *Kavailaya Padadāyinee* together form a single line (half verse). When their meanings are read together we get an interesting explanation; *She*, who is in the form of *Kāmarāja Beeja*, endows salvation if the *Kleem Beeja* is worshipped in a secret manner, after removing *Ka* and *La*.
- (x) 926th name *Anarghya Kaivalya Padadāyinee* may also be referred.

626. *Tripurā* - त्रिपुरा

- (i) One who is elder to the three Gods viz., *Brahma*, *Viṣṇu* and *Rudra*.
- (ii) *She* takes three forms as *Brahma*, *Viṣṇu* and *Rudra* to do the three tasks viz., creation, protection and destruction. Hence *She* is elder or senior to these three gods; *Moorttitrāyasyāpi Purātanatvāt Tatambikāyās tripuretināma*.
- (iii) There are three *Devas*, three *Vedas*, three fires, three energies, three notes (*svaras*), three worlds, three abodes, (or according to another reading, three cities), three sacred lakes, three castes, etc. Whatever in the world is threefold, such as the three objects of

Shiva-Shakti. The *kalās* pertaining to deep sleep state relate to *Shiva*.

(iv) In the *Dooteeyāgaprakaraṇa*, sixteen *kāmakaalās* are described. In the *Antaradooti Prakaraṇa*, sixteen *kalās* are attributed to the *Śreevidya*. Also some more, such as the *Kalās* of *Bindu*, *ardhachandra*, *rodhini*, etc., are described. The real form of *kalās* in all these types is *Śreedeevee*.

612. *Kalānāthā* - कलानाथा

- (i) She is the head of all the *kalās* described above. All these *kalās* are conspicuous only by *Her*.
- (ii) Moon is called as head of *kalās* or *kalānāthan*. Since the *Śreechakra* itself is in the form of *Chandramaṇḍala* (Moon's galaxy), the name *Kalānāthā* for *Śreedeevee* is very apt.

613. *Kāvyaālāpavinodinee* - काव्यालापविनोदिनी

- (i) One who gets delighted with poetical speech, dialogue, description, etc.
- (ii) The books written by poets are called *kāvyaś*. Eighteen characteristics have been declared for a *kāvya*. It is told that the story of *Rama* written by sage *Vālmiki* is the oldest *kāvya*. *She* gets verymuch pleased specially by such *kāvyaś*.
- (iii) The characters of a *kāvya* has been described as; *Vākyam Rasātmakam Kāvyaṃ* and *Ramaneeyarthapratipādaka: Shabda: Kāvyaṃ*. Accordingly *She* enjoys *kāvyaś* and its characters like the flavour of the descriptions, rhetoric speech, figures of speech, etc.
- (vi) A devotee who worships *Śreedeevee* methodically gets the capability of writing *kāvyaś*. For instance, *Kālidāsa*, *Mookha* and others. Same sense is conveyed by *Śree Ādi Śaṅkara*, in his *Soundaryalaharee*, (17th verse) and (1st verse) mentions as;

*Savitreebhīrvāchām Chashimaṇishilābhangaruchibhir
Vachinyādyābhīstvām Saha Janani Sanchintayati Ya: I
Sa Kartā Kāvyaṇām Bhavati Mahatām Bhangiruchibhir
VachobhīrvāgDevee Vadana Kamalāmoda Madhurai: II*

- (iv) 798th name *Kāvyaakalā* and 242nd name of *Trishatee* – *Kāvyaalola* may also be referred.

614. *Sachāmararamāvāṇeesavyadakshinasevitā*

सचामररमावाणीसव्यदक्षिणसेविता

- (i) One who is attended on either side by *Lakshmee* and *Saraswatee*.

holding *chāmaras* (hand fans).

- (ii) It has been mentioned that *Lakshmee* and *Saraswatee* serve *Śreedeevee* on both the sides. A devotee of *Śreedeevee* also becomes merged with *Śreedeevee*. Hence this indicates that *Laskhmi* and *Saraswatee* bless/ serve the devotees of *Śreedeevee* also.
- (iii) In *Soundaryalaharee*, (99th verse) also we read; *Saraswatya Lakshmyā Vidhihari Sapatno Viharate*.
- (iv) In general *Savya* means right side. Since right side has been mentioned by the word *Dakshiṇa*, the word *Savya* has been taken as left side.
- (v) In *Soundaryalaharee*, (47th verse) also the same meaning is considered; *Dhanurmanyasavyetarakagruheetam Ratipate*..
- (vi) Same sense is conveyed in *Trishatee* – 63rd name *Lakshmee Vānee Nishevitā* and 104th name *Lagna Chāmarhasta Śree Shāradāpariveejita*.

615. *Ādishakti* - आदिशक्ति:

- (i) One who is the primordial power.
- (ii) She does the three main tasks of creation, protection and destruction of the entire universe and pervades everything in the form of root cause energy (*shakti*).

616. *Ameyā* - अमेया

- (i) One who has immeasurable form and greatness.
- (ii) Since her form is immeasurable, **She** is *Ameya*. i.e. there is no way to measure **Her**.
- (iii) The *Linga Purāṇa* says, heaven, *pātāla*, the end of the world in these eight coverings of the *Brahmaṇḍa*, all that can be measured, is in the form of *Uma*, and the measurer is the great Lord *Shiva*:

Svargapātāla Lokānta Brahmandā Vānāshtake I

Meyam Sarvam Umāroopam Mātā Devomaheshvara: II

617. *Ātmā* - आत्मा

- (i) One who is in the form of *Ātman* or *Jeeva* (soul).
- (ii) This name indicates *Jeevātmā* and the next name indicates *Paramātmā*.
- (iii) The word *Ātmā* has several meanings - body, mind, *Brahmam*, nature, firmness, and intelligence. Since *Śreedeevee* is in these forms this name is very much apt for **Her**.

- (iv) *Ātmā* word can be taken to mean *Paramātmā* (the Supreme Being).
- (v) The *Ātmā* indicates body. Hence all bodices of embodied souls are the forms of *Śreedeevee* only.

618. *Paramā* - परमा

- (i) One who is the great in all things and all ways.
- (ii) **She** who limits and shows us the immeasurable *Brahmam*.
- (iii) The word *Parama* means "at a distance". i.e. **She** is at a distance for those who do not have devotion.
- (iv) According to *ViṣṇuPurāṇa*, the supreme being has four forms viz., Male, Twice Born, Time and *Param*. **She** is in the fourth form *Param*.
- (v) For the previous name, if we consider *Jeevātma* as a meaning, this name is *Paramātmā*. In this sense the usage in *archana* is *Paramātmāne Namaha*.

619. *Pāvanākruti* - पावनाकृतिः

- (i) One whose body is holy and sanctifying both in form and character.
- (ii) The very thought of *Śreedeevee* washes away all sins and makes one the purest.
- (iii) *Pāvana* – of pure form.
- (iv) *Kruti* also means actions. i.e. who does holy actions – of pure form and actions.
- v) The names 542nd - *Punyakeertti* and 544th - *Punyashravanakeerttanā* also convey the same message as holy.

620. *Anekakoṭibrahmaṇḍajanane* - अनेककोटिब्रह्माण्डजननी

- (i) One who delivered many crores of worlds.
- (ii) *Virāt*, *Hiranyagarbha* and *Ēshwara* are the three forms of *Brahmam* created crores of worlds. **She** is a mother for them also.
- (iii) *Brahmāṇḍa*, results from combination of the five gross elements, consisting of sixteen modifications. *Virāt* is the individuality of this. *Svarāt* is the individuality of the unmanifested, which is the cause of these two. *Samrāt* is the root cause of all these.
- (iv) 49th name in *Trishatee* – *Ekshanashrushtāndakoṭi* may also be referred.

621. *Divyavigrahā* - दिव्यविग्रहा

- (i) One who has a very gorgeous/ divine form.
- (ii) *Divya* - ether, *Vigraha* – war/ quarrel. The *Mārkaṇḍeya Purāṇa* says,

even in the ether without support, *Chandikā* fought with the demon *Subāsura*.

Utpatya Pragrahyochchair Deveem Gaganamāsithita:

Tatrāpi Sānirādhārā Yuyudhe Tena Chandikā

Niyuddham Khetadā Daityach Chandikā Cha Parasparam II

622. *Kleemkāree* - क्लींकारी

- (i) One who is the personification of the letter *Kleem*, which is the *Kāmarāja* seed (*beeja*).
- (ii) The letter *Kleem* is *Kāmarāja* or *Manmatha* (Cupid) *beejam* (seed).
- (iii) *Kleemkara* means *Shivakāma* or *Kāmeshwara*. **She** is the consort of him or *Kāmeshwaree*.
- (iv) The *KāmarājaBeeja* is the combined form of *IchchāShakti* (wish) and *Vashya* (attraction) *Shakti*.
- (v) As mentioned in the final part of *Trishatee*, *Ka* indicates *Shiva* and *La* indicates *Shakti*. *Em* indicates *Kāmakala*. Hence this name indicates the unison of *Shiva* and *Shakti*.

623. *Kevalā* - केवला

- (i) One who is the absolute, devoid of all attributes.
- (ii) In practice, nowadays, the *kevala* is used to indicate the least or low level. But its actual important meaning is very great, individual and not mingled with any other attribute or righteousness.
- (iii) **She** is *ekākinēe* (single) as **She** is devoid of any attributes. The only remaining sense of non-duality philosophy is *Kevala*.
- (iv) *Kevalā*, a kind of knowledge described in a *ShivaSūtra* (III-35) - that which is freed from that is the absolute *kevalā*; *Tadvimuktistu-kevalee*.
- (v) With reference to the *Kleembeeja*, mentioned in the previous name, when the *ka* and *la* are eliminated from the *kleem*, the remaining is *kevala*. This is called *Kāmakalābeeja*. This has to be learnt through a teacher.
- (vi) One who worships the *beejaKleemkāree* obtains the world, attainable by unconditioned knowledge alone. The meaning is, the three objects *dharma*(righteousness), *Artha* (money) and *Mokshā*(salvation). The *kāmakala* (i.e. *im*) enables the worshipper to reach the *turiya* state. This is the state of *Kevala* or *Kaivalyam*.

624. *Guhyā* - गुह्या

- (i) One who is most secretive both in form and meanings.
- (ii) *Guhyā* means one who dwells in a cave, i.e. heart.
- (iii) **She** is secretive and dwelling in our heart. Hence **She** can be identified only by inward search.
- (iv) The word *Guhyā* can be considered to mean *Jeevātma* (soul), *Paramātmā* (supreme) and the union of both. The presiding deity who can bestow these results is called *Guhya*.
- (v) This can be compared with 707th name – *Guhayaroopīṇee*.
- (vi) Śrīe Ādi Śaṅkara in his commentary of *ViṣṇuSahasranāmam* for the 542nd name – *Guhya*:— one who can be understood by the secret *Upanishads* or one who dwells in the secret cavity viz., heart. 545th name – *Gupta*: - **He** is beyond speech and mind.
- (vii) *Kaṭopanishad* (I-2-12) says; *Esha Sarveshu Bhooteshu Kooṭātmāna prakāshate*.

625. *Kaivalyapadadāyinee* - कैवल्यपददायिनी

- (i) One who is the bestower of the solitary abode i.e. non-dual salvation.
- (ii) This state has been described by Śrīe Appayya Deekshitar in his book called *Ratnatrya Parikshā* as the form of *Brahmam*. **She** offers that state to the devotees.
- (iii) There are five kinds of salvation, namely *sālokya*, *sāroopya*, *sāmeepya*, *sāyujya* and *kaivalya*. The *Sālokya* is remaining with the god in the same world. *Sāroopya* is receiving the same form with the god. *Sāyujya* is becoming one with the deity. *Sāmeepya* is remaining near the deity. *Kaivalya*, the state of singleness without attributes. That is the fifth state of consciousness, understanding of self. She bestows all these four *padas* and the *kaivalya* state.
- (iv) Instead of imagining the form of gods in idols or yantras, understanding the form as different from self but still imagining it on the self and by worshipping the same, one can get *Sāroopya*. This is also called as *Sārshita*. Here the god is imagined with some attributes that are not with oneself, one can get the nearness of the form (*roopasāmeepyam*) only. *Sāyujya* is worshipping as himself the deity with attributes and he becomes one with the deity. *Sāmeepyais* attained by those celibates who perform the duties as ordained to their states in life. The *Taitireeya Upanishad* says - those who are peaceful, learned, who live on alms, in the forest

performing penance and having faith, without passion, proceed through the Sun to the place of the immortal person, the eternal self; *Etāsā Meva Devatānām Sāyujyam, Sārshītām Samana Lokatā Māpnoti*. The fourth *pāda* is described in *Munḍaka Upanishad* (1-2-II) as;

*Tapa: Sratte Ye Hyubhavasantyaranye
Shāntā Vidvāmsō Paikshasaryām Charaṇta: I
Sooryatvārena Te Virajā: Prayānti
Yatrāmruta: Sa Purushohyavyayātmā*

- (v) The above said four pertain to actions and the corresponding results and hence temporary. Hence they are called *padas* (abode).
- (vi) The fifth one, *Kaivalya*, pertains to the result of knowledge and offers the eternal bliss. Thus says *TaitreyaSrutī*.
- (vii) The *Yoga Sūtra* (IV-33) says, *Kaivalya* is the establishment in its own nature of the energy of consciousness; *Kaivalyam Svaroopā Pratishtāvā Chitshakti*.
- (viii) The same message is in brief conveyed in *Shakti Rahasya* as – a mortal who worships by ceremonies, by images, by mind, by identification, by knowing the Self, attains *kaivalya*;

*Ātma Budhyā Prateekena Mātrubudyāpyaham Dhiyā
Karmanāpi Bhajan Martyā Kaivalya Padamachnute* ||

- (ix) The above four names *Kleemkāree*, *Kevala*, *Guhyā* and *Kavailaya Padadāyinee* together form a single line (half verse). When their meanings are read together we get an interesting explanation; **She**, who is in the form of *Kāmarāja Beeja*, endows salvation if the *Kleem Beeja* is worshipped in a secret manner, after removing *Ka* and *La*.
- (x) 926th name *Anarghya Kaivalya Padadāyinee* may also be referred.

626. *Tripurā* - त्रिपुरा

- (i) One who is elder to the three Gods viz., *Brahma*, *Viṣṇu* and *Rudra*.
- (ii) **She** takes three forms as *Brahma*, *Viṣṇu* and *Rudra* to do the three tasks viz., creation, protection and destruction. Hence **She** is elder or senior to these three gods; *Moorttitrāyasyāpi Purātanatvāt Tatambikāyās tripuretināma*.
- (iii) There are three *Devas*, three *Vedas*, three fires, three energies, three notes (*svaras*), three worlds, three abodes, (or according to another reading, three cities), three sacred lakes, three castes, etc. Whatever in the world is threefold, such as the three objects of

human desire, all these, are **Her** form. Hence **She** is beyond and older than all these.

- (iv) The *Tripurārṇava* says, *Tripurā*, means the three *nāḍis* viz., *Suṣumnā*, *Pingalā* and *Idā*; and *Manas*, *Buddhi* and *Chitta*; as *Śreedeevee* dwells in all these **She** is called *Tripurā*;

Nādeetryam Tutripurā Sushumnāpingalāidāl
Manobhuddhistada Chittam Puratrāyamudāhrutam ||
Tatra Tatra Vasatyeshā Tasmāttu Tripurā Matā

- (v) The same is conveyed in *KālikāPurāṇa* also as, your sphere is triangular, because everything is threefold you are called *tripurā*;
Trikonam Maṇḍalam Chāsyā: Bhoopuram Cha tirekhām |
Mantra'bhitryakshare Prokta: Tathā Roopatryam Puna: ||
TrividhāKunḍalee Shakti: Tridevānām Cha Srushtaye |
Sarvamtrāyam Trāyam Yasmāttasmāttu Tripurāmatāll

- (vi) *Śrīe Bhāskararāya* has written a book called *Sethu Bandam*, as commentary for *NityāShoḍashikārṇava*. In this book (IV-4 to IV-16) in the verses starting from *Tripurā ParamāShakti* till the verse ending with *Tripurā Kyātimākatā*, more details about this can be found.

627. *Trijagadvandya* - त्रिजगद्वन्द्या

- (i) One who is worshipped by all the three worlds.
(ii) One who is worshipped in all the three worlds.

628. *Trimoortti*: - त्रिमूर्तिः

- (i) One who is in the form of the three gods viz., *Brahma*, *Viṣṇu* and *Rudra*.
(ii) One who is in the form of three elderly spinsters.
(iii) *Śreedeevee* having the three qualities – *Satva*, *Rajas* and *Tamas*, has three forms with *Rakta*, *Shukla* and *Misra* as three feet. This is meditated upon in the *guru manadala*.
(iv) **She** is three-fold forms – *Brahma*, *Viṣṇu* and *Rudra* – *Vāma*, *Jeshtā* and *Roudhree* – *Ichā*, *Gnāna* and *Kriya*.
(v) Earlier, *Brahma*, *Viṣṇu* and *Rudra*, subtly sighted each other and a stunning girl originated. The three gods asked her, "Who are you?" She said, "I am the form of your three energies. Reflecting upon the character of the three, She was of three colours viz., black, white and red. Hence **She** is called as *Trimoortti*.
(vi) Only this girl form split into three as *Brāhmee*, *Vaiṣṇavee* and

Roudhri and respectively did penance in three mountains called white, red and black. This story has been described in *Varāha Purāṇa*.

(vii) *Gouḍapāda Sūtra* mentions this type of three forms according to three qualities as; *Shambhavee Vidyā Shyāma*.

(viii) *Devee Bhāgavatam* also mentions the same as;

Shāmbhavee Shuklaroopā Cha Śrīe Vidyā Rakta Roopikāl

Shyāmalā Shyāmroopā Syāt ItyetāGuṇashaktaya: ||

629. *Tridasheshvaree* - त्रिदशेश्वरी

(i) One who is the head of all the *Devas*.

(ii) Each human being has four stages in the life as childhood, youth, adult and old age. But the *Devas* always have only the third stage and hence they are called *Tridashā*: **She** is head of them.

(iii) The word *Tridasha* can be taken as $3 \times 10 = 30$. By adding three, *Devas* becomes 33 viz., *Vashus* – 8, *Ādityas* – 12, *Rudras* – 11, *Vishve Devas* – 2 – Total 33. Each of these has one crore followers as a group. Hence totally it is called 33 crores of *Devas*.

(iv) The three states awaken, dream and sleep – individually and collectively have *Śreedevee* as head.

630. *Tryaksharee* - त्र्यक्षरी

(i) One who is in the form of three letters.

(ii) *Bālāmantra* has three letters. *Panchadaseemantra* also has three groups viz., *Vāgbhava*, *Kāmarāja* and *Shakti*.

(iii) *Vāmakeshwara Tantra* says;

Vāgeeshwaree Gnānashakti: Vāgbhave Moksharoopiṇee |

Kāmarāje KriyāShakti: Kāmeshee Kāmaroopiṇee ||

Shakti Beeje Parashakti: Ichchaiva Shivaroopiṇee |

Evam Devee Triyaksharee Tu Mahatripurasundaree ||

(iv) *Gouḍapāda Sūtra* mentions that *Panchadasee* is mentioned as *Triyaksharee*, *ShuddhaVidyā* and *Kumāree*.

(v) According to the *Vedastatements*, this name can be taken to mean heart or truth; *Tat Etat Tryaksharam Hrudayam* and *Tat Etat Trāyaksharam Satyam*.

(vi) There are six types of *mantras* of *Śreedevee*. Those end with the letters *Ā* and *Ē*. These are considered as the integration of *Yugakshara* (letter of one era), *Māsākshara* (letter of a month) and *Nityākshara* (letter of a day). These three letters are called

Tryaksharee. This has been mentioned in *Lagustuti* as;

Āḥ Pallavitai: Parasparayudai: Dvitrikramādyaksharai:

Kādyai: Kshāntagatai: Svarātibhiradakshāntai: Tai: Sasvarai: |

Nāmāni Tripure bhavanti Khalu Yānyatyanta Guhyāni Te

Tebhyo Bhairavapatni Vimshati Sahasrebhya: Parebhyo Nama: ||

(vii) *Nāthapārāyaṇa*, *Katikā Pārāyanā*, *Tatva Pārāyanā*, *Nāma Pārāyanā*, *Nityā Pārāyanā* and *Mantra Pārāyanā* are called six *Pārāyanās*.

(viii) 732nd name *Nāmapārāyaṇapreetā* may be referred.

631. *Divyagandhāḍhyā* - दिव्यगन्धाढ्या

- (i) One who is full of divine fragrance.
- (ii) *Divya* means anything in the upper world. i.e. **She** is full of aroma of divine sandal, flowers like *Kadamba*, *Parijātā*, etc.
- (iii) *Divya* means the things pertaining to *Devatas*. **She** is full of smell of sandal, saffron flower, *kastoori*, etc., that are fragrant in this world also.
- (iv) The meaning of this name is also mentioned in *Vedas* as; *Gantatvārām Durādharshām*.
- (v) *Śreedeevee* is surrounded by *Devas*. In addition **She** is with the kings of this world and their fragrances.
- (vi) According to *Yogastatement* – *Samyamāttivyaṃ*, the ears and its relevant element viz., ether, with the profound practice, the devotee gets divine hearing powers. In the same way, *Śreedeevee*, through all the elements by practicing *Yoga*, etc., gives divine powers like divine smelling power, etc.

632. *Sindooratilakānchitā* - सिन्दूरतिलकाञ्चिता

- (i) One who is adorned with a vermillion mark on the forehead.
- (ii) *Sindooram* means red *Kumkum*, *gorochan*, etc.
- (iii) The word *Tilakā* means the hair falling on the forehead. Her form is so beautiful with *Sindooram* and *Tilaka*. *Vishva* dictionary says; *Tilakam Chitrake Prāhoo Lalāte Tilakālake*.
- (iv) It is the practice that *Sumangali* ladies (ladies living with their husbands) to wear red *kumkum* on the starting place of the hair in the forehead.
- (v) *Sindoorā Tilakā* means female elephant. *Anjitā* means one who is worshipped. Or, **She** is worshipped by ladies called *Hastinees*, whose walk is comparable to that of female elephants.
- (vi) Accordingly *Śreemad Bhāgavatam*, *Gopikā* ladies and *Rukmaṇi* also

worshipped Śreedeevee to marry ŚreeKriṣṇa.

633. *Umā* - उमा

- (i) One who has the great name *Uma*.
 - (ii) Śreedeevee was born as daughter to *Himavan* and his wife *Mena* and had the name *Pārvatee*. **She** started to do ardent penance at the age of 5 aiming to marry *Parameshwara*. Hence *Mena* became anxious and wanted to prevent *Pārvatee* from doing penance. I.e. **She** called *Pārvatees* 'U' and said *Mā* (not to do penance). Hence the name *Uma*.
 - (iii) The letter 'U' relates to *Shiva*, *Mā* means *Lakshmee* (auspicious). Hence *Umā* means the auspiciousness of *Shiva*.
 - (iv) **She** limits (*Mā*) *Shiva* ('U').
 - (v) The word *Umā* has several meanings *Umā*, *Adasee*, *Haimavatee*, *Haridra*, *Keerthi* and *Kāntishu*. **She** is all these forms; *YāDevee Sarvabhooteshu Kāntiroopena Samsthitā*.
 - (vi) The *Soota Samhita* (IV-1-20) says, "I adore the supreme experience which destroys the noose of earthly existence, which purifies even *Sadāshiva*, called *Umā*, which produces the bright state and manifests in many kinds of worlds; *Umabhitām Uttama Chittavruttim Namāmi Nānā Vidhaloka Vaibhavām*.
 - (vii) In *Linga Purāṇa*, *Shiva* says to Śreedeevee, "In my *Praṇava* there are letters A-U-M (UMA) in the form of *Viṣṇu*, *Shiva* and *Brahma*. These letters are in the order in the *Praṇava*, with the three notes (*mātrās*) and with the highest pluta"; *Ukāram Cha Makāram Cha Akāram Cha Krameritam Tvadeeyam Praṇavam Vitdhitrimātram Plutamuttamam*.
- The *Mahāvāsistha* says, "Uma is so called because it contains the essence of the *Praṇava*"; *Omkāra Sāra Shaktivāt Umetiparikeertitā*
- (viii) In the heart of all beings, whether asleep or awake there is a cavity whence arises the sound being produced without contrast, which is *Shabdabrahmam*, the *Praṇava*, without the letters A, etc. The cavity is *Shiva*, and in his head there is an *Indukalā* (crescent), which is the form of *bindu*.
 - (ix) According to the *ShivaSūtra* (I-13) *Uma* means the *Iccha Shakti* of *Yoginis*. "The young *Umā* is called the *Iccha Shakti*".
 - (x) As per the statement; *UmaDevee Vinayake* - *Umā* is the deity worshipped at the *VināyakaPeeta* and again based on *Umā*

Sindhuvane - at the *Sindhuvana*.

(xi) *Umāshatvārshikee Matā* - a girl of six years old is called *Uma*.

(xii) *Kenopanishad* says *Uma* invoked *Brahmam* to *Indra*.

634. *Shailendratanayā* - शैलेन्द्रतनया

(i) One who is daughter of the king of mountains.

(ii) *Himavan* is the king of mountains. Being his daughter **She** is called as *Pārvatee*, *Haimavatee* and *Girija*.

(iii) Mountain is a static object. **She** is full of consciousness (*chaitanya*). To give credit to the static objects also, **She** originated the consciousness from it.

(iv) In *Kenopanishad* **She** has been described as; *Bahushopamānām Umām Haimavateem*.

635. *Gowree* - गौरी

(i) One who is of fair complexion.

(ii) Yellowish white colour is called as *Gowra*: i.e of gold colour.

(iii) *Devee Purāṇa* says, when *Śreedeevee* incarnated as daughter of *Himavān*, her complexion was as white as conch, or Moon or jasmine flower. Hence **She** was called as *Gowree*; *Chankhakunḍandu Varṇā Chetyato Gowreeti Sā Smruta*.

(iv) The consort of *Varuṇa* (god of water) is also called as *Gowree*. A girl 10 years of age is also called *Gowree*. Since *Śreedeevee* is of these forms, **She** is called as *Gowree*.

(v) According to *Padma Purāṇa* the presiding deity of *Kānyagupta Pēṭa* is called as *Gowree*; *Kānya Kuje Tadā Gowree*.

(vi) The *Uttamacharitam* of *Saptashatee* says that *Mahāsaraswatee*, who destroyed the demons *Sumba* and *Nisumba* originated from *Śreedeevee*'s body.

636. *Gandharvasevitā* - गन्धर्वसेविता

(i) One who is worshipped by *Visuvāvasu* and other *Gandharvās*, who are celestial musicians.

(ii) Almost the verses about all the gods mention that they were praised by the songs of two *Gandharvās* called *Hāhā* and *Hoohoo*. This implies that the songs of *Gandharvās* are an important part of every *pooja*; the name in *Trishatee* as *Hāhā Hoohoo Mukhasttyamay* be referred here.

(iii) The word *Gandharva* also means horse. The head of horse wing of

Śreedeevee's army is *Ashvāroodha*. Śreedeevee was worshipped by her.

- (iv) The songs of *devas* are called *Gandharvam*. She was served with such songs.

637. *Vishvagarbha* - विश्वगर्भा

- (i) One whose womb contains the universe.
(ii) The corpulent visible universe is called *Vishvam*. She contains this universe in her womb.

638. *Svarṇagarbha* - स्वर्णगर्भा

- (i) One who is in the form of *Hiranyagarbha*.
(ii) One who contained gold in her womb. For the word *Suvarṇa* – *Su* + *Varṇa* – excellent letter (alphabet). i.e. She has *mantras* with holy *beejams* in her womb.
(iii) She gives holiness to the *Mātrūkās* (*beejaksharas*). i.e. since She has them in *Hermantras* they become *Suvarṇas* (holy or excellent) and contained in Her womb.
(iv) *Hiranyagarbha* is interested in the group of subtle bodies. This group shines like gold. Hence he was called as *Hiranyagarbha*. The same is called as *Svarṇagarbha* also.

639. *Avaradā* - अवरदा

- (i) One who defeated the demons.
(ii) *Avara* means dishonest people, one who does cruel and low class. She punishes and controls them.
(iii) If it is split as *Ava* + *Radā*, it will mean – one who has shining teeth.
(iv) The single word *Svarṇagarbhāvaradā* has been split into two names and described as *Svarṇagarbhā* + *Avarada*. If it is taken as *Svarṇagarbhā* + *Varadā*, it would mean as one who bestows boons. Since the name *Varadā* (331st) is already there, this name has been taken as *Avarada*.

640. *Vāgadheeshvaree* - वागधीश्वरी

- (i) One who is the head of speech.
(ii) She is the head of the eight *Vasinee* and other *Vāg Devees*. That is the reason, they wrote this *Sahasranāma*, by Her order.
(iii) She has *Vāgvādinee*, who is the head of speech and letters, as her part. Hence *Vāgadheeshvaree*.
(iv) Śrīe Ādi Śaṅkara says, in his 100th verse of *Soundaryalaharee* that all types of letters, words and speeches belong to Śreedeevee only;

Tvadeeyābhir Vākbhis Tava Janani Vāchām Stutiriyam.

641. *Dhyānagamyā* - ध्यानगम्या

- (i) One who can be attained by meditation.
- (ii) Meditation is to keep the mind stuck to one place. When we try to keep Śreedeevee's form in mind and focus the thoughts on her, other thoughts would distract the mind. Bringing back again and again this wavering mind back to the thoughts of Śreedeevee is called *Dhāraṇa*. Settling this and focusing on **Her** is called meditation. She can be attained only by meditation.
- (iii) The *Svetāsvatara Upanishad* (1-3) also says the same message as, the sages devoted to meditation, saw the *shakti* of the divine Self hidden by its own qualities; *Te Dhyānayogānugatā Apashyan vātmashaktim Svagunai Nigoodhām.*

As name is read in conjunction with the previous name it will be attained by talking about Śreedeevee, we get attracted and get absorbed in her. Hence **She** can be focused by meditation.

120th names *Bhaktigamyā* and *Bhaktivashyāmay* be

tyā - अपरिच्छेद्या

Indivisible by anything.

and thought neither limit nor divide **Her**. **She** is always present.

She is controllable through meditation and worship.

ज्ञानदा =

She bestows knowledge.

Knowledge is of two types. As discussed in the previous name, attaining the complete form of Śreedeevee, who is not limited by anything. The second is – thinking this un-soul body and universe as soul – this is actually ignorance. Śreedeevee only gives both these.

- (iii) *Gnānadā* – bestower of knowledge. *Agnānadā* – who cuts off/removes ignorance.
- (iv) *Śree Bhāskararāya* explains by combining two of the *ŚhivaSūtras* viz. *Gnānam Banda* and *Gnānam Annam*. These are not further dwelled here.

644. *Gnānavigrahā* ज्ञानविग्रहा

- (i) One who whose form is knowledge.

- (ii) The three - the knower, the knowledge and the object of knowledge – is called *Tripudee*. **She** is of the form hiding all these and only remaining is the knowledge/ supreme bliss.
- (iii) *Vigraha* means expand. With the blessings of *Śreedeevee* the knowledge expands further and knowledge only will remain at the end. Our little knowledge expands and become the supreme one.

645. Sarvavedāntasamvedyā - सर्ववेदान्तसंवेद्या

- (i) One who is known through all the *Upanishads*.
- (ii) *Upanishads* are the last part of *Vedas* and indicate the form/ philosophy of *Brahmam*. Since that form is *Śreedeevee*, **She** is known through *Upanishads*.
- (iii) *Brahma Sūtra* also says; *Sāstrayonitvāt*.
- (iv) *Śreemad Bhagavad Geeta* (XV-15) also, says; *Vedaishcha Sarvairahameva Vedyā:*.
- (v) The *VarāhaPurāṇa* says, "This *Śreedeevee* is explained as the threefold energy and set forth as the end of logic. **She** is the energy of wisdom, set forth in all the *Vedāntas*.

646. Satyānandasvaroopiṇee - सत्यानन्दस्वरूपिणी

- (i) One who is Supreme knowledge and bliss.
- (ii) The word *Sat* means eternal or indestructible. Bliss is pure happiness - form of *Brahmam*. That *Brahmam* is *Śreedeevee*.
- (iii) The form of *Brahmam* is called as *Satchitānandam* indicated as three *Sat* + *Chit* + *Ānandam*. Among this *Chit* is knowledge. Earlier described by 644th name – *Gnānavigraha*. The remaining two *Satyam* and *Ānandam* are indicated by this name.
- (iv) In some schools this name is considered as two names viz. *Satyā* and *Ānandasvaroopiṇee*. In that case 616th and 617th names *Ameyā* and *Ātmā* are merged as a single name *Ameyatma*.
- (v) As per the *Vedastatement*; *Stiti Prāṇasteetyannamayam Ityasāvāditya:* - the word *Satyā* indicates *Prāṇam* (breath), *Annam* (food) and *Ādityam* (Sun).
- (vi) It also means as **She** has a liking over *Sat*. I.e. **She** is in the form of *Satyabama*.

647. Lopāmudrārchitā - लोपामुद्रार्चिता

- (i) One who was worshipped by *Lopāmudra*.
- (ii) *Lopāmudrā* is the wife of sage *Agasthya*. **She** is called as *Lopā*, since

she does not have interest on the forms which are ironically indicated by names.

- (iii) *Lopāmudrā* is one of the greatest devotees of *Śreedeevee*. She is the founder of *Hādi Vidyāmantra*, which is another version of *Śreevidya*. In *Trishatee*, *Śreedeevee* herself has indicated her as an important devotee; *Patnyasya Lopā Mudrākhyā Mām Upāste Atibhaktita*:
- (iv) *Tripurasiddanta* says that there is no difference between the *mantra*, the sage who found the *mantra* and the presiding deity. Accordingly *Śreedeevee* got this name. It can also be meant as **She** is prayed as *Lopāmudrā* herself.
- (v) **She** is worshipped with *Hādividyā* also called as *LopāmudrāVidya*.

648. *LeelākluṭpaBrahmaṇḍamaṇḍalā-*

लीलाक्लुप्तब्रह्माण्डमण्डला

- (i) One for whom the creation of many a universe is just a game.
- (ii) That means, She does the task of creation effortlessly and without any fatigue.
- (iii) 281st name *Unmeshanimishotpannavipannabhuvanāvalee* also indicates the same sense.
- (iv) By the word *Kluṭtam* the value system in creation is indicated. Every living being and things follow some system in the universe, indicated by the word *Kluṭtam*. The precision and the quality of the creation task is mentioned here.

649. *Adrushyā - अदृश्या*

- (i) One who is invisible.
- (ii) Not to be perceived by eyes and other senses or organs.
- (iii) *Drushyā* means one who is seen. It is not to be felt by mere sight, but to be recognised/ understood. Hence not perceived by any senses.
- (iv) The *BrahādāraṇyaUpanishad* (ill-4-2) says, "You do not see the seer of sight". The *Devee Bhāgavatam* (book III) says, "Your unqualified form is not an object of visual perception. *Shakti* is without quality, difficult or approach. The Supreme Person also is without qualities."

650. *Drushyarahitā - दृश्यरहिता*

- (i) One who is without any object of seeing.
- (ii) **She** cannot be perceived, since **She** does not have any attributes that are felt by human senses through objects, qualities, actions,

forms and organs.

(iii) Without any attributes, **She** can only be seen by the intellect.

651. Vignātree - विज्ञात्री

(i) One who has special intelligence.

(ii) Her form cannot be perceived.

(iii) **She** is within every soul and make him scientifically knowledgeable.

(iv) The *Brhādāranya Upanishad* (II-4-14) says, "O, how is the knower to be known?" -**She** is the power behind all knowledge as *Chit Shakti*, but distinct from the object of knowledge.

652. Vedyavarjitā - वेद्यवर्जिता

(i) One who has nothing more to know.

(ii) Being omniscient, **She** does not have anything more to know.

(iii) *NityāShoḍasikārnavam* says, since **She** is the supreme knowledge, there is no one to know her;

Atyāpi Yasyā Jānanti Na Manāgapi Devatā: I

Keyam Susmāt Kva Keneti Saroopāroopa Bhāvanam II

653. Yoginee - योगिनी

(i) One who has a *Yoga* form.

(ii) *Yoga* means union (based on the root *Yuj*). Hence **She** is called as *Yoginee*.

654. Yogadā - योगदा

(i) One who bestows *Yoga* to votaries.

655. Yogyā - योग्या

(i) One who can be reached through *Yoga*.

(ii) The *yoga* bestowed by **Her** is the route to reach **Her**.

(iii) *Yoga* is the assumption of union. Since **She** is in that form and since **She** bestows that to the devotees, **She** is in the form known by the same. This has been described by the three names (653 to 655) *Yoginee*, *Yogadā* and *Yogyā*.

(iv) *Yoga* has four parts – *mantra*, *laya*, *hata* and *rāja*. *Rājayoga* has three parts – *Sāṅkya*, *Tāraka* and *Amanska*. These details are to be learnt from *Yoga sāstra*.

(v) Similarly in Astronomy also there are *devatas* starting from *Mangala* till *Sankata*. Since **She** is in all these forms, **She** is *Yoginee*.

656. Yogānandā - योगानन्दा

- (i) One who is in the form of bliss got through *Yoga*.
- (ii) The unison of *Shiva* and *Shakti* is called *Yoga*. The bliss got through this is *Yogānandam*.
- (iii) The thought of external world is forgotten during sleep. This is also *Yogānandam* only. *Śreedevee* is in this self bliss form.
- (iv) She is in the form of *Yoganarashimhar* called as *Yogānandar*.
- (v) This name can also be split into two as *Ayogā* + *Nanda*. In that case 562nd and 563rd names *Mohinee* and *Mukhyā* have to be merged as a single name.
- (vi) The name *Ayogā* means *Asankā* – to be extinct. Or in the form of *Aya* (iron) mountain. Like a mountain **She** is impartial. **She** takes the devotees along to *Paramashiva*.
- (vii) The word *Nanda* indicates river Ganges called as *Alagānanda*. **She** is in that form. The first, sixth and eleventh days of bright lunar fortnight are called *Nanda*. According to *Chandī Saptashateestatement*; *Nandā Bhagavatee Nāma Yā Bhavishyati Nandajā* – since **She** was born as daughter of *Nandagopa*, **She** is called as *Nanda*. *Padma Purāṇa* says – The river *Saraswatee*, when flows near *Himāchala*, is called as *Nandā*; *Nandā Himavat Prushte*.
- (viii) A river flowing near the *Pushkara Kshetra* is called *Nanda*. The reason for this name is mentioned differently in various books;
Yathāgatam Tu Te Jagmu: Deveem Sthāpya Hime Girou |
Samsthāpyānanditā Yasmāt Tasmān Nandā Tu Sābhavat |
Nandate Suralokeshu Nandane Vasate'tavā |
Himāchale Mahāpunye NandāDevee Tata: Smrutā |

657. *Yugandharā* - युगंधरा

- (i) One who supports the *yuga* (era).
- (ii) The word *yuga* has many a meaning - four elbow measures, yoke, *Kruta* and other *yugas* (eras), pair and a herbal called *vruddhi*.
- (iii) *Kruta* and other *yugas* are supported only by the *ShivaShakti* form and hence *Yugandhara*.

658. *Ichchāshaktignānashaktikriyāshaktisvaroopinee*—

इच्छाशक्तिज्ञानशक्तिक्रियाशक्तिस्वरूपिणी -

- (i) One who is in forms of three energies of desire, wisdom and action.
- (ii) To do any task we need these three – the desire to do (*IchchāShakti*), the knowledge of know-how to do (*Gnāna Shakti*)

and the action (*KriyāShakti*). All these three forms are *Śreedeevee* only.

- (iii) These three energies can be seen in the *Chañḍi Saptashatee* in *Mārkaṇḍeya Purāṇa*. In the first book, the destruction of the demons *Madhu* and *Kaidapa* is done just by desire (*IchchāShakti*). In the second book the destruction of the demon *Mahishāsurā* is done by *Śreedeevee* directly (the outburst of *kriyāshakti*). In the third book, the king called *Suradā* and the businessman called *Samādi* get the knowledge from *Mahāsaraswatee* (the action of *gnāna shakti*). The serial of the three energies is a little modified here as *IchchāShakti*, *KriyāShakti* and *Gnāna Shakti*.
- (iv) Desire is head, wisdom trunk and action feet, thus the three energies are **Her** body organs only.
- (v) These three energies are forms of *Brahma*, *Viṣṇu* and *Shiva* viz., *Vāmā*, *Jeshtā* and *Roudree*. They do the three tasks – creation, protection and destruction. *Śreedeevee* is head of these three.

659. *Sarvādhārā* - सर्वाधारा

- (i) One who is the supporter of all.
- (ii) The three energies discussed in the previous name are the supporter of everything happening in this world. Hence **She** is *Sarvādhārā*.
- (iii) **She** has all the supports as **Her** form.
- (iv) *Sarvā*, the whole world, *dhārā*, gradation, i.e., **She** is one with created things. It is called as *Parampara* (race), since everything originates one after another from the previous one.

660. *Supratishṭhā* - सुप्रतिष्ठा

- (i) One who is firmly/ propitiously established.
- (ii) That means, **She** is established and gives felicity to the entire universe.
- (iii) **She** supports and gives auspicious to everything in this world. Hence eternal.
- (iv) *Suprathisthā* is a metre of twenty syllables. **She** is of that form.

661. *Sadasadroopadhārīṇee* - सदसद्रूपधारिणी

- (i) One who is the form of being and non-being.
- (ii) *Sat* is eternal and *asat* is impermanent. Both are the forms of *Śreedeevee* only.

(iii) *Sat* is *Brahmam*, which is eternal and the *asat* is the universe which originated from *sat* and is destructible. **She** is in the form of this universe and hence impermanent. It does not mean that it is not available from the root. All activities are till the beginning of the universe only. In that case (256th name) *Vishvaroopā* and (934th name) *Vishvamāta*. The form of *Brahmam* is also herself. Hence this combined name.

(iv) When seen from the angle of the soul **She** is split into two both *sat* and *asat*. But seen from **Her** both are same – *sat* only.

(v) *SkandaPurāṇa* says;

Yatyatasti Tayā Bhātiyannāsti Tayabhi Cha I

Tat Tat Sarvam Mahādeva Māyayā Parikalpitam II

(vi) *Maṇikkavāchakar*, a Tamil poet, said; *Unmaiyumāi Inmaiyumai* – Both as truth and lie. *Aṟuṇagirinadar* said; *Ulatāi Ilatāi* – Both existent and not existent.

662. *Ashṭamoortti*: - अष्टमूर्ति:

(i) One who is eight formed.

(ii) The eight forms are given differently. Eight mothers, eight *vāg-devatas*, eight forms of *Shivas*, eight parts of nature and based on *Matsya Purāṇa* (*Lakshmee* & other eight forms). These are;

Mothers	VāgDevees	Forms of Shivas	Shakti forms of Shiva	Parts of nature	As per Matsya Purāṇa
<i>Brāhmee</i>	<i>Vasinee</i>	<i>Bhavan</i>	<i>Earth</i>	<i>Earth</i>	<i>Lakshmee</i>
<i>Mahendree</i>	<i>Kāmeshwaree</i>	<i>Sarvan</i>	<i>Water</i>	<i>Water</i>	<i>Medā</i>
<i>Koumāree</i>	<i>Mohinee</i>	<i>Eesānan</i>	<i>Fire</i>	<i>Fire</i>	<i>Darā</i>
<i>Vaiṣṇavee</i>	<i>Vimalā</i>	<i>Pasupati</i>	<i>Ari</i>	<i>Ari</i>	<i>Pushti</i>
<i>Vārāhee</i>	<i>Aruṇā</i>	<i>Rudran</i>	<i>Ether</i>	<i>Ether</i>	<i>Gowree</i>
<i>Māhendree</i>	<i>Jayinee</i>	<i>Ukran</i>	<i>Sun</i>	<i>Mind</i>	<i>Tushti</i>
<i>Chāmuṇḍā</i>	<i>Sarveshvaree</i>	<i>Bheeman</i>	<i>Moon</i>	<i>Intellect</i>	<i>Prabhā</i>
<i>Mahālakshmee</i>	<i>Koulinee</i>	<i>Mahān</i>	<i>Master</i>	<i>Ego</i>	<i>Druti</i>

(iii) It can also be considered that this name indicates the eight *kulas* (i.e. eight kinds of women) based on *Koulāchāra*. They are - *Ganikā*, *Shoundikā*, *Kaivarti*, *Rajaki*, *Tanrakāree*, *Charmakāree*, *Mātangee* and *Pumschali*;

Ganikā Shoundiee, *Chaiva Kaivarttee Rajakee Tathāl*

Tantrankāree Charmakāree Mātangee, *Pumschalee Tathāl*

663. Ajājetree - अजाजेत्री

- (i) One who is the conqueror of ignorance (*Avidyā*).
- (ii) The word *Ajā* means *Avidyā* (ignorance). **She** has won it. Or help the devotees to win over it. **She**, who is the form of knowledge herself, bestows knowledge and wins over ignorance.

664. Lokayātrāvidhāyinee - लोकयात्राविधायिनी

- (i) One who directs the course of the world's continuous travel.
- (ii) The world's travel seems to be endless since every second the world originates, stays and ends.
- (iii) the world originates, stays and ends does not mean that in its entirety at a time. In this world some living beings originate and some to an end. In between these two some continue to survive. This seems to be a cyclic travel. She has the capacity to run this show effectively. This cycle includes the various states described by De Sitter and Einstein.

665. Ekākinee - एकाकिनी

- (i) One who is alone.
- (ii) **She** is alone because **She** is without a backup. The 623rd name *Kevalā* may be compared.
- (iii) Whether it is destruction of ignorance or (as discussed in the previous name) in effectively running the world's travel, **She** does everything alone.
- (iv) Śree Ādi Śaṅkara in his commentary of *ViṣṇuSahasranāmam* for the 725th name – *Eka*: mentions; since he is the concluded truth without any kind of differences that are internal or that relates to similar external objects or to dissimilar object, he is *Ekaha*.
- (v) *Chāndokya Upanishad* (6-2-1) says; *Ekamevātvteeyam*.

666. Bhoomaroopā - भूमरूपा

- (i) One who is the aggregate of all existing things.
- (ii) The word *Bhooma* means *Brahmam*. **She** is in the form of *Brahmam*.
- (iii) The word *Bhooma* also means many. As mentioned in the previous name "**She** is one," but with this name, "**She** is many".
- (iv) Actually what is seen as a single form of *Brahmam* in a supreme state, is seen as many in the nature of this universe.
- (v) Many forms of Śreedevee have been described in detail in *DeveePurāṇa*.

667. *Nirdvaitā* - निर्द्वैता

- (i) One who is non-dual i.e., without duality.
- (ii) *Dvaita* means the feeling of the existence of another one in addition to self. **She** does not have it.
- (iii) When the soul is thought of different from the Supreme Being - it is *dvaita* (duality) condition. Once this is gone, only the *Brahmam* indicated by the names *Ekākinēe* and *Kevalā* is seen then it is *advaita* (non-dual). Such is *Śreedeevee* or **She** endows such state.
- (iv) **She** does not have even an iota of anything as non-dual.

668. *Dvaitavarjitā* - द्वैतवर्जिता

- (i) One who removed the state of duality (*dvaita*) i.e., the state of feeling the second one.
- (ii) The message conveyed in the previous name is more clearly stressed in this name.
- (iii) The names so far read conveyed the sense that there was a feeling of duality and that has been destroyed by **Her**. This name is given to remove such a feeling. The state of duality is an unreal form. That was not there to remove. At any point of time, there was no other thing other than *Śreedeevee*, who is the form of *Brahmam*.

669. *Annadā* - अन्नदा

- (i) One who is the giver of food for the entire universe.
- (ii) Befitting the name "Mother of Universe", **She** protects the entire universe by giving food. In this task of giving food, **She** is called *Annapoorani*. **She** has a vessel full of food in one hand and a ladle, to serve it, in another hand. *Śree Ādi Śaṅkara* prays as;

Annapoorāṇe Sadāpoorṇe Shankaraprāṇavallabhe ।

Gnāna Vairāgya Sityartam Bhikshām Dehi Cha Pārvati ॥

Before taking food, if this verse is prayed and imagined that *Śreedeevee* only gave us food, then there will be no blemish of food will affect us - body fat, knowledge and zeal will be got.

670. *Vasudā* - वसुदा

- (i) One who is giver of wealth to all.
- (ii) The word *Vasu* has many a meaning as - wealth, gem, gold, etc., **She** gives all these.
- (iii) The very essence of this name is - the necessity of the feeling that any enjoyable wealth we get in this world are all due to her

blessings only.

- (iv) About this *Annam* and *Vasu*, *Veda* says; *Sa Vā Eska Mahānaja Ātmānnādo Vasudāno Vindate Vasu Ya Evam Veda*.

671. *Vruddhā* - वृद्धा

- (i) One who is senior in age.
 (ii) Since **She** is there before everything else, **She** is the most ancient and hence **She** is oldest. According to *SvetāsvataraUpanishad* (IV-3)- Thou, as an old man tottering along on thy staff; *Tvam Jeernā Dandena Vanchasi*.
 (iii) Or **She** is in the form of completely grown and matured world. It can also be taken that **She** nourishes the world.

672. *Brahmatmaikyavaroopinee* - ब्रह्मात्मैक्यस्वरूपिणी

- (i) One who in the form of the unified *Brahmam* (supreme being) and *Ātman* (soul).
 (ii) The content of *Mahā*statements such as *Aham Brahmasmi* and great *mantras* like *Soham* indicate that through the un-chanting *mantra* the *Brahmam* has to be realised in breath of every soul. That is the real form of *Śreedeevee*.
 (iii) *Aham* indicates the soul and *Sa* indicates *Parameshwara*. The *Hamsamantra* unites the soul with *Shiva*.
 (iv) During inhalation and exhalation of every breath, the feel of *Hamsa*: *Sohammantra* is called *Ajapa* (un-chanting) *mantra*. Instead of chanting the *mantra* separately the breathing itself is considered as chanting of *mantra* and hence it is called un-chanting (*Ajapa*). On the average everyday each of us breath 21600 times. That means we do *Ajapamantra* so many times every day.
 (v) The dance of *Thiagarāja* in *Tiruvaroor* is called as *Ajapa* dance. The chest of *Viṣṇu*, in the lying pose, goes up and down on account of his breathing. *Parameshwar* dances on his chest and hence it is called as *Ajapa* dance.
 (vi) 173rd name of *Trishatee* – *Hamsamantrarttha Roopinee* describes the same meaning.

673. *Bruhatee* - बृहती

- (i) One who has an immensely great form.
 (ii) *Veda* says; *Mahato Maheeyān* – bigger than the biggest.
 (iii) Some *Sāmamantras* called as *Brhatsāman* is there in *Sāma Veda*.

She is in that form.

- (iv) A metre with 36 letters is called *Bruhatee*. **She** is in that form.
- (v) *Bruhat* and *Jeshtā* are the words with equal meaning and hence these two indicate *Śreedeevee*.

674. *Brāhmaṇee* - ब्राह्मणी

- (i) A brahmin lady.
- (ii) According to the *Visva* dictionary the word *Brāhmaṇi* has many a meaning viz., harlot, a brahmin lady, a certain herbal plant, wisdom, etc. **She** is of all these forms.
- (iii) The *Samayācāra Smṛuti* says, "*Brāhmaṇi* means divine wisdom crowned with the white flower (*satva*)"; *Brāhmaṇee Sveta Pushpādya Samvitsā Devatātmika*.
- (iv) Among the three gods *Shiva* is considered as *brahmin* and *Viṣṇu* as *kshatriya*. The *Chāndogya Upanishad* (VIII-14-1) says, "Thou art *brāhmaṇa* among the *Devas*, I am the *brāhmaṇa* among men, (he who thinks thus) attains *Brahmam*." In the same way, the *Parāsara*, *Aditya*, *Koorma*, *Vāshishṭa* and *LingaPurāṇas* also confirm this - "The divine *Shambhu* the consort of *Śreedeevee*, is *Brāhmaṇa* and is the deity of *Brāhmaṇas*. A *Brāhmaṇa* especially should take refuge in *Rudra*, the Lord";

Brahmaṇo Bhagavān Sambo Brāhmaṇānām Hi Daivatam I

Viśeṣhāt Brāhmaṇo Rudram Esānam Sharanam Vraja II

Being consort of *Shiva*, **She** is *Brāhmaṇee*, because *Shiva* belongs to the *brahmin* caste.

675. *Brāhmee* - ब्राह्मी

- (i) One who is in the form of *Saraswatee*, the consort of *Brahma*.
- (ii) **She** is in the form of speech and hence can be taken as *Vāgeeshwaree*.
- (iii) The senior most among the eight mothers. **She** shines along with the vehicle swan, the chanting garland (*japamālā*) and *kamaṇḍalu* (a vessel with water used by sages) in hand. **She** killed the enemies just by sprinkling the water from *kamaṇḍalu* through *darbha* (a sacrificial grass).

676. *Brahmānandā* - ब्रह्मानन्दा

- (i) One who is in the form of supreme bliss.
- (ii) **She** has *Brahmam* itself as bliss for **Her**.

- (iii) The form of *Śreedevee* is called as frozen bliss. *ŚreeKriṣṇa* has been mentioned in many places as; *Sāntrānandatānu* – one who has the supreme bliss as his body. That is applicable to *Śreedevee* also.

677. Balipriyā - बलिप्रिया

- (i) One who is delighted with the mighty.
 (ii) *Dheera* or *Bali*, those who are able to succeed by destroying ignorance. **She** is fond of them.
 (iii) One who conquers the enemies like amorousness, desire, etc., can be called as *Bali*. She blesses them with affection.
 (iv) During the incarnation as *Vāmanā*, *Viṣṇu* had compassion over the emperor *Bali*. This name indicates that form.
 (v) During worship, for the satisfaction of deities, some articles are offered as bali. **She** accepts them with hilarity.

678. Bhāshāroopā - भाषारूपा

- (i) One who is the form of languages.
 (ii) Since **She** is the head of speeches, all languages are **Her** form only.
 (iii) Based on the phrase; *Bhāshābhi: Roopyate* – **Her** form is identified only through languages. **She** can be recognised by speech.

679. Bruhatsenā - बृहत्सेना

- (i) One who is with a mighty army.
 (ii) **She** is very much capable of doing the tasks of creation, protection and destruction by **Herself**. However, just to give a share and pride in the task, **She** creates a huge army and gets her tasks completed through them.
 (iii) *Bruhatsenā* is also the name of a certain king's race. **She** is in the form of those kings.

680. Bhāvābhāvavivarjitā - भावाभावविवर्जिता

- (i) One who is in the form of existence and non-existence.
 (ii) **She** neither has an origin nor an end.
 (iii) *Bhāvā* means the state existence and *Abhāva* means non-existence. If *Śreedevee* is considered as not to have the existence status, then it may mean that **She** is non-existent. On the other hand, if **She** is considered as not to have the non-existence status, then it may mean that **She** is existent. If **She** is not in both the states, then what is it? Everything in the world has anyone of the states – existent or non-existent. For instance – rice is existent. After cooking rice is

non-existent, but food is existent. Once it is eaten, the food is non-existent and the blood, etc., of the person who consumed the food, is existent. Śreedeevee does not completely have such states. That Supreme Being is eternal.

681. Sukhārādhya - सुखाराध्या

- (i) One who can be worshiped comfortably without much effort.
- (ii) **She** can be worshipped without bodily pain of fasting, etc., and without restrictions on the mode of meditations putting the body to great strain.
- (iii) To worship **Her**, imagining any of the forms in mind as Śreedeevee is enough. Other restrictions like those required in worshipping any other gods are needed only to change the *rajo* and *tamo* qualities. But to worship Śreedeevee, only the devotion is required and no other tool is required. Hence worshipping Śreedeevee is very easy.
- (iv) The easiness of Śreedeevee's worship has been described in detail in *Tripura -samhinnā Stora, Katastava* and *KoormaPurāṇa*.

682. Shubhakaree - शुभकरी

- (i) One who bestows auspicious to **Her** devotees.
- (ii) In the previous name it was mentioned that **She** can be worshipped easily. The devotees might get a doubt whether any sin or annihilation will happen by not following the fasting and other requirements. To remove any such doubt this name stresses that **She** grants auspiciousness to **Her** devotees.

683. Shobhanā Sulabhā Gati: - शोभना सुलभा गतिः

- (i) One whose path is lustrous and easy to traverse.
- (ii) The word *gati* has many a meaning – the targeted place to reach, goal, way, destiny, knowledge, etc.
- (iii) The word *Shobhanā* means great auspicious. *Sulabhā* means easily attainable. *Gati* means salvation. This name is a combination of all these three words. In archana this name has to be used as *Shobhanāyai Sulabhāyai Gatyai*.
- (iv) To reach the salvation easily, **She** can be worshipped comfortably.
- (v) In this *Sahasranāma* the word *Shobhanā* occurs thrice – 462nd name, this one and 972nd. To remove the criticism of duplication 462nd name is called as *Shobhanayai*, this name as *Shobhanā Sulabhā Gati:* and 972nd as *Āshobhana*.

- (vi) In this way if this name is split into two as *Shobhanāgati:* and *Sulabhāgati:*. In that case the 827th and 828th names are combined as a single name as *Prachandagna*.
- (vii) This name can also be split into *Shobhanā + Asulabhā + Āgati*. *Āgati* means without rebirth. *Asulabhā* means difficult to attain. I.e. even the difficult to attain non-rebirth can easily be attained.
- (viii) Very rare/ dear human birth becomes auspicious only by the blessings of Śreedeevee.
- (ix) When this name is split into three, 462nd name *Shobhanā* and 463rd *Suranayikā* are combined as a single name by some schools.

684. Rājarājeshvaree - राजराजेश्वरी

- (i) One who is the ruler of the king of kings.
- (ii) **She** is the head of the heads of eight directions and also *Brahma*, *Viṣṇu* and *Shiva*.
- (iii) *Kubera* (the god of wealth) is also called as *Rājarāja*. **She** is head of him.

685. Rājyadāyinee - राज्यदायिनी

- (i) One who bestows dominions
- (ii) *Rājyam* indicates liberation or *Vaikuṇṭa* or *Kailasa*. She gives these.
- (iii) The heads of directions are indicated by the word *Rājarāja* in the previous name. **She** only gives those posts/ roles to them.
- (iv) The word *Rājya* is of three types;
 - a. *Vairajya* – belongs to *Virāt* – the group head of all objects which have physical forms.
 - b. *Bhaujya* – the group subtle form *Svarāt* – **She** is head of this.
 - c. *Sāmrāt* – indicating unmanifested – unmanifested is the cause of distinction between physical and subtle forms.

686. Rājyavallabhā - राज्यवल्लभा

- (i) One who is a capable dominion.
- (ii) By the word *Rājya* in the previous name indicated all kingdoms and the corresponding heads like *Brahma*, *Indra* and others. Śreedeevee has affection in all such kings. The sage *Durvāsa* in his book called *Aryā Tvisatee* mentions that these kings wait between the 13th and 14th halls of Śreepura, for the sight of Śreedeevee.

687. Rājatkrupā - राजत्कृपा

- (i) One who gloriously shines with compassion.

(ii) Since **She** is the form of a mother, **She** is full of compassion.

688. Rājapeethaniveshitani jāshritā—राजपीठनिवेशितनिजाश्रिता

(i) One who raises those whose resort to **Her** to royal status.

(ii) **She** gives the posts of *Indra*, etc., to her devotees. There are lots of instances like *Druvan*, *Suradhan* (*Saptashatee*), etc.

(iii) The real devotees do not accept, treating as mean, such posts of kings or *Devas* when offered by *Śreedevee*. **She** bestows still better status like great *Brahmam* to them.

689. Rājyalakshmee : - राज्यलक्ष्मीः

(i) One who is in the form of goddess of sovereignty.

(ii) The word *Rājyalakshmee* indicates the entire wealth of all kings, *devas* like *Indra* and others. **She** is in that form.

(iii) The *mantra* of such *Rājyalakshmee* has been described in *Tantra Rāja*.

690. Koshanāthā - कोशनाथा

(i) One who presides over treasure.

(ii) *Kosha* means a treasure of the government. **She** is the head of all the wealth in it.

(iii) Our physical body is made of five types of sheaths viz., *Annamaya* (food), *Prāṇamaya* (breath), *Manomaya* (mind), *Vignānamaya* (science) and *Ānandamaya* (bliss). **She** being the head of all these sheaths, bless her devotees with origin, life, thought, ego and happiness.

691. Chaturangabaleshvaree - चतुरनाबलेश्वरी

(i) One who is the ruler of four types of armies.

(ii) Four types of armies consisting of cavalry, elephants, chariots, and infantry; or the four kinds of military arrays. For the soul there are four faculties viz., mind, intellect, volition and ego. The four aggregates are three gods looking after the task of creation, protection and destruction and the god supervising these three tasks. In general *Brahma*, *Viṣṇu*, *Rudra* and *Eshwara* the four; according to the *Vaishnavas* they are *Pratyumnar*, *Anirudhar*, *Sankarshanar* and *Vāsudevar*. According to *Śāktas*, *Vāmā*, *Jyeshtā*, *Roudhree* and *Ambikā* (295th). Thus **She** is the head of everything that are four-fold.

(iii) According to the *Bahvrūcho Upanishad*, it means the person in the

body, the person in the metre, the person in the *Veda* and the Great Person. **She** is the ruler of all these four.

(iv) 679th name *Bruhatsenāmay* be compared.

692. *Sāmrajyadāyinee* - साम्राज्यदायिनी

- (i) One who bestows imperial dominion to **Her** devotees.
- (ii) As indicated in the earlier in (685th name) *Rājyadāyinee*, **She** directly or immediately blesses the devotees with *Sāmrajya*, which is greater than the other three types of *rājyas*.
- (iii) That is, **She** bestows the emperor or *Maṇḍaleshwara* status.

693. *Satyasandhā* - सत्यसन्धा

- (i) One who has unbroken promises or respects.
- (ii) The promises of *Śreedevee* and limited respects cannot be broken by anybody. 995th name *Sarvānullanghya Shāsana* may e compared.
- (iii) **She** is so adamant in keeping up her words and promises.
- (iv) **She** has promised to protect the entire universe and **She** is stubborn in that.
- (v) *Śree Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* for the 610th name – *Satyasanda*: mentions; *Satya* – truth, *Sandha* – intention – Since he has the intention to keep up the truth, everything will happen according to his thought.
- (vi) *Chāndogya Upanishad* (8-1-5) says; *Satya Sankalpa*.

694. *Sāgaramekhalā* - सागरमेखला

- (i) One who has oceans as girdles.
- (ii) Since *Śreedevee* is in the form of this earth, the oceans are treated as girdles around **Her** waist.
- (iii) In the midst of the boisterous oceans, **She** in the form of this earth, stays static with unlimited patience.

695. *Deekshitā* - दीक्षिता

- (i) One who helps others to gain knowledge.
- (ii) The *Atharvaṇa Samhita* says, "Next, therefore, *Deekshā*, from which root *Deekshita* is derived. They call the man who is initiated *deekshita*"; Starts as - *Athāto Deekshā Kasyasvit Hedhor Deekshita Ityāchakshate* and ends with *Tam Vā Etam Deekshitam Santam Deekshita Ityāchakshte*.
- (iii) *Deeksha* means destroying the sin of **Her** disciples by invoking the *mantras*. That is the duty of the teachers. Since *Śreedevee* is in the

form of *Gurumoortti* (603rd name) **She** is *Deekshita*.

- (iv) It has been mentioned earlier also that there is no difference between the teacher, the *mantra* and presiding deity. Hence **She** is integrated with the disciple.
- (v) During *yāgās* (sacrificial fire) the master is called as *Deekshitan*. It can be considered that **She** is in that form.

696. *Daityashamane* - दैत्यशमनी

- (i) One who quells the demons/ evil forces.
- (ii) **She** killed demons like *Bhaṇḍan*, *Mahishan*, *Sumbhan*, *Nisumbhan* and many others.
- (iii) The word *Shama* means to control. **She** controls the evil thoughts arising in the minds of **Her** devotees.

697. *Sarvalokavashankare* - सर्वलोकवशंकरी

- (i) One who keeps all the worlds under her sway.
- (ii) *Śreedeevee*, in the form of *IchchāShakti* (energy of desire) has the power to run all the worlds as per **Her** wish. The world created by **Her** runs as per **Her** wish.
- (iii) **She** makes the world a subjection of **Her** devotees.

698. *Sarvārthadātṛee* - सर्वार्थदात्री

- (i) One who bestows all the (four –*dharma* [righteousness], *arttha* [wealth], *kāma* [desires] and *moksha* [salvation]) objects of human endeavour.
- (ii) By considering the meaning for the word *Arttha* as wealth, it can be taken as **She** bestows all the wealth for **Her** devotees.

699. *Sāvitree* - सावित्री

- (i) One who is in the form of *Savithree*, the creator of the world.
- (ii) The creator of this universe is called *Savitā*, a form of *Paramashiva*. His consort is *Sāvitree*.
- (iii) The world is seen because of Sun – i.e. it is known to all through the light of Sun. Hence he is also called as *Savitā* or *Savithree*.
- (iv) Since **She** is worshipped through all *Vedas* and since by nature **She** is a pure form, **She** is called as *Savithree*.
- (v) **She Herself** originates in the form of light and smoothly and continuously flows. Hence **She** is *Savithree*.
- (vi) According to *Padma Purāṇa*, the presiding deity at *Pushkara Kshetra* is called *Savithree*; *Sāvitree Pushkare Nāmnāteertthānām*

Pravaresubhe.

700. *Sachchidānandaroopinee* - सच्चिदानन्दरूपिणी

- (i) One who is in the form of *Satchitānanda* – existence, knowledge and bliss absolute.
- (ii) The form of *Brahmam* has three parts – *Sat*, *Chit* and *Ānandam* (existence, knowledge and bliss absolute). *Sat* is eternal, *Chit* is knowledge and *Ānandam* is completely filled supreme bliss. All these three forms put together is *Brahmam*. That is *Śreedeevee*.

Thus ends the eight *Kalā* called *Bogata*.

Section 9: Vishvā Kalā

701 . Deshakālaparichchinnā - देशकालपरिच्छिन्ना

- (i) One who is undivided by space and time.
- (ii) Some things are limited by place as they are available in one place and not in other places. Some other things are limited by time as they are available at one time and not in any other time. **She** is eternal and available at all times. Such distinctions do not apply to **Her**.
- (iii) The messages conveyed in 136th name *Nityā*, 180th name *Nirnāshā* and 400th name *Vyāpinee* are combined and indicated in this name.
- (iv) The *Patanjali Yoga Sūtra* (I-26) says, "He is the teacher even to the ancestors because he is not defined by time." Ancients, *Brahma*, teacher, father, limited by space, etc., means the absolute non-existence of a thing in a certain place. "This is not here". Limited by time; "this was not before and it will not exist in future," a thing having neither antecedence nor precedence; *Sa: Poorveshāmapī Guru: Kālenāna Vachchedāt.*
- (v) The *Soura Samhita* says "The person is omnipresent like ether, as everything, except himself, is illusory, he is said to be unlimited as to space and things". Since both are **Her** creations. **She** is the same Truth in all times and all places, unlimited by space and time;

Pumān Ākāshavatvyāpee Svātiriktam Mrushāyata: I

Deshata: Kālatashchāpi Hyananto Vastuta: Smruta: II

702. Sarvagā - सर्वगो

- (i) One who is omnipresent.
- (ii) The message that **She** is present everywhere conveyed in the previous name is again stressed here. This can be compared to the saying in Tamil, "*Thoonilum Iruppān, Thurumbilum Iruppān*".
- (iii) The *Varāha Purāṇa* says, when *Śreedeevee* in the form of the creative *Shakti*, was performing penance in the *Svetamountain*, *Brahma* said, "Ask a boon". *Śreedeevee* replied, "Oh holy one, I cannot bear to remain in one place, hence I beg you to grant me the boon of omnipresence. Thus asked, *Brahma* then replied to the creative *Śreedeevee*, Oh thou of all forms, thou shall become omnipresent";

Bhagavannekateshe'ham Notsahe Sthātumanjasāl

Ato'rta Tvām Varam Yāche Sarvagatvamabheepsatee II
EvamuktastadāBrahma Srushtyai Devyai Prajāpati: I
Uvācha Sarvaroope Tvam Sarvagāsi Bhavishyasi II

Since it is mentioned as *Sarvaroope*, in this verse, of all forms, that is separate from **Her**. Omnipresent, your qualified forms will be all bodies or you will become the soul of all. Again it is indicated that those forms are integrated. It is also indicated that the form of *Śreedeevee* with attributes in all *kshetras* (in all souls). That is, *Śreedeevee* is *Sarvaroopiṇee* (in all forms), *Sarvavyāpīṇee* (omnipresent) and *Sarvāntaryāminēe* (present inside all souls).

(iv) The same message is conveyed in *DeveePurāṇa* also as also; "Oh great wise one, this is the true established doctrine about *Śreedeevee*, **She** is certainly the *Vedas*, sacrifices, heaven; all this universe, animate and inanimate, is pervaded by *Śreedeevee*. **She** is sacrificed to and **She** is worshipped, **She** is food and drink. Everywhere *Śreedeevee* is present in different forms and names as in the trees, in the earth, wind, ether, water, fire. Thus, this *Śreedeevee* is ever to be worshipped according to the rules; one who thus known here, will be absorbed into **Her**";

DevyāVā Esha Siddhānta: Paramārtho Mahāmate I
Esha Vedashcha Svakargashchaiva Na Samshaya: II
Devyā Vyāptamidam Sarvam Jagatstāvara Jangamam I
Etyate Pooyate Devee Annapānātmikā Cha SālI
Sarvatra Shāṅkaree Devee Tanubhir Nāmabhi Chashsāl
Vruksheshurvyām Tadā Vāyou Vyomnyapsvagnou cha SarvagālI
Evam Vidā Hyasou Devee Sadā Poojyā Vidhānata: I
Edrusheem Vetti Yatsvenām Sa Tasyāmeva Leeyate II

703. *Sarvamohinee* – सर्वमोहिनी

- (i) One who is all-bewildering.
- (ii) How can this *Śreedeevee* be said to possess contradictory attributes such as, permanence and impermanence, animation and non-animation, etc., as described in the previous name? This name answers this question. **She** bewilders all the ordinary people, who believe in the reality of the apparent duality; that is **She** makes them devoid of the knowledge of unity. The meaning is that the apparent difference between *Brahmam* and the universe is illusory. In *Saptashatee* (I chapter) also it is mentioned as; *Gnānināmapi*

Chetamsi Devee Bhagavatee Hi Sā Balatākrushya Mohāya Mahāmāyā Prayachchatī.

- (iii) In the *Koorma Purāṇa*, *Shiva* says, "This supreme *Shakti* is in me and is *Brahmam* itself. This *Māyā* is dear to me, infinite, by which this world is bewildered. Oh best of the twice-born ones, I bewilder the whole universe with the *Devas*, demons and men, and I create them and I cause them to exist";

*Iyam Sā ParamāShaktir Manmayee Brahmaroopiṇee I
Māyā Mama Priyānantā Yayedam Mohitam Jagat II
Anayaitat Jagat Sarvam Sadevāsūramānusham I
Mohayāmi Dvijasrestā: Srujāmi Visrujāmi Cha II*

- (iv) In another place in the same *purāṇa*, *Śreedevee* says to *Himavat*, "Whatever different scriptures are found in the world, opposed to *Sruti* and *Smṛti*, devoted to the position of duality, namely *Kāpāla*, *Bhairava*, *Sakala*, *Gautama* and many similar ones, they are for the purpose of bewilderment; those who are confused by the false scriptures, also confuse the world, in another cycle; these were all created by me for the sake of bewilderment";

*Yāni Shāstrāni Drushyante Loke'smin Vividhāni Tu I
Sruti Smṛti Vrūddhāni Dvaita Vadaratāni Cha II
Kāpālam Bhairavam Chaiva Shākalam Goutamam Matam I
Evam Vidhāni Chānyāni Mohanārdāni Tāni Tu II
Ye Kushātrābhiyogena Mohayanteeva Mānavān I
Māyā Srushtāni Shāstrāni Mohāyaishām Bhavāntare II*

- (v) 31st verse of *Soundaryalaharee* starting with *Chatu: ShashtyāTantrai:*, says, thus *Shiva* originated 64 *tantras* to bewilder the common people. By the compulsion of *Śreedevee* he also made the 65th *tantra*, which explains the truth.

- (vi) The *Soota Samhita* (1-8-38) says, "Sinful men devoid of grace bewildered by *māyā* and suffering birth, death etc. do not know the Lord of Gods";

*Prasādaheenā: Papishtā Mohitā Mayaya Janā: I
Naiva Jānanti Devasham Janmanāshādi Peeditā: II*

- (vii) *She* bewilders *moha* the three worlds *sarva*, or this means *She* is in the form of *Trailokyamohanacakra* in *Śreechakra* and in the form of *Vidya*.

704. *Sarasvatee* – सरस्वती

- (i) One who is in the form of *Saraswatee*, the presiding deity of knowledge.
- (ii) As mentioned above, there is no difference between *Brahmam* and the universe, both are same. The concept that the *Brahmam* itself seems to be in the form of universe, was explained. Still, due to illusion, people think that *Brahmam* and the universe are different. Why should we make a difference between a pot and a picture as their apparent difference is simply illusory according to previous rule? This question is answered here.
- (iii) The knowledge is surrounded by ignorance. This has been explained in *Śreemad Bhagavad Geeta* (V-15) also as; *Agñānenāvṛutam Gnānam Tena Muhyanti Jantava*: - The omnipresent does not take note of the merit or demerit of any. Knowledge is veiled by ignorance; mortals are thereby deluded (pot and picture instance). Knowledge is covered by nescience hence people are bewildered and it is necessary to confuse sinful men because they are devoid of divine grace; to conceal from them the knowledge of non-duality which is the highest human desires and which removes all sorrow. Once he becomes knowledgeable the non-dual thought is highlighted. The salvation also will be reached. This will be only for the devotees of *Śreedeevee*. The *moham* (illusion) is necessary for those sinners who are not eligible for such blessings of *Śreedeevee*.
- (iv) The gist of the meaning of this name is – **She** only creates the illusion and also helps devotees to come out of it. 643rd name *Jnānadā* may also be compared.

- (v) In *Saptashatee* (I chapter) also we read the same message;

Gnānimasti Samastasya Jantorvishyagochare I

Vishayāscha Mahābhāga yānti Chaivam Prudak Prudak II

- (vi) Again it says;

Tathāpi Mamatāvarte Mohagarte Nipātītā: I

Mahāmāyā Prabhāvena Samsarasthiti Kārināl I

Tannātra Vismaya: Kāryo Yoga Nidrā Jagatpate: I

Mahāmāyā Hareschaishā Tayā Sammohyate Jagat II

Gnānināmapi Chetamsi Devee Bhagavatee Hi Sāl

Balatākṛushya Mohāya Mahāmāyā Prāyachchati II

Tayā Visrujyate Visvam Trailokyam Sacharācharam I

Saishā Prasannā Varadānrunām Bavatimuktaye II

Sā Vidyā Paramā Mukter Hetubhootā Sanātanee I

Samsāra Bandhahetuscha Saiva Sarveshvareshvaree II

- (vii) *Dhaumyar* says, *Sarasvatee* is a girl of two years age. (In *Kanyā pooja* [worshipping of girls], it is customary to name the girls according to their ages).
- (viii) The *Bharadvāja Smṛuti* says, "Sarasvati is, she who ever resides in the tongues of all beings and who causes speech, hence **She** is called *Sarasvatee* by great sages".

Yā Vasetprānīhvāsu Sadā Vāgupavartanāt I

Sarasvateeti Nāmneyam Samākhyātā Maharshibhi: II

- (ix) The *Vāsistha Rāmāyana* also says, "She is called *Sarasvatee* because **She** is the stream of sense-impression"; *Saranāt Sarvdrushteenām Kathitashā Sarasvatee*.
- (x) The three historical deities in *Saptashatee* and their group names have been mentioned in this *Sahasranāma*. They are;

<i>Durgā</i>	-	190 th name
<i>Mahālakshmee</i>	-	210
<i>Sarasvatee</i>	-	704 (this name)
<i>Chandīkā</i>	-	755

- (xi) In *Mahāshoḍa Nyāsam (Prapanchanyāsam)*, *Sarasvatee* is called as *Panchaprāṇaroopa*.

- (xii) **She** is in the form of *Saraswateeriver*.

705. *Shāstramayee* - शास्त्रमयी

- (i) One who is the full and complete form or form of *Sāstras*.
- (ii) The duality in all matters is only due to illusion created by *Śreedeevee*. That illusion has to be removed through *Sāstras*. Those *Sāstras* only teach us; *Sarvam Khalvidam Brahma* – the knowledge form of *Śreedeevee* is given much importance in *Sāstras*. **She** is in the form of those *Sāstras*.
- (iii) The truth of any incident or argument has to be proved through one of the three ways - through eye witness/ enquiries or assumptions (though other evidences) or *Shabdām (sāstras)*. Out of these the *sāstra* proof is much better than the other two. This is what is mentioned in *BrahmaSūtra* (I-1-3). Thus only through *Vedas*, the *Brahmam* can be identified. *Bṛahadāranya Upanishad* (III/9) also says – *Tamrvoupanishadam Purusham Pruchchāmi*.
- (iv) The third division of the *Panchadaseemantra* also advises this as

other *VedāntaSāstras*. Contradictorily, the dual method of assumption is due to *Brahmam*, or confusion or illusion. When seen from the earth, the Moon seems to be so small. But in reality it is very big – this is known from *sāstras*. With the recent scientific methods, the actual size of the Moon itself is known and goes with that mentioned in *sāstras*. Hence *sāstras* is stronger than the proof of witness/ enquiries or assumptions methods. In the same way, the knowledge of teaching the *Brahmam* as given in the *sāstras* is better than the things consumed by us in this universe or the knowledge got by assumption. The *sāstra* has to be clearly understood that dual form is only due to illusion and confusion due to *Brahmam*. Śreedeevee is in the form of such *sāstras*.

- (v) The *BrahmāṇḍaPurāṇa* says, "She created from her breath, the *Vedas*, namely *Rig*, *Sāman*, *Yajus* and *Atharva*, and the great *mantras* from her egoism (*abhimāna*); from her sweet words She created poetry, drama, rhetoric, etc; from her tongue She created *Sarasvatee*. From her chin, whose eyes resemble the *Cakora* bird the six supplementary of the *Vedas*; from the top of her throat *Mimāṃsā*, *Nyāya Sāstra*, *Purāṇas* and *Dharma Sāstras*; from middle of her throat medicine and archery; from the bottom of throat the sixty-four sciences; from the rest of her limbs all *Tantras*; and from her shoulders the science of love";

Ni: Svāsa Mārutaīr Vedānruṣam Sāma Yajustathā

Atarvana Mahāmantranabhimānena Sāsrijat ||

Kāvya Nātyādyalankārānasrujan Madhuroktibhi: |

Sarasvatee Cha Jihvāyā: Sasarja Sakalaprashoo: ||

Sulukena Sakorākshee Vedānkāni Sasarja Shat |

Meemamsām Nyāya Shāstram Cha Purāṇam Dharma Samhitām ||

Kandordhvarekhā Tantrena Sasarja Sakalāmbikā

Āyurvedam Dhanurvedam Kandamādhyastharekhañā

Chatu: Shashṭi Cha Vidyānām Kandakoopabhuvāsrujat |

Tantrani Nikhilāngebhyo Dormoolān Madanāgamam ||

706. *Guhāmbā* - गुहाम्बा

- (i) One who dwells in a cave.
(ii) The duality is not only common accepted like the idea, the moon is measured by a span, but is also scriptural in *sāstras*. This name explains this further.

- (iii) Following the Samskrit grammar; *Madyama Pada Lopee*, *ŚreeBhāskararāya* explains this name. From the phrase; *Guhāyām Sthitā Ambā*, the middle word is removed and this name *Guhāmbā* is obtained. It means that **She** is in the form of a shadow. There are two people shadow and light in the cavity viz., the heart. The *Kaṭopanishad* (III-1) says;

*Rutam Pbantou Sukrutasya Loke Guhām Pravishtow Parame Parardhe |
Chāyātapou Brahmavido Vadanti panchāgnayo Ye cha Trināchiketā: ||*

There are the two, drinking their reward in the world of their own works, entered into the cave of the heart dwelling on the highest summit (the ether in the heart). Those who know *Brahmam* call them shade and light. The meaning is that as both, shadow and light, enter the cavity of the heart, and both contradict each other; hence duality is sanctioned by the scriptures. This is called *Poorva Paksha* (technique of raising an objection to expound truth).

- (iv) Continuing the *Poorva Paksha* - *guhā* means *Subrahmanya* – This name can be taken to mean, **She** is the Mother of *Subrahmanya*. In order to destroy the demon *Tārakasura*, at the request of the *Devas*, the wedding/ conjunction of *Shiva* and *Pārvatee* took place, and in that union an obstruction was experienced; consequently, *Shiva* became angry and dissipated his seed into the fire, the river *Ganges* and reeds. Thus the story of the birth of *Skanda* is given in all *Purāṇas*. This and other similar stories of him are to be known from the scriptures which support the theory of duality. The other *purāṇas*, which support non-duality are all illogical, because the *Veda* itself says, those house holders who perform the *Trināciketa* sacrifice become the sacrifice itself; *Yajamāna: Prastara: Non-duality will contract this veda phrase.*

- (v) So far the *Poorva Pakshā* was described.

707. *Guhyaroopīṇee* - गुह्यरूपिणी

- (i) One who has most secret form.
(ii) The truth is of two types – temporary and permanent. The second type is most secret and is in caves, beyond the phenomenal universe – the knowledge that cannot be perceived by senses. The *Soota Sāmhita* (IV-47-69) says, we adore *Śreedevye*, who assumes the form of the teacher, in the form of secret knowledge, beloved by her secret devotees, residing in the secret place;

*Gurumoorti Dharām Guhyām Guhyavignāna Roopineem I
Guhyabakta Jana Preetām Guhāyām Nihitām Numa: II*

- (iii) In the previous name whatever was mentioned as shadow light, *Subramanya*, etc., are all for courtesy only. They were explained with individual characteristics leading to duality. In the same way other *Vedastatements* also. They are only true for a time, but non-duality is ever true and in the form different from each other. These different forms are all from the single form viz., *Brahmam*. Thus the *Brahmam* has to be understood as non-dual.
- (iv) This non-dual form of *Brahmam* is the most secret form. **She** is in that form and hence this name.
- (v) *Koorma Purāṇasays*, there is an *Upanishad* by the name *Guhyopanishad*; **She** is in that form - the secret form; *Sarvopanishadām Devee Guhyopanishaduchyase* -among the *Upanishads*, Oh Devee you are the *Guhyopanishad*. It is not very clear what is meant as *Guhyopanishad*. There is an *Upanishad* called *Shuka Rahasyopanishad*, which could have been meant here. Accepting the request of *Vyāsa*, *Śree Parameshwara* himself did the *Brahmopadesa* (initiation) during the *Upanayana* of *Shuka* (son of *Vyāsa*). At that time he advised this *Upanishad* also to *Shuka* alongwith its sage, metre, meditation verse, etc. It seems that this *Shuka Rahasyopanishad* is indicated here.
- (vi) It was explained in 624th name *Guhyā* as - **She** lives in a cave, has most inherent meaning and the union of the soul and the supreme being. It can be reminded here.
- (vii) *Śree Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* for the 542nd name - *Guhya*: mentions;
 - a. He who can be understood by secret *Upanishads*.
 - b. He dwells in the cave in the ether of heart.

708. *Sarvopādhivinirmuktā* - सर्वोपाधिविनिर्मुक्ता

- (i) One who is devoid of any bases or limitations.
- (ii) Every attribute is a limitation that describes the place, time and things. 154th name *Nirupādhi*: and 701st name *Deshakālaparichchinnāmay* be referred.
- (iii) The explanation given in the previous (707th) name for the *Poorva Pakshā* mentioned in 706th name was not acceptable - may be argued by the followers of *Poorva Paksha*. This name replies to that

argument.

(iv) The argument of the followers *Poorva Paksha* would be as follows; there are statements advocating the duality also in *Veda*. When we take *Veda* as ultimate evidence, how can we ignore these statements?

(v) This name gives reply to this question;

Sarvopādhi, all limitations or attributes such as, the mother of *Skanda*, shadow, and light, etc., whatever conditioned or unconditioned. The relation between the qualities and the thing which is qualified is illusory or false, like the relation of the silver in the mother-of-pearl. To establish the authority of the scriptures as truth-indicating, it must be explained that all the *Vedāntas* mean directly or indirectly one and the same supreme *Brahmam*, which is non-duality. The other scriptures which advocates duality are to be taken as explaining the ordinary vision as we find the same in the science of eclipse where it is indicated (by the words) 5 or 6 fingers with regards to the consumption of the sun and moon. So both the scriptures one advocating the duality and the other non-duality, are not to be dealt with equally. Hence this name states that *Śreedeevee* in the form of *Brahmam* is unrelated to any other quality.

The followers of *Poorva Paksha* may raise an argument for this also. That is being replied in the next name.

She is free from the limitations established by logicians, or **Sheis** to be known by their real proof (*sathetu*).

709. *Sadāshivapativrātā* - सदाशिवपतिव्रता

(i) One who is the devoted spouse of *Sadāshiva*.

(ii) Or **She** is always with the thought as precept consort of *Shiva*.

(iii) The followers *Poorva Paksha* may again raise an argument as - If the above is true, as *Śreedeevee* is in the form of energy, and as **She** is in the form of supreme egoism (*parāhamtā*) and other qualities, these attributes become illusory.

(iv) This argument is not correct. That is, devoted to *Shiva*, means ever remaining with him in all the three times. The other attributes are imaginary and their qualities are also imaginary. But in this *Shakti* only the qualities are attributed, not the energy itself, hence she belongs to *Brahmam* or **She** is the same as *Brahmam*. This name

establishes Her equal status with *Shiva*.

710. *Sampradāyeshvaree* - सम्प्रदायेश्वरी

- (i) One who is the Queen of the sacred traditions.
- (ii) Since it is well (*samyak*) given (*pradeeyate*) to the disciples it is *Sampradāyam*. **She** is the head of it. The knowledge of *Śrīe Vidyā* worshipping method is to be obtained through a competent teacher (*Guru*) who conveys the traditional wisdom to the disciple. The identity between *Shakti* and *Shiva* cannot be realized by mere book knowledge, but only by the grace of a competent teacher, who will help the disciple have this worship method and resultantly getting the knowledge of *Brahmam*.
- (iii) Still the doubt of the followers *Poorva Paksha* is not yet cleared. How, in the absence of special authority, can all qualities except the *parāhamtā*, be said to be imaginary? Rather all the qualities must be unreal and false.
- (iv) Answer; *Sampradāya*, the wisdom regularly (*sam*) imparted (*pradāya*) to the disciples by the teachers.
- (v) Just as ether and other qualities are attributed to *Brahmam* which is without attributes, again of the ether, etc., when predicated of *Brahmam*, sound, substance, etc., are attributed, again, when these are predicated of *Brahmam*, other qualities are attributed to them, similarly, as in *Brahmam*, which is without attributes both the visible qualities and the things which are qualified are attributed, one thing becomes both quality and possessor of quality. Here *Shiva* is qualified, *Shakti* is the quality. This is to be known by tradition alone. Those who possess the tradition say that *Brahmam* itself is the *Shakti*. 255th name *Dharmādharmavivarjitā* may be referred. **She** is the Queen or the Ruler/ Controller of that traditional lore, which **She** imparts to the devotees in the form of a teacher.
- (vi) Also the *Sampradāya* has been given various meanings for *Panchadaseemantra* as explained in the *Yoginihrudaya* (II-15) and in the *Dattātreyā Samhita*. One among these *Sampradāya* meaning. **She** is in that form and head of it. This has been clearly explained by *Śrīe Bhāskararāyain Sethubandam* and *Varivasyārahasya*. In *Varivasyārahasya* it has been mentioned that this *Sampradāya* meaning is more fitted to the *Kādividyā*.

711. *Sādhū* – साधु

- (i) One who suitable.
- (ii) The word *Sādhvee* has been split into two names as *Sādhv* and *Ē*. By this the duplication of the name *Sādhvee* (128) has been avoided.
- (iii) It can be taken as - the followers *Poorva Paksha* got their doubts cleared, accepted the above philosophy and said *Sādhv* – good or apt. That is, burning is the inherent quality of fire, so *parāhamtā* is rightly said to be the inherent quality of *Śreedeevee*.
- (iv) This word is neutral gender and has to be used as *Sādhvne Namaha*.
- (v) In practice the word *Sādhv* means – one who tolerates the troubles done by others and habitually does only good to others (even for those who has done bad to them). In this sense also it can be taken as *Śreedeevee* does good to others.

712. EE - ई

- (i) One who is in the form of *Ē*, the *Kāmaka* letter.
- (ii) 'Ē' is the 4th of the 16 vowels in Samskrit. The first letter A indicates *Viṣṇu*. His sister *Śreedeevee* is indicated by the 4th letter. The combined form of these two is indicated by A + Ē = AE can be seen in 715th name. This is based on the grām̐mar rule viz., *Yasyeti Cha*.
- (iii) It is known to all that when E is suffixed with a masculine word, it will denote his wife. Such a suffix will indicate the sister or daughter also. Lot of proofs in this regard – *Subadra*, the daughter of *Vāsudevar* is called as *VāsuDevee*. The daughter of Indra is called as *Jayantee*, by suffixing *Ē* to her brother's name. In the same way in the statement; *Nārāyaṇee SahacharāyaCha* – the word *Nārāyaṇee* indicates the sister of *Nārāyaṇan*. In this *Sahasranāma* itself there are instances – 280 *Padmanābhasahodaree*, 298 - *Nārāyaṇee* and 892 – *Vaiṣṇavee*.
- (iv) Hence through this name, *Śreedeevee* is seen as *Viṣṇuroopiṇee* (893rd name) or sister of *Viṣṇu*. The story that *Viṣṇu* only gave *Meenakshee*, in Madurai, as *Kanyakādanam* (offering the bride to the groom as elder brother) to *Shiva* may be referred.
- (v) Like already quoted *Em* has been mentioned in many places in *Veda*.
- (vi) 41st name in *Trishatee Ēkāroopa* may be referred.
- (vii) E is the third letter in the *Panchadasee mantra* in *KādiVidya*.
- (viii) According to *Śrīe Vidyā* practice this letter indicates the *kāmaka*. Its form has been described in *Vāmkesvara Tantra*, *Gnānārnavam*,

- Vāyu Purāṇam*, *Kāmakalā Vilāsam* and *Soundaryalaharee* . (19thverse). This is Śreedeevee's subtle form.
- (ix) As described in the previous names, the 'one'*Brahmam*, has been split into two viz., the donations and the donor. The donor is *Shiva* and the donation is *Shakti*. In this the donation (*Shakti*) has again split into two and one of them is masculine – *Viṣṇu* and the other feminine – *Śreedeevee*. (That is the reason *Śreedeevee* is called as sister of *Viṣṇu*). This feminine form is called as consort of *Shiva*. The material cause for this world is *Viṣṇu*. The *Saiva* philosophy is that these three (*Shiva*, *Śreedeevee* and *Viṣṇu*) put together is the supreme being. This explanation is based on *Koorma Purāṇa*, etc. This has been clearly explained by *Śree Appaiyya Deekshitar* in his book called *Ratnatrāya Pareeksha*. *Śree Bhāskararāya* has often quoted this book.
- (x) There are evidences to infer that this *Ē* has been indicated by three letters, in earlier days. This can be referred in the explanation for *LalitāSahasranāmam* by *Śree Radhakriṣṇa Sastrigal* (paragraph 1104/4 and its footnote). The *Āyuda* letter in Tamil language is in the form of ூ. It can be considered that this indicates the group of *Brahmam* split into three.
- (xi) The form drawn by *Śree Radhakriṣṇa Sastrigal*, based on inference and description in other *tantra sāstras*, is like this; it resembles a form of a lady. The *bindu* in the head is like a face, the vertical line like the body, the two dots on both the sides like two breasts and the triangle at the bottom like the secret organ.
- (xii) *Tantra Sāstras* (with a little modification) explain the creation of *Shabda Brahmam* as follows;
- The supreme being can be imagined in two ways viz., with attributes and without. The *Sat Chit Ānanda Shakti* (energy) originated from qualified supreme being. From energy the *nātha* (sound) originated, from sound the *mahābindu*. This *mahābindu* split into three viz., *Bindu*, *Nātha* (sound – different from the above said *nātha*) and *beejam* (seed). *Bindu* is *Shiva*. *Beeja* is *Shakti*. Their union is *Nātha*. The same is cryptically mentioned, in *Śree Vidyā* practice as various three-folds like,
- Prkāśham*, *Vimarśham* and *Mishram* ॥
- Rakta charaṇam*, *Shukla charaṇam* and *Misra charaṇam*
- Moon*, *Fire (Agni)* and *Sun*

Ichā, Gnāna and Kriyā

Brahma, Viṣṇu and Rudra

These three are considered as three vertices of a triangle. As per this method Sun has another name as *Kāma* and the other two (Moon and Fire together) called as *Kala*. Hence the cryptic name for this group is *Kāmakala*. Hence the three dot form of letter *Ē* is called as *Kāmakalā* letter.

When the *mahābindu* splits into three, a subtle sound is created, which is called as *Parā Vāg*. Later it expands to the stages of *Pashyantee*, *Madhyamā* and *Vaikharee*. The universe originates from this, is the explanation of creation of *Shabdabrahmam*.

Further explanation about this is available in the book called *Sharadā Tilakam* (first chapter verses 6 to 11). The reason for frequent usage of Sun, Fire and Moon in the method of *Śree Vidyā* worship and in describing the forms of *Śreedeevee* can be had here.

(xiii) The below Vedastatements may be considered;

1. *Chāndokya Upanishad* (VI-2-4); *Tataikshata Bahusyām Prjāyeya So'kāmayata*
2. *Munḍako Upanishad*; *Tapasā Cheeyate Brahma*. The commentary of *Śree Ādi Śaṅkara* for this reads as – the *Brahmam* grows like the seed expands and the sprout comes out.
3. *Brahadāranya Upanishad* (I-1-4-3);
*Cheeyate, Upacheeyate... Uchchoonathām Gachchatī...
 Sa Vai Naiva Reme Tasmadekākee Na Ramate Sa
 Dveteeyamaichchat I
 Sa Hatāvānāsa Yathā Stree Pumāmsou Samparishvaktou Sa
 Immevātmānam Dvedhā'pātayat...*
4. *Itreya Upanishad* (I-1);
*Atmā Vā Idameka Evāgra Āseennānyatkinchana
 Mishat SaĒkshata Lokānnu Srujā Iti I*
5. *Svetāsvatara Upanishad* (IV-1);
*Ya Ekovarṇo Bahudhā Shaktiyōgād Varṇānane Kānnihitārtho
 Dadhāti I
 Vi Chaiti Chānte Visvamadhou Sa Deva:
 Sa No Buddyā Subhayā Samnunaktull*

The words and the method of communicating the same may vary.

But message is one and the same in all the *tantra sāstras*.

(xiv) The names indicating the *kāmakala* in this *Sahasranāma* are; 322 – *Kāmakalāroopā*, 453 – *Trinayanā* and 762 – *Tryambakā*

(xv) In practice this name is used as *Yai Namaha*.

713. *Gurumaṇḍalaroopiṇee* – गुरुमण्डलरूपिणी

- (i) One who is in the form of spiritual teachers.
- (ii) The most secret *kāmakala* form of *Śreedevee* has to be learnt through a proper teacher only and not through books. Even if read from books, that knowledge will not be a permanent one – will not help for self knowledge. This tells about the union of *Shiva-Shakti*. It advises the *mahāvākyās* (great statements) in *Vedāntas*. Hence like *mahāvākyās*, this will result fruits only if learnt through proper teacher.
- (iii) *Gurus*, from *Paramashiva* to one's own teacher, *maṇḍala*, the regular succession (of them). The meaning is that this secret was handed down uninterruptedly from teacher to disciple and was not written in books. **She** is in this form of *Gurumaṇḍala*.
- (iv) It has been told that the integrated form of the worshipper, self, *mantra*, *yantra*, the deity and the teacher, has to be imagined. There is no difference between the teacher and *Śreedevee*. Hence **She** is *Gurumaṇḍalaroopiṇee*.
- (v) *Kādi* and *Hādimantras* may be different. The race of the teachers (succession) may be different. But **She** is the presiding deity of all the *mantras*. Hence **She** is in the form of all the *Gurumaṇḍala*.
- (vi) The *VāgDevees* mention in the next four names, that the method of this initiation is very secret.

714. *Kulotteerṇā* – कुलोत्तीर्णा

- (i) One who is transcending sphere of senses.
- (ii) Various meanings have been mentioned for the word *Kula* in earlier names; 90 – *Kulāmrutaikarasikā*, 91 – *Kulasanketapālinee*, 92 – *Kulānganā*, 93 – *Kulāntasthā*, 95 – *Kulayoginee*, 96 – *Akulā*, 439 – *Kuleshvaree*, 440 – *Kulakuṇḍālayā* and 897 – *Kularoopiṇee*.
- (iii) In this name the word *Kula* indicates the group of senses. **She** is beyond recognising thorough the senses. 415th name *Manovāchāmagocharā* may be referred. She can be reached only through imagination, devotion and knowledge. 113rd name –

Bhāvanāgamyā, 119th – *Bhaktigamyā* and 980th – *Gnānagamyā* may be referred.

715. *Bhagārādhyā* - भगाराध्या

- (i) One who is to be worshipped in the Sun's disc.
- (ii) The word *Bhaga* indicates the Sun's disc. **She** is to be worshipped secretly here. It can be reminded that in 275th name *Bhānumaṇḍalamadhyasthā* it was mentioned that **She** dwells in the midst of Sun's disc. It was also described that one of the dots of the *kāmakaḷā* form is Sun.
- (iii) It can be reminded that during *sandhyāvandana* we meditate the supreme being is in Sun's disc. Also *Gāyatri* is meditated in Sun's disc. The verse; *Nama Savithre..* may be reminded. In the *Śree Vidyā sandhyāvandana*, *Śreedēvee* is meditated at all the three times in Sun's disc.
- (iv) In Samskrit, the letter 'E' is written in a triangular form. **She** is worshipped in a triangle.
- (v) The letter A indicates *Shiva* and Ē indicates *Shakti*. Accordingly to Samskrit grammar, when these two are merged the letter E is obtained. This is the unison of *Shiva* and *Shakti*. The cause of the creation of this world is said to be *yoni* and its successive word *Bhaga*. I.e **She** is to be worshipped through the letter E. It can be reminded that in almost all the *tantra sāstras*, in the *Sarvasiddhikaree* verses say; *Yadekādashamādhāram Beejam Konatrayātmakam*.
- (vi) This also, in continuation of 713th name, has to be learnt through a proper teacher.

716. *Māyā* – माया

- (i) One who is in the form of illusion.
- (ii) The energy which obscures what is plain is *māyā* or illusion. Or to make plain what is not available. Both these are the acts of *māyā*.
- (iii) In addition the acts of dream or supernatural powers are all due to *māyā*. The *DeveePurāṇa* says, "It is called *māyā* because it is the instrument of marvelous actions, producing unheard of results, like dreams or jugglery";

Vichitra Kārya Karanā Achintita Balapradāl

Svapnedrajālavallōke Māyā Tene Prakeertitāl

- (iv) The same is set forth at length in the *Varāha Purāṇa* (in 37 verses),

where Viṣṇu says to the earth; "The cloud sends forth rain and water is collected. Next the quarters become clear. This is my *māyā*, Ohbeloved one, even the moon wanes, again waxes, and on the new moon day it is invisible. This is my power of illusion, by it I remain in the water. I create *Prajāpatis* as well as I destroy them."

- (v) In *ŚreemadBhagavad Geeta* (VII-14) also it is mentioned that the divine illusion is made up of qualities, is hard to surmount; but those who take refuge in *ŚreeKṛiṣṇa* alone, can cross over it;

Daivee Hi Eshāguṇamayee mama Māyā Durātyayā I

Māmeva Ye Prapadyante Māyāmetām Taranti Te II

- (vi) The *Sāndilya Sūtra* (86) says, "His energy is *māya*." His - the Lord's energy.

- (vii) The power of *māyā* has been explained in *Saptashatee* also. This was already mentioned in 703rd name *Sarvamohinee* and 704th name *Sarasvatee*.

- (viii) *Śree Muthuswami Deekshatar* also has sung addressing *Śreedeevee* as '*Māye*'.

- (ix) The *ŚāktaPranava*, also called as *Bhuvaneshwari Beeja* or *Hrullekā*, is called as *Māyā Beeja*. **She** is in that form.

- (x) According to *Śākta* method, the 36 *tatvas* (philosophies) are divided as below;

Related body	No. of <i>tatvas</i>	Group Name
Physical	24	<i>Ātma Tatva</i> or <i>Ashuddha Tatva</i>
Subtle	7	<i>Vidyā Tatva</i> or <i>Shuddha Tatva</i>
Causal	5	<i>Shiva Tatva</i> or <i>Shuddha Tatva</i>

The *Śree Vidyā* worshippers imagine, in the *Navāvarṇa* worship during an important part called *Tatvasodanam*, that they cross all these 36 *tatvas* and reach the rare supreme being. This is included in the act called *Bindu Tarpaṇa*. 974th name *Bindu Tarpaṇa Santuṣṭā* may be referred. In this *māyā* is in the group called *Mishra Tatva*. It can be taken as that **She** is in that form.

- (xi) In the *Mahāshoḍa Nyāsa* illusion is being appropriated in three places – in *Prapancha Nyāsa* as *Dveeparoopā* and *Guhāroopa* and in *Devata Nyāsa* as *Sahasra KoṭiGaṇeshwara Kulāsevita*. **She** is in these forms. .

(xii) It is being reiterated here that the secret initiations have to be done only through appropriate teachers – this was already stressed in 713th name *Gurumaṇḍalaroopiṇee*. Only with the advise of the teacher the illusion is to be reached (according to the *Śākta* method) and the illusion is to be crossed (according to non-duality philosophy).

(xiii) According to the non-duality advised by *Śree Ādi Śaṅkara*, only when the illusion is removed the knowledge of *Brahmam* can be obtained. (Many a type of practice is mentioned here – like the darkness is removed once lit or once the knowledge is obtained the ignorance and illusion are removed). According to *Śree Vidyā* practice illusion is the energy (*shakti*) of *Brahmam* only. *ŚreeKāñchiKāmakoti Paramāchārya's* talk in this regard is (The book *Deivathin Kural*, 6th Volume, Pages 686 to 689);

Question, that why and how the illusion happened, does not arise according to non-duality principle. *ŚāktaSāstra* says that *Chit Shakti* only comes by reflecting the illusion in many forms. The soul, in the process of having the senses as tools, has to unite with the eternal

Brahmam only seems as soul due to illusion. The non-duality says that, if the illusion is removed through knowledge then one becomes the *Brahmam*. Basically the soul and *Shiva* are one and the same. Again it is same at the end of salvation also. This has been fully accepted in *Śākta* more particularly in *Śree Vidyā tantra*. The difference between the two is the creative duality. No difference in the end of salvation. It has to be simply ignored that it is only illusion which makes things to be dual. *Śākta* says that *Śreedeevee* created it. All these duality enters into that *Śreedeevee* and *She* plays a game. This illusion can be overcome by worshipping and praying to *Her*. Overcome this illusion and merge with the root cause. Again merge with that *Brahmam*, wherein this root cause itself has merged, as a single entity.

(xiv) The *Ēkshana*, *Kāmana* and penance of *Parabrahmam* are the cause of creation. This is well understood from the *Vedastatements*;

Sa Ekshata Lokānnu Srujā Iti | So'kāmayata ||

Tapasā Cheeyate Brahma ||

Ēkshana, *Kāmana* and penance are all called as *ShāntāShakti*. This *Shakti* in the combined form of *Ichā*, *Gnāna* and *Kriyāshaktis* is called

illusion. Further details in this regard may be seen in the explanation given in *Soota Samhita*.

717. *Madhumatee* – मधुमती

- (i) One who is with alcohol.
- (ii) The word *Madhu* means honey or alcohol. Alcohol also is one of the offerings during worship. Those who worship in religious manner offer honey, others offer alcohol itself.

(iii) The fact that *Śreedevee* is interested in alcohol has been mentioned in many a name;

330 – *Kādambareepriyā*

333 – *Vārune Madavihvalā*

432 – *Madaghoorṇitaraktākshee*

433 – *Madapāṭalagaṇḍabhoo:*

510 – *Madhupreetā*

575 – *Mādhveepānālasā* and

576 – *Matta*.

When the 235th name - *Catushshasṭiyupacārādhyā* was explained, one of the 64 offerings was mentioned as vessel filled with alcohol.

(iv) It can be reminded that in *Saptashatee* also it has been mentioned that *Śreedevee* consumes alcohol.

(v) *Veda* says that the form of *Śreedevee* itself is like a honey; *Mahtyai Vā Etaddevatāyai Roopam Yanmatu*.

(vi) *Chāndokya Upanishad* says that the honey of *Devas* is Sun; *Ādityo Vai Devamadhu*. She is in that form of *Madhumatee*.

(vii) *Yoga sāstras* mention about four types of *yogins*. The fourth type is called *Gatikrāntyābhāvās*. These are the greatest among the four. Still they have to cross (*tāraka*) seven more stages. In that the seventh stage is called *Madhumatee*. She is in that form.

(viii) The knowledge obtained at that last stage helps crossing. Hence, since that name is given to *Śreedevee*, it can be considered as *Samsāra Tarikā* (to cross this worldly affairs). *Yoga Sūtra* (*Patanchali Yoga Sūtra* 55) says about this; *Tārakam Sarvavishyam Sarvathā Vishyakramam Cheti Vivekajam Gnānam*.

(ix) She is in the form of a river called *Madhumatee*.

718. *Mahee* – मही

(i) One who is in the form of earth.

(ii) In previous names it was mentioned that She is in secret forms.

However, this name says that **She** is clearly visible like earth. This makes the devotees, who were anxious and hesitant that "how we can reach the secret *Śreedeevee*", interested in worshipping. This name advises that **She** is very clearly visible like earth.

- (iii) **She** is like earth, acts as a support for this entire universe. This has been mentioned in *Saptashatee* (XI book) as;

Ādhārabhootā Jagatastvamekā Maheesvaroopena Yata: Sthitā'si |

Apām Svaroopasthitayā Tvayaitadāpyayate Krutnasanamalanghya Veerye

- (iv) *DeveePurāṇa* says, since it is eternal, the nature is called *Mahee*; *Mahad Vyāpya Sditā Sarvam Maheeti Prakrutitā Matāll* Since **She** is in the form of nature, **She** is also called as *Mahee*.

- (v) **She** is in the form of a river called *Mahee*.

719. *Gaṇāmbā* – गणाम्बा

- (i) One who is the mother of hosts.
 (ii) *Gaṇa* means group; **She** is the mother of the *Pramatha* and others groups of *Paramashiva*.
 (iii) The head of the hosts or groups of *Paramashiva*, *Vinayaka* is also called *Gaṇesha* or *Gaṇapati* or *Gaṇan*. It can taken that **She** is his mother.

720. *Guhyakārādhyā* - गुह्यकाराध्या

- (i) One who is worshipped by the *Guhyakas*.
 (ii) The sage for one variety of *Panchadasee* is *Kubera* (god of wealth). His hosts are called *Guhyakas*. She is worshipped by *Kubera* and his hosts *Guhyakās*.
 (iii) According to *Koula* method, *Guhyakā* means being worshipped in a secret place without being known to others.

721. *Komalāṅgee* - कोमलाङ्गी

- (i) One whose form is delicate and pleasing.
 (ii) The message given in 460th name – *Nalinee* is being stressed here. This reminds the verse in *ShyāmalāDaṇḍaka* of *Kalidāsa* as;
Shyāmalam Komalam Te Vapu:

722. *Gurupriyā* - गुरुप्रिया

- (i) One who has affection on teacher (*Guru*).
 (ii) **She** has great liking over *Parameshwara*, the great teacher of this world.
 (iii) **She** has penchant over the teachers, who initiate the *Śree Vidyā*

to the eligible disciples and make the worshipping race unbroken.

- (iv) **She** is the consort of the teacher or every worshipper. This implies that every worshipper has to treat his teacher's wife as *Śreedeevee* herself. In general, the principle and practice of this worshipping method is to treat every lady as *Śreedeevee*. In this name, this has been specifically mentioned for the wives of teachers.
- (v) *Guru* means, the teacher of *Devas* viz., *Brahaspati*. **She** has care over him.

723. *Svatantra* - स्वतन्त्रा

- (i) One who acts on **Her** own without the help of others.
- (ii) **She** does not expect others' help for doing any activity. **She** does not even need any tool. By declaration itself, **She** does the acts. (There is some difference in principle in this regard between the followers of non-duality and the worshippers of *Śreevidya*).
- (iii) **She** owns **Her** consort *Parameshwara*. He owns **Her**. Mutually they own each other. This has been mentioned in *KālikāPurāṇa* (*Kāmaroopa Kshetra Māhātmya*) as;

*Nityam Vasati Tatrāpi Pārvadyā Saha Narmabhi: I
Madhye Deveekruham Tatra Tadadeenastu Shankara: II
Eshānyam Nātake Shaile Shankarasya Sadāsrāyam I
Nityam Vasati Tatresha: Tadadeenā Tu Pārvatee II*

- (iv) **She** is in the form of *Nitya tantra* called *Svatantrām*. **She** can also be construed as *Svatantram* mentioned in *Soundaryalaharee* (31st verse). There is some difference of opinion whether it is *Vāmkeshvara Tantra* or *Tantra Rāja Tantra*.
- (v) **She** has all the *tantras* as **Her** own *tantras*. The *Shaiva*, *Vaishnava* and *Gānapatya tantras* describe *Śreedeevee*'s pride and hence can be considered as **Hers**. *Gaṇapati* and other gods can be worshipped only after installing (doing *Prāṇaprathishta*) them in the concerned idol or *yantra*. That *Prāṇa* energy is *Śreedeevee* only. Only with **Her** help the worship of other gods can be made. One commentator has explained that since the *tantras*, for which presiding deities are other gods, are also **Her** own, **She** is *Svatantra*.

724. *Sarvantantreshee* - सर्वतन्त्रेशी

- (i) One who is the head of all the *tantras*.
- (ii) **She** installs the 64 *tantras*. **She** makes them meaningful and supports them.

725. Dakṣiṇāmoortiroopīṇee - दक्षिणामूर्तिरूपिणी

- (i) One who is in the form of *Dakhsināmoorti*.
- (ii) *Dakṣiṇāmoorti* is *Shiva* sitting, well known as the instructor of *Brahma*, *Viṣṇu* and others. Since he is facing south, he is called *Dakhhsināmoorti*. He has the capacity to explain complex matters in a simple way (*Dakṣiṇā* – ability or capacity) and hence he is called so. His *mantras* are famous in the *Tantra sāstras*.
- (iii) *Śree Ādi Śaṅkara's* *Dakṣiṇāmoorti Aṣṭakam* preaches clearly the non-dual principles. When properly learning the commentaries on *Prastāna Trāya*, it is the practice, to bow with this and other *Shānti mantras*.
- (iv) *Shiva* and *Śreedeevee* show in three different forms;
 - a. In individual forms.
 - b. Integrated form of *Ardhanāree*.
 - c. One form merged with the other. *Shiva* is merged in the form of *Kāmākṣhee*. *Śreedeevee* merged in the form of *Dakṣiṇāmoorti*.
- (v) The *Dakṣiṇāmoorti* form is continued in the next two names also.

726. Sanakādi Samārādhya - सनकादि समाराध्या

- (i) One who is worshipped by *Sanakar* and others.
- (ii) The four sages *Sanakar*, *Sanandanar*, *Sanātānar* and *Sanatkumārār* held *Śreedeevee* in the form of *Dakṣiṇāmoorthi* in the inner self and initiated by *Shiva*. A surprising scene under the banyan tree – a youth seated as a teacher and advises – the disciples are seniors. Teacher explains in silence and the disciples are relieved of all the doubts;

Chitram Vadataror Moole Vruddhā: Shishyā: Gurur Yuvāl

Gurostu Mounam Vyākhyānam Shishyāstu Chinnaṣamshayā: ||

- (iii) These four are mental (*mānasa*) sons of *Brahma*, great *yogins*, highly knowledgeable disciples of *Dakṣiṇāmoorthi*. In worshipping *Śreedeevee*, there are two methods viz., *Koulamarga* and *Samayamarga*. It has been mentioned that there are books written by them based on *Samayamarga* – three *Samhitas* viz., *Sanakasamhita*, *Sanandana Samhita* and *Sanatkumara Samhita*.
- (iv) It has been mentioned in *BrahmāṇḍaPurāṇa* that they are great worshippers of *Śreedeevee*.

Tvāmeva Anādirakhilā Kāryakāraṇa Roopīṇee |

Tvāmeva Hi Vichinvanti Yogina: Sanakādaya: ||

- (v) That is the reason they have been included in the race of teachers.
- (vi) It has been mentioned in *Chāndogya Upanishad* (VII-26-2) - *Tripura Rahasyam - Māhātmya Kāṇḍa* - 37th chapter, that *Sanatkumāra* only took birth as Lord *Subramaṇya*.

727. *Shivajnānapradāyinee*, शिवज्ञानप्रदायिनी

- (i) One who bestows the knowledge related to *Shiva*.
- (ii) *Shiva* - auspicious. **She** provides that knowledge, i.e., the knowledge of *Brahmam*.
- (iii) The *Vāshista Rāmāyan* says, wind is recognized by motion, fire by heat, *Shiva* who is the consciousness, purity and tranquility, is known by his vibratory energy. Only through *Śreedeevee*, the pure, peaceful and spiritual *Shiva* can be understood. Instances are given to prove that there is no other way to know him;

Spandena Labhyate Vāyurvahni Roushnyena Labhyate I

Chinmātrmamalam Shāntam Shiva Ityuditamtu Yat II

Yatspandamaya Shaktyaiva Lakshyate Nānyathākila I

- (iv) The *Vārāha Purāṇa* says, these three Gods (*Trimooartis*) are attained by one who really knows *Rudra*; *Etāstisropi Siddhayanti Yo Rudram Veththi Tatvata*: - Hence it has been confirmed that only through *Śreedeevee*, *Shiva* and resultantly the three gods can be realised.
- (v) It can also be considered that *Shiva* only gives the knowledge about *Śreedeevee*.
- (vi) The 725th name *Dakshināmoortiroopiṇee* is continued in this name.

728. *Chitkalā* - चित्कला

- (i) One who is with divine consciousness.
- (ii) *Chit* means knowledge. *Kalā* means a part.
- (iii) The *Brahmam* cannot be idolised. The *Sat*, *Chit* and *Ānandam* symbolises its status. These three are there in *Brahmam*. They are inseparable from one another. But they are parts of *Brahmamin* such a way that each can be individually understood. In this **She** is in the form of *Chit* part.
- (iv) It has been mentioned that the *Chaitanya* (consciousness) merged with the inner self of the soul is a part of *Brahmam*.
- (v) In *Śreemad Bhagavat Geeta* (XV-7), *Kriṣṇa* says - an eternal portion of myself having become the soul; *Mamaivamsho Jeevaloke Jeevabhoota: Sanātana*:
- (vi) *Padma Purāṇa*, while describing the forms of *Śreedeevee* says, the

energy called *Chitkalā* is there in the minds of the bodies of the souls; *Chitteshu Chitkalā Nāma Shakti: Sarva Shareerinām* ||

729. *Ānandakalikā* - आनन्दकलिका

- (i) One who is the bud of divine bliss.
- (ii) In the previous name it was mentioned that the consciousness of the soul is a part of the consciousness of the *Brahmam*. Accordingly this name advises that the bliss of the soul is a part of the bliss of the *Brahmam*. The bliss has been described in *Taitireeya Upanishad* (II-8) and *Brahadāraṇya Upanishad* (IV-3-33). Again *Brahadāraṇya Upanishad* (IV-3-32) says; *Etasyaiva Ānandasya Anyāni Bhootāni Matrām Upajeevanti* ||
- (iii) **She** is in the form of the supreme bliss, which is the *Satchitānandam*.
- (iv) *Kalikā* means the bud of a flower. It can be construed that **She** is in the form of a bud of the sheath of bliss. The bud has the qualities of a flower in a small way. In the same way the bliss is in a small way within the soul. This name contains the message that - at the appropriate time the bliss in the form of a bud can expand and become the supreme bliss.

730. *Premaroopā* - प्रेमरूपा

- (i) One who is in the form of love.
- (ii) It is a practice to call the form reflected by any article as the article itself. For instance we get longevity by consuming ghee. Hence ghee is called as life; *Āyurghrutam*. In the same way the love or devotion of the devotees on **Heris** indicated as *Śreedevee* herself.
- (iii) Based on whom we have love its name differs. The love on elders is called as devotion, on peers it is love on children it is affection. **She** is in all these forms.

731. *Priyamkaree* - प्रियंकरी

- (i) One who grants what is dear to **Her** devotees.
- (ii) She does what is sought for by the devotees. Based on the individual mindset, whether it is enjoyment or salvation.
- (iii) **She**, in the form of soul consciousness, causes interest in the worldly affairs through the organs like eye, ear, etc. It can also be taken as that **She** creates the knowledge to understand that this interest is also due to the interest on the soul. The *Brahadāraṇyaka*

Upanishad (4th and 5th *Brāhmaṇam*) may be referred where *Yāgnavalkeeyar* advises to *Maitreyee*.

732. *Nāmapārāyaṇapreetā* - नामपारायणप्रीता

- (i) One who is pleased with the litany of her names.
- (ii) In one sense the word *Nāma* indicates this *Sahasranāma*. The fruits of this have been explained separately in detail in the results part.
- (iii) In worshipping *Śreedeevee*, six types of *Pārāyaṇas* are important. They are respectively *Nātha*, *Gatikā*, *Tatva*, *Nityā*, *Nāma* and *mantra*.
- (iv) In some other place it was explained that the worshippers of *Śree Vidyā* do *Śree Vidyā Sandhyāvandhana* by dividing the time in *Ashtāṅga* (eight) method.
- (v) *Nātha* and *Gatikāpārāyaṇams* are part of morning *Sandhyāvandhana*. *Tatva* part of noon and *Nitya* part of evening. The other two have no time restrictions.
- (vi) These six *Pārāyaṇās* are very secretive and energetic. These are very useful to reach *Śreedeevee*.
- (vii) The book *Laghustuti* is told to be written by *Kālidāsa*. Again there is some debate with the learned whether this is the same *Kālidāsa* who wrote *Raghuvamsa* or a different one. In this book the 18th and 19th verses explain *Mantra* and *Nāmapārāyaṇās* respectively. *Devee Bhāgavatam* (III book) explains about this *Pārāyaṇā* that by merging the letters from *A* to *Ksha* with vowels lot many more letters are obtained.

Akārāṇḍi Kshakārāṇḍai: Svarairai Varṇaistu Yojitai: I

Asankyeyāni Nāmāni Bhavanti Raghunandana II

- (viii) The 19th verse of *Laghustuti* is as follows;

ĀĒ Pallavitai: Parasparayutair Dvitrikramādyaksharai:

Kādikshāntagatai: Svarādhibhiratha Kshāntaischa Tai: Sasvarai: II

Nāmāni Tripure Bhavanti Khalu Yānyatyanta Guhyāni Te

Tebhyo Bhiravapatni Vimshati Sahasrebhya: Parebhya: Nama:

Through this 20,736 names can be obtained. The merging of letters is to be learnt through a proper teacher. There are differences amongst various schools also.

- (ix) The method of *pārāyaṇam* is of five types. This can be done in one day, one week, one fortnight, one month or 36 days. This can be known from the statement in the *Kādi* religion; *Dinato Vārata*:

Pakshān Māsāt Shattrimshatā Dinai: ॥

733. Nandividyā – नन्दिविद्या

- (i) One who is in the form of *mantra* initiated by Lord *Nandikeshvara*.
- (ii) Among the sages mentioned in *Śree Vidyā* 12 are important. They are; *Manu*, *Moon*, *Kuberā*, *Lopāmudrā*, *Cupid*, *Agasthya*, *Fire*, *Sun*, *Indra*, *Skanda*, *Shiva* and *Krodha Battāra*. In addition *Brahma*, *Viṣṇu*, *Nandi* and *Yama* are also mentioned as sages deity of *mantras*.

734. Naṭeshvaree - नटेश्वरी

- (i) One who is the consort of *Naṭesa*.
- (ii) This means that **She** is the consort of *Naṭarāja*, dancing in *Chidambara*. The word *Chidambara* can be taken in two meanings – the place *Chidambara* or the ether of heart. Both are befitting meanings.
- (iii) **She** dances alongwith *Naṭesa*. The dance of these two has been mentioned in 41st verse of *Soundaryalaharee*;

Tavādhāre Moole Saha Samāyayā Lāsyaparayā

Navātmāna Manye Navarasa Mahātāndava Naṭam ।

735. Mithyājagadadhishṭhānā - मिथ्याजगदधिष्ठाना

- (i) One who is the locating deity of this false form of the world.
- (ii) The sea-shell is wrongly treated as silver – this seems to be real, untill it is realised that it is not silver. Once it is understood that it is wrong, the silver goes away and the sea-shell is seen and it is also understood that the false sea-shell was the location for the silver. *Śreedeevee* being the real supreme being, but seen as an abstract of the changing universe. There are lots of evidences to prove that **She** is *jagat mityai*.

Māyā Mātramidam Dvaitamadvaitam Paramārthata: ॥

Gowḍapata Kārikai (I-17)

Neha Nānāsti Kinchana

Brahadāraṇyaka Upanishad (IV-4-19)

Sarvam Khalvidamevāham Nānyadasti Sanātanam ॥

Devee Bhāgavatam

Yatra Trisargo Mrushā ॥

Viṣṇu Bhāgavatam

Once the Supreme Being is known the universe hides itself.

(iii) This can be compared to the Tamil poem;

Maratthai Maraittatu Māmata Yānai

Maratthil Maraintatu Māmata Yānai

Paratthai Maraittatu Pār Mudal Bhootam

Paratthil Maraintatu Pār Mudal Bhootam

(iv) This can be split as *Adhishtā* + *Ana*: **She** has the *Brahmam*, which supports the universe (*Adhishtā*) as **Her** breath (*Ana*:). i.e. *Brahmam* is her breath.

(v) According to the followers of *tantras*, the universe is the *Brahmam*. Nothing else from it. The pot made of mud is another dimension of mud. In the same way, the world is another dimension of *Brahmam* only. *Brahmam* is truth and so is the world. In the real sense there is no difference between the universe and *Brahmam*. The policy of the followers of *tantras* is that, whatever difference perceived is abstract. Hence they accept all the *Veda* statements about non-duality. When a difference is seen the evidence shown on the difference is also abstract. Hence there is no reason for the learned to say that this universe is abstract. This has been explained in detail in *Sāmbavānandakalpatai*.

736. *Muktidā* - मुक्तिदा

(i) One who is the giver of salvation.

(ii) Śreedeevee bestowing salvation for her devotees has been mentioned in many a place. For instance - The *Koorma Purāṇa* says "hence one desirous of salvation should take refuge in *Pārvatee*, *Paramesvari*, the soul of all beings and also of *Shiva*".

Tasmādvimuktimanvichchan Pārvateem Parameshvareem |

Ashrayet Sarvabhootānāmātma Bhootām Shivatmikām ||

(iii) The *Brahmāṇḍa Purāṇa* also says, "Those who worship the supreme *Shakti* whether regularly or irregularly, are not entangled in *samsāra*. There is no doubt, they are the liberated souls";

Ye'rchayanti Pārām Shaktim Vidhinā'vidhināpi Vāi

Na Te Samsārino Noonam Mukta Eva Na Samshya: ||

737. *Muktiroopinee* - मुक्तिरूपिणी

(i) One who is in the form of salvation itself.

(ii) By obtaining knowledge, by destruction of ignorance or by recovering the fifth state, one does not obtain the supreme object of human desire i.e., salvation, but it should be said only when one

remains in his own bliss, the real salvation comes to join him. (The subtle difference here is to be noted). 625th name *Kaivalyapadadāyinee* may be referred.

- (iii) The form of self is hidden by ignorance. Once that ignorance is gone, the form of self is realised and the self bliss comes out. This is called salvation. This name stresses that **She** is in the form of this true self bliss.
- (iv) The *Saura Samhita* (14th chapter) says, "I will now concisely declare the nature of salvation, by the knowledge of which supreme salvation is attained by all embodied souls" It is said knowledge is the means, then refuting that "the knowledge is not the means, Oh learned, but is merely calling to remembrance," again "knowledge is neither effect nor substance, etc.," refuting the theory that salvation is neither substance, quality, action, nor *sāmānya*, etc., (*samavāya* and *abhāva*). "Hence the supreme salvation is becoming the absolute Self"; thus establishing the real doctrine it concludes, "Hence supreme salvation is of the nature of the Self, and this was veiled by ignorance and again revealed by knowledge";

Gnānam Na Kārakam Vidvadbodhakam Khalu Kevalam ||

Ata: Sākshātparā Mukti: Svātma Bhootaiva Kevalam ||

Tasmādātma Svaroopāiva Parā MuktiṛVidyāyā ||

Tirobhootā Vishuddhasya Vidyāyā Vyāgyate'naghe ||

738. *Lāsyapriyā* - लास्यप्रिया

- (i) One who is fond of dancing.
- (ii) The dance performed by women is called *lāsyā* (whereas male's dance is called *tāṇḍava*).
- (iii) *Śreedeevee* herself dances – We have earlier seen that it has been mentioned in the 41st verse of *Soundaryalaharee*; *Tavādhāre Moole....*
- (iv) **She** is pleased by seeing dance of others. In general ordinary people also are pleased with songs and dance. It has been practiced for long wherein artists perform in front of kings and get rewarded. In the court of the empress *Śreedeevee* also dance and music performances are given. It is clear that these performances are made in temples also.
- (v) For the 184th name in *Trishatee* – *Lāsyā Darshana Santushtā*, the commentary of *Śrīe Ādi Śaṅkara* (according to the translation of

Śree Chidānanda Nātha) is as follows;

A king, who has got satisfied with all his desires, without attaining any fruits, enjoys hunting, games of children, etc. In the same way *Śreedeevee* also enjoys the dance showing four-fold - desirable, undesirable, mixed and abuse and the resultant happiness and sorrow and the consequent facial expressions, the shaking of legs, hands and other organs. Thus enjoyed *Śreedeevee* bestows the results of the actions of devotees without any partiality; *Nā Datte Kshyachipāpam Na Chaiva Sukrutam Vibhu:*. Or She is pleased with the dance according to the tune and drums performed by *Ramba*, *Oorvashi* and other *Devata* ladies.

(vi) 172nd name of *Trishatee* – *Halleesa Lāsya Santushtā* also indicates that **She** is pleased to see the dance of ladies. **She** is also happy to see a type of dance called *Kolāṭṭam* performed by ladies.

739. *Layakaree* - लयकरी

- (i) One who is causing absorption.
- (ii) *Laya*, a peculiar state of mind, greater than ten meditations.
- (iii) The state of mind focusing on seeing, hearing and thinking and do not understand anything else. When we listen to good music, we forget ourselves and do not even know what is happening near us. In the same way the mind absorbs with the Supreme Being also. This happens infrequently and also in a temporary way. For a very few people it is of permanent nature also. She gives that experience.
- (iv) Bifurcating the songs and dances according to time of drums is also called as *Laya*. **She** is in that form.
- (v) The sage called *Bharata*, treated song and dance as separate arts and a tool for the salvation. The trinity (three geniuses) of classical music also used singing as a tool for salvation.

740. *Lajjā* - लज्जा

- (i) One who is in the form of modesty.
- (ii) Shyness (shame or modesty) is an important character of ladies especially *pathivrathais*. Scare or fear is also part of it. This is the form of *Śreedeevee*.

(iii) *Saptashatee* says;

YāDevee Sarvabhooteshu Lajjaroopena Samsthitā ।

Namstasyai Namstasyai Namstasyai Namonama: ॥

- (iv) The word *Hreem* means modesty. Also, this is an important

beejamof Śreedeevee. Hence the word *Lajja* is said to indicate this *beejam* cryptically. 301st and 302nd names *Hreemkāree* and *Hreematee* may be referred.

- (v) There are 60 names in *Trishatee* reflecting upon the word *Hreem*.
 (vi) Again in *Trishatee* itself we read 79th name *Lajjādyā* and 195th name *Lajjapadasamāradhya*. Śree Ādi Śaṅkara's commentary for these name are (according to Śree Chidānanda's translation);

79th name – *Lajja* is modesty. This is one of the righteousness of the inner self. Hence as a sub-character all the righteousness have to be considered. *Ādyā* means one who has such righteousness as form. On account of shyness, people do not show out completely and hide themselves. In the same way, *Śreedeevee* also hides herself with *Tirobhāva* energy, and shows up only to her devotees by giving boons.

195th name - *Lajja* is the righteousness of inner self. A (character) tool to loathe. All the righteousness have to be considered as sub-characters. With all the righteousness in the inner self, **She** is well worshipped by the inner mind. Amorousness, desire, skeptical doubt, interest, disinterest, help, disturbance, skepticism, indecisiveness and vacillation are all righteousness of inner self. Out of these skepticism means modesty. **She** is well thought of in these. The below *Veda* statements are evidences of the same;

Ya Ātmaṇi Tishtannandaro yamayati

Guhāhitam Gahvareshtam Purāṇam

Tamātmastam E'nupashyanti Dheerā:

- (vii) Or the word *Lajja* is a *chakra* of soul. In this, for the development of the bliss, which is the presiding form, **She** is worthy of worship as per the system prevailing in villages.

741. *Rambhādivanditā* - रम्भादिवन्दिता

- (i) One who is adored by *Rambhā* and other celestial damsels.
 (ii) In the next eight names *Śreedeevee*'s form is described.

742. *Bhavadāvasudhāvrushṭi* - भवदावसुधावृष्टिः

- (i) One who is the rain of nectar falling on the wild fire that burns down the jungles of sin.
 (ii) The meaning given in (i) above is got by splitting the name as *Bhavadāva* + *Sudhāvrushṭi*. *Bhava* means worldly existence. *Dāva* means forest-fire. The rain of nectar is to put off this fire. *Dāva* also indicates forest. It can be construed that **She** rains the nectar to

grow more and more of the forest of worldly existence. **She** entangles the illusion and ignorant in the worldly existence.

- (iii) This name can also be split into three viz., *Bhavadā + Vasudhā + Vrushtī*. *Bhavadā* means who gifts *Shiva* – bestows salvation. *Vasu* means wealth or jewel. *Da* indicates *Dhana* i.e., wealth. That means, **She** rains wealth, gems, etc. That is, **She** herself bestows wealth and salvation.
- (iv) The *Rudrayāmala (Mangalarājastava)* says, "Where there is worldly enjoyment there is no salvation, where there is salvation there is no worldly enjoyment. To the best devotees of *Śreedeevee*, salvation and enjoyment are both in their hands";

Yatrāsti Bhogo Na Tu Tatra Moksha: Yatrāsti Moksho Na Tu Tatra Bhoga: I

Śreesundaree Sadhaka Pungavānām Bhogashcha Mokshashcha Karastha Eva II

743. *Pāpāranyadavānalā* - पापारण्यदवानला

- (i) One who is the forest fire that burns down and destroys all the sins.
- (ii) The forest fire consuming the forest of sin - i.e., **She** destroys the sins. 167th name *Pāpanāshinee* also conveys the same sense.
- (iii) We read the same message in 31st name of *Trishatee* also; *Ena Kooṭa Vināshinee* – the commentary of *Śree Ādi Śaṅkara* (according to the translation of *Śree Chidānanda Nātha*) is as follows; **She** destroys the group of sins. In the society of sins *Prarabdha* (actions from past births that have led to the current birth), *Sanchita* (actions from past births which are set to fructify in future births) and *Āgāmi* (the actions performed after one becomes knowledgeable). If one thinks that these sins can be destroyed by sub-merging in these worldly enjoyments, it can never happen. But with the blessings of *Śreedeevee*, who is in the form of pure self Brahman integrated with the philosophical knowledge, they are completely ruined. This has been evidenced by the *Vedastatements*; *Aham Tva Sarvapāpebhyo Mokshayishyāmi* and *Ashareeram Vavasantam Priyāpriye Na Sprushata:*. She destroys the sins, which is caused by deceit and again for which illusion is the root cause. 112th name of *Trishatee (Hatyādhi Pāpanāshinee)* says She destroys all the sins including *Brahmahati*.
- (iv) The *Brhannāradeeya Purāṇa* says, "The Supreme name of *Gangā* is the fire that consumes the forest of sin because *Gangā* is the remover of the disease of *samsara*. Therefore it should be sought

with much effort. **She** has the great name as *Davanalā* which is the means of destroying sin;

Gangāyā: Paramam Nāma Pāpāranyadavānala: I

Bhavavyādhiharee Gaṇagā Tasmātsavya Prāyatnata: II

Hence **She** is said to be in the form of *Ganga* also.

- (v) By splitting this name as *Pāpāranya + Tava + Ana + Lā*, a different meaning can be conveyed. The forest fire called sins (worship and other tools to destroy the sins), *ana* – breath, *Lā* – giver. I.e., it means that **She** outbursts the actions to remove the sins and also preach the same. The *BrahmāṇḍaPurāṇa* says, "The supreme expiation of all sin whether committed knowingly or unknowingly is said to be the remembrance of the feet of the supreme *Śreedeevee*";

Krutasyākhila Pāpasya Gnānatognātopivā

Prāyachittam Param Proktam Parāshakte: Padasmruti: II

- (vi) In another chapter it is said, "Hear, Oh *Devendra*, this great supreme secret which immediately destroys all sin, possessed of devotion and faith, after bathing, stand in the water and chant the *Panchadasheemantra* one thousand and eight times. Thus worshipping the supreme *Śreedeevee*, he is released from all sins";

Idam Cha Shrunu Devendra Rahasyam Paramam Mahat I

Sarveshāmeva Pāpānām Yogapadyena Nāshanam II

Bhakti Shraddhā Samāyukta: Snādvāntarjala Samsthita: I

Ashototra Sahasram Tu Japet Panchadashākshareem II

Ārādhyā Paramām Shaktim Muchyate Sarvakilbishai: II

744. *Dourbhāgyatoolavātoolā* - दौर्भाग्यतूलवातूला

- (i) One who is in the form of cyclone that drives away the cotton bundles of misfortune.
- (ii) The results of the actions done in many an earlier birth is the hard luck (misfortune). That is so big like bundles of cotton. That is being driven away by **Her** like the way a cyclone drives the bundles of cotton and hence this name.
- (iii) The bundles of cotton are very big by look, but weigh very less. The groups of sins (actions from past births) are very big like heavy bundles. To reduce their weights there are some actions. As a result of those actions, the weights can be reduced like bundles of cotton. Those actions originate from *Śreedeevee*. They are related to **Her**. Hence this name.

745. Jarādhvāntaraviprabhā - जराध्वान्तरविप्रभा

- (i) One who removes by **Her** effulgence, the gloom of infirmities attendant on old age.
- (ii) Childhood, boyhood, youth and old age are restricted only to the body and not to the soul. As long as the thought that the body is the self persists, while nearing old age the death is also close by. The fear that it can happen any time continues. On the other hand, the soul is eternal. There are no stages like, childhood, etc., to it. They are limited only to the body. If the thought that, as the worn-out garment is cast off and a new one is put on, when death happens, this body is removed and a new body taken up is firmed up then there is no fear about death. *Śreemad Bhagavat Geeta* (II-22); *Vāsāmsi Jeernāni*..also conveys the same message. Like the simile that the darkness goes away automatically when the ray of Sun is struck; *Jarai* – for the darkness called old age, **She** is like Sun. That is, **She** bestows knowledge that the body and soul are different, and that the youth and old age are only for the body.
- (iii) **She** is prayed as *Janma Mrutyujarā Taptajana Vishrāntidāyinee* in 851st name.

746. Bhāgyābdhichandrikā - भाग्याब्धिचन्द्रिका

- (i) One who is the Moon beam illuminating the ocean of good fortune.
- (ii) Welfare happens only by the virtues done in the previous births. Welfare can be enjoyed in peace only by the self. But, when others recognise the welfare of one person, then his happiness multiplies – the total dimension of the welfare does not increase (since it is the result of virtues of previous births, it has been already fixed).

The ocean boils because of the beams of Moon. The tide waves heavily– but there is no change in the quantity of water in the ocean. Similarly, **She** makes the sea of good fortune swell for **Her** devotees, just as the Moon makes the ocean swell into high tide. **She** is in the form of Moon. With **Her** compassion, **She** makes the others recognise the welfare enjoyed by **Her** devotees.

747. Bhaktachittakeki Ghanā Ghanā - भक्तचित्तकेकिघनाघना

- (i) One who is the cloud that excites the peacocks which are the minds of **Her** devotees.
- (ii) It is obvious that peacocks dance by spreading the wings once they

see black (water) clouds. This name compares the minds of the devotees to peacocks and Śreedeveeto the black clouds.

- (iii) In the name the initial *Ghanā* means cloud as said earlier, and A is prefixed to the second *Ghanā* and made as *Aghanā*, which means continual without any gap; Hence *Bhaktachittakeki Ghanā Ghanā* means that Her life-work like a cloud is the spiritual nourishment for her devotees. Here *Aghanā* – continuous with gap – that is life-works of Śreedevee is lot many and they give bliss to the devotees.

748. Rogaparvatadambholi: - रोगपर्वतदम्भोलि:

- (i) One who is the thunderbolt which shakes the mountain of diseases.
- (ii) *Vajrāyudha* (thunderbolt) is the weapon of *Indra*. It is said that, it is made of the backbone of the sage *Dadeechi*. It is which is very strong and has the energy and pride that it can destroy any heavy things also.
- (iii) The *Vasinee Deves*, compare the diseases to mountains and Śreedevee to the thunderbolt.
- (iv) The same message is conveyed in 551st name *Sarvavyādhiprashamanee*.
- (v) For the 287th name *Oushadha*: and 578th name *Bheshajam* in *ViṣṇuSahasranāmam*, it has commented as medicine for the disease of worldly affairs.
- (vi) In usage it has to be said as *Rogaparvatadambholaye Namaha*.
- (vii) Further, in *Agni Purāṇa* we read as; *ShataKoṭi: Svaru:* and *Shambodambholirashanirdvayo:*. Since the word *Dambholi:* comes with the words *Shamba* and *Agni*, it also has to be treated feminine only. Also the author quotes that the word *Vidhi:* has been used as feminine in *Moksha Dharma* in *Kām Vidhim Samupaskrutya*. He also reasoned it that in the phrase "*Bhāgyam Stree Niyatirvidhi*", since the word *Vidhi* is conjoined with the word *Niyati*, it is also feminine only. Having these two quotes in mind, it can also be used in feminine form as; *Rogaparvatadambholayai Namaha*.

749. Mrutyudāruguṭhārikā - मृत्युदारुगुठारिका

- (i) One who is the axe that cuts down the tree of death.
- (ii) The word *Mrutyu* means death. It indicates 28 types of pains based on the variations of *Ashakti*, *Siddhi* and *Tushti* (the commentary of Śree Bhāskara Rāyain his original book for the 354th name *Pashupāshavimochanee* may be referred – some of the verses from

- (iv) In addition to death, **She** removes, the twenty-eight other kinds of pains also.
- (v) Both the words *Mrutyu* and *Dāru* indicate the number 28 and hence it is very apt to say so.
- (vi) A tree splits and comes out of the ground. It grows stronger by eating the manures, water, etc., from the ground itself. It can be cut down only by an axe.
- (vii) When a man is born his death is fixed – as per saying; *JātasyaHiDravoMrutyu:*. Every second of living, the death is nearing – i.e., it can be said as it gets strengthened every second. Everyone is scared of death at any moment. The very reason for that scar is that he does not know what happens to him after death. The important reason for the fear is the doubt whether he may get a lower birth than the current one or will he get more sorrows. However, one does not fear the death, if he has the firm thought that – “I am worshipping *Śreedevee*. I will get salvation. Even if I am reborn, I will be enjoying only the virtues due to good deeds”.
- (viii) Hence it is very appropriate to compare the death to a tree and the axe to *Śreedevee*.

750. *Maheshvaree* - महेश्वरी

- (i) One who is the supreme sovereign.
- (ii) This is different from the 208th name *Māheshvaree* by a letter. On account of long and short nature of *Ma*, it can be taken that this name is not duplicated.

751. *Mahākālee* - महाकाली

- (i) One who is great and in the form of *Kālee*.
- (ii) One who decides the time is called *Kālee*. One who decides the time for *Kālan* (*Yamā*, the deity of death) is *Mahākālee*.
- (iii) The *Mahākālee* is the deity worshipped at Ujjayani as the consort of *Shiva* in the form of *Mahākāla*.
- (iv) **She** as *Mahākālee*, is worshipped as the deity of the first story in *Saptashatee*.
- (v) *Kālee* also means one who is black in colour. *Śreedevee* has been mentioned as red in colour in many a place. When **She** takes the rude form, **She** like black in colour. *ŚreeKānchiKāmakoti Paramāchārya* has explained this in the book *Deivathin Kural*, 1st Volume, Pages 763 to 772. The gist of it is given below (possibly in

his own fashion); It is very apt that *Śreedeevee* is red in colour, since **She** is very near to the pure and white Supreme Being and also since **She** is in the form of compassion.

The death is a big sleep. We are peaceful without any sorrows during sleep. In the same way, the soul after death is very peaceful without the fruits (and the corresponding enjoyments) of any of the actions and the related entanglements. Just to give us the peace by removing us temporarily from the bondage of actions, *Shiva* does the role of destroyer. Only the learned who has removed the ego "I do the actions", can permanently come out of the cycle of actions. But, to temporarily remove even the great sinners from this cycle, *Śreedeevee* creates the death with compassion. Only when this world is left, one can come out of the worldly movements, reach the salvation and obtain the peace permanently. The feel of that we are in the state of peace and be in peace is called the state of *Samādhi*- the eternal state. This is the result of the task of blessings (*anugraha*) of *Śreedeevee*. The next stage is to remain in peace without even this thought – either in sleep or in death. Hence the state even next to *Anugraha* is the death.

- (vi) Even in agriculture before even thinking of sowing the new seeds, the previous plants have to be harvested, to be weeded off and the ground ploughed. Death is similar to making the ground ready for next sowing.

752. *Mahāgrāsā*—महाग्रासा

- (i) One who is the great devourer.
 (ii) The *Kaṭopanishad* (II-25) says - of whom both *brahmins* and *kshatriyās* are food, the death is like pickles;
Yasya brahma Cha Kshatram Chobhe Nhavata Odana: I.
Mrutyuryasyopasechana Kva Idthā Veda Yanna Sa: II
 (iii) Again the *Brahma Sūtra*; *Attā Charācharagrahanāt* - may also be compared.
 (iv) The entire universe is as a huge morsel of food that **She** taking the form of *Parāhantā* swallows all the 36 *tatvas* devours all at once.

753. *Mahāshanā* – महाशना

- (i) One who is a great eater.
 (ii) According to the previous name, this name indicates that **She** consumes both the animate and the inanimate universe.
 (iii) It can be noted that the third letter of this name varies from that of

229th name *Mahāsana*.

754. Aparṇā – अपर्णा

- (i) One who is without any debt.
- (ii) *Runam* – debt, **She** is not indebted to the devotees. **She** bestows more than what is expected by them.
- (iii) There is hearsay story – *Śrīe Bhāskararāya* worshipped *Śreedeevee* only through borrowing from others. When the creditors pressed for money, he turned to *Śreedeevee* and asked her, "Is it correct that you have a name which means without any debt, but you have not repaid the debt to me". However true this story is, there is a verse in his *Deveestavam*, wherein *Śrīe Bhāskararāya* conveys such a meaning. It is told that *Śreedeevee* went to the creditor's house in disguise of *Śrīe Bhāskararāya*'s wife and repaid the money.
- (iv) *Parna* means leaf. It means that **She** did a penance without eating even a leaf. *Kālika Purāṇa* and *Brahma Purāṇa* say that when **She** did penance as *Parvathi* to marry *Shiva*, **She** did not eat even a leaf. Hence this name;

Āhāre Tyakta parnā'bhoot Yasmāt Himavata: Sudhā |

Tena Devair Aparneti Kathitā Pruthiveetale || (Kālikā Purāṇa)

Aparnātu Nirāhārā Tām Mātā Pratyabhashata || (Brahma Purāṇa)

- (v) *MahāNārāyaṇopanishad* says *Paramashiva* as; *Varuksha Iva Stapta:*. That is, he is like a tree or pillar, without moving, without waving and without any conscious. *Śreedeevee* is like a climber around that tree. That climber has no leaves. Hence **She** is *Aparna*.
- (vi) According to *Niruktam*, *Parnam* means to fall. This name can be taken as that **She** is without *parnam* (i.e. falling).
- (vii) We read as *Svāsaroopā Aparna* in *Mahāshoḍanyāsa (Prapancha Nyāsa)*.

755. Chanḍikā – चण्डिका

- (i) One who is with anger.
- (ii) **She** is angry with those who do not have devotion on **Her**.
- (iii) Anger is one of the characters of *Brahmam*. Hence, *Śrīe Bhāskararāya* has described in detail in his commentary on *Saptashateetha Chanḍikā* is *Brahmam* itself. As an evidence of this he quotes the verses; (1) *Namaste Rudra Manyave – Śrīe Rudram* and (2) *Bheeshā Asmāt Vāta: Bavate – Taitreeya Upanishad*.
- (iv) As mentioned in *Devee Bhāgavatam*, it can be construed that **She** is

in the form of seven years old girl; *Chañḍikā Saptavarshā Syāt*.

- (v) **She** is mentioned as *Kalāroopā* in *Mahāshoḍanyāsa* (*Prapancho Nyāsa*).
- (vi) From *Saptashatee*, it is understood that the combined form of *Mahākālee*, *Mahālakshmee* and *Mahāsaraswatee* is called as *Chañḍika*.

756. *Chañḍamuṇḍāsūranishoodinee* - चण्डमुण्डासुरनिषूदिनी

- (i) One who is the destroyer of demons *Chañḍa* and *Muṇḍa*.
- (ii) **She**, in the form of *Kālee*, destroyed demons *Chañḍa* and *Muṇḍa*, belonging to the group of demons *Sumbā* and *Nisumba*. Hence Śreedevee gave the name *Chāmuṇḍā* to *Kālee*. This has been mentioned in *Devee Bhāgavatam* and *Saptashatee* (7th book) as;

YasmāchChañḍam Chamuṇḍam Chagruheetvā Tvamupāgatā I

Tasmāchchāmuṇḍeti Tato Loke GyātāDevee Bhavishyasi II

It can also be reminded what was mentioned in the beginning of this book in part *Śrīe Vidyā I*.

- (iii) But *Varāha Purāṇa* says different reason for the name *Chāmuṇḍā* to Śreedevee, "Devee struck the demons, *Ruru*, with her trident and cut off his head and because **She** carried off the head (*muṇḍa*) and trunk (*carman*) **She** is called *Chāmuṇḍā*".

Devee Cha Trishikhenā Jou Tam Rurum Samatādayat I

Tayā Tu Tādite Tasya Daityasya Shubalochane II

Charmamuṇḍe Ubhe Samyak Prudagbhooote Baboovatu: II

Rurostu Dānavendrasya Charmamuṇḍakshnātyata: II

ApahrutyācharadDevee Chāmuṇḍā Tena Samabhavat II

- (iv) We also find in the *Amara* dictionary (V-44) – *Charnamoti*, *Chāmuṇḍā*, *Charcika* and *Charmamuṇḍā* are all names of Śreedevee.
- (v) It can also be construed that since **She** killed the demons who had *Muṇḍas* (heads) with *Chandas* (eyes red with anger). It is understood that this indicates the form of *Kālee* who wears the garland of skulls (*muṇḍas*).
- (vi) The names of the eight mothers are indicated in this *Sahasranāma* as below;

208 – *Māheshvaree*, 210 – *Mahālakshmee*, 545 – *Pulomajārchitā*, 675 – *Brāhmee*, 756 – *Chañḍamuṇḍāsūranishoodinee* (*Chāmuṇḍā* – this name) and 892 – *Vaiṣṇavee*. The name *Koumāree* can be considered as included in these two names viz.,

70 – Kirichakrarathāroodhadanāthāpuraskrutā and

76 – Vishukraprāṇaharanavārāheeveeryanandita.

757. Ksharāksharātmikā - क्षराक्षरात्मिका

- (i) One who has countless letters/ syllables as **Her** form.
- (ii) *Devyupanishad* says that **She** is in the form of countless *mantras*; *Mantranām Mātrukā* Devee. *Mantras* are formed with letters and **She** is said as to have the form of countless letters.
- (iii) The *VarāhaPurāṇa* says, "Though Śreedeevee is all-syllabled, yet **She** is called mono-syllabled, **She** is the ruler of the universe, **She** alone is all-syllabled"; *Ekākshareti Vikhyātā Sarvāksharamayee Shubhā* ।
- (iv) In *Trishatee*, for the 23rd name – *Ekānekāksharākṛti*., Śree Ādi Śaṅkara's commentary is (based on the translation of Śree Chitānanda Nāthar) –

She is in the form of single letter as well as many lettered. The illusion which is the pure *Satva* form or ignorance is single letter form. The cheap ignorance in the form of *Satva* or ignorance is the limitation of the soul. Since there are many souls, so as their limitations also. Hence the word many has been used. According to *Vedastatement*; *Māyā Chāvidyā Cha Svayameva Bhavati* – Śreedeevee is the illusion, which is a limitation of *Eshwara* and also the ignorance, which is the limitation of the souls. Again, *Veda* says; *Māyām Tu Prakrutim* – Śreedeevee is in the form of one and reflecting as many or the limitations of *Eshwara* and the souls.

- (v) All living beings are perishable – they are *Kshara* (multiform), *Akhsara* (syllables) and *Ātma* (soul), **Her** body; i.e. **She** is one-syllabled and also multy-syllabled. Or, *khsara* is applied to all beings *akshara* to *Kooṭastha* (Lord), **She** is both - vide *Śreemad Bhagavad Geeta* (XV-16); *Bhootāni Kooṭasthokshara Uchyate* ॥ This name says that Śreedeevee thus has two different types of forms.
- (vi) 480th and 481st names of *ViṣṇuSahasranāma* – *Ksharam* and *Aksharam* also convey the same meaning.
- (vii) The *Viṣṇu Bhāgavatam* also says the same message, "There are three forms of *Viṣṇu* called *purushas*, those who know say, the first is the creator of the *mahat*, the second is the mundane egg, the third is what resides in all beings, by knowing these one is released"; *Vishnostu Treeni Roopāni Purushākhyāni Ye Vidu*: ।
Pratamam Mahata: Srashtā Dvteeyam Tvandasamsthitam ॥

Truteeyam Sarvabhootastham Tāni Gnātvā Vimuchyate ||

758. Sarvalokeshee - सर्वलोकेशी

(i) One who is the ruler of all worlds - *Ēshwaree*.

759. Vishvadhārinēe - विश्वधारिणी

(i) One who supports the entire universe.

760. Trivargadhātreenī - त्रिवर्गधात्री

(i) One who bestows the triad of human values (aspiration to do meritorious acts, the capacity for it and the means for it).

(ii) According to *Amara* dictionary – *Trivarga* indicates the above three.

(iii) It has been indicated in many a place that **She** also bestows salvation. 736th name – *Muktidā* and 764th name – *Svargāpavargada*.

761. Subhagā - सुभगा

(i) One who has all affluences.

(ii) The *Bhagam* has many a meaning – *Śree* (wealth), *Kāmam* (desire), pride, vigour and effort. According to the *vishva* dictionary;

Bhagamashvaryam Māhātmya Gnāna Vairāgya Yonishu |

Yasho Veeryam PrāyatnechchāŚreerdharma Ravi Muktishu ||

She shines with all these.

(iii) **She** gives brightness to the Sun himself. *Śreedeevee*, who is in the form of *Brahmam*, resides within Sun also. This indicates that whatever acts he does are all due to **Her** only. *ViṣṇuPurāṇa* (2nd book – 11th chapter) from 7th verse starting with *SarvāShakti*: till 20th verse ending with *Māsānumāsam Bhāsvantamadhyāste Tatra Samsthitām* – says that all the acts of Sun are due to the *Viṣṇu* energy within him.

275th name – *Bhānumaṇḍalamadhyasthā* and

715th name – *Bhagārādhyā* may be referred.

(iv) **She** gets the name *Subhagā*, since all the affluences in all the moving or static objects are all due to **Her** only. *Padma Purāṇa* details the eight immobile objects out of these viz., sugarcane, peepal tree, sprouted cumin, coriander, cow's milk (including its variations like curd, butter, ghee, etc.), yellow cloth, flower and salt. Out of moving objects, *Sumangalis* (ladies living with their husbands) are the important one. The same *Padma Purāṇa* says that if one worships *Śreedeevee*, who is called as *Subhagā*, bestowing

the affluences to *Devas* and food and liberation (*bukti&mukti*) to human, with devotion will get everything in this world;

Trivishtapa Soubhāgyamayeem Bhokti Mukti Pradāmumām I

Aārādhyā Subhagām Bhaktyā Nāreem Vā Kim Na Vindati II

That is the reason worshipping *Sumangalis* is an important part of *Navāvarṇa Pooja* and *Chandī homa*. 970th name – *Suvāsinee* says that **She** herself is in the form of a *Sumangali*. Again 971st name – *Suvāsinyarchanapreetā* says **She** gets pleased when *Sumangalis* are worshipped.

(v) According to *Dhoumya*, a five year old girl is called *Subhagā* and **She** is in that form; *Subhagā Panchavarshāsyaṭh*.

762. *Tryambakā* - त्र्यम्बका

(i) One who is three-eyed.

(ii) *DeveePurāṇa* says - **She** has three eyes - they are the Sun, the Moon, and Fire;

Soma Sooryānalās Treeni Yannetrānyambakāni Sā I

Tena Devee Trāyambaketi Munibhi: ParikeertitālI

The same meaning was conveyed in the names 453rd – *Trinayanā* and 477th name *Trilochana*.

(iii) It can also be considered as - **She** is in the form of mother of the three gods – *Brahma*, *Viṣṇu* and *Rudra*.

763. *Triguṇātmikā* - त्रिगुणात्मिका

(i) One who is in the form of the three qualities – *satva*, *rajas* and *tamas*.

(ii) It can be said that – since the three gods have predominantly each of the three qualities, **She** has all the three qualities. 984th name *Triguṇā* may be referred.

(iii) **She** herself is described as without any qualities (*nirguṇā*) in 139th name *Nirguṇā* and 961st name *Guṇāteeta*.

764. *Svargāpavargadā* – स्वर्गापवर्गदा

(i) One who bestows the heaven and the salvation.

(ii) The heaven is the happiness, which is earned through righteous deeds. This does not get corrupted during the enjoyment of happiness or latter. This is the fruit of righteous deeds done with passion. *Veda* says;

Yatra Du:kkena Sambhinnam Na Cha Grastamanandaram I

Abhilāshopaneetam Yattatsukham Sva: Padāspadam II

This happiness of heaven is diminishable. *Śrīe Bhagavad Geeta* (IX-21) says that once the accumulated merit is exhausted the soul has to re-enter the moral world; *Ksheene Punye Martyalokam Vishanti*.

(iii) *Apavarga* means the permanent salvation. **She** bestows both.

765. Shuddhā - शुद्धा

- (i) One who is ever pure.
- (ii) That is, **She** is without the dirt called ignorance.
- (iii) Actual meaning is that **She** is in the form of knowledge.

766. Japāpushpa Nibhākruti: - जपापुष्पनिभाकृतिः

- (i) One whose form is like the colour of Hibiscus flower.
- (ii) The red colour of *Śreedeevee* has been mentioned in many names. Even in the meditation verse this has been mentioned and repeated here.
- (iii) The letter 'A' is hidden before this name. There is chance that this can be split into 2 names. In that case, it has to be split as *Ajapā + Pushpanibhākruti:*. If it is considered as two names, then some other 2 names have to be treated as a single one viz., merging 955th and 956th names we get *Darādharaśutā* (who is in the form of earth and daughter of *Himavān*).
- (iv) Let us see the meaning by splitting as *Ajapā + Pushpanibhākruti:*.
- (v) We get the meanings as; who is in the form of a *mantra* called *Ajapa*. Also **She** is so soft, beautiful and fragrant like a flower.
- (vi) The *Ajapāmantra* has been described in *Dakṣiṇāmoorti Samhita*; "Without repetition (*japa*), Oh *Devesi*, that which brings to the practitioners of *mantra* the attainment (the result) of the repetition, is called *Ajapā*, which breaks as under the noose of the *samsāra*";

Vinā Japena Deveshi Japo Bhavati Mantrina: I

Ajapeyam Tata: Proktā Bhavapāsha Nikruntaṇee II

This happens while inhaling and exhaling during breathing. The sound thus created, is like cryptic letters indicating *Shiva* and *Shakti*. This indicates the unison of *Shiva* and *Shakti*. The learned say that this is the meaning of *Mahāvākyas*.

- (vii) The word *Pushpa*, according to the *Hema* dictionary, means the flowering season, the chariot of *Kubera*, flower and the beauty of the eyes.

767. *Ojovatee* – ओजोवती

- (i) One who is the vitality (juice of the tissues in the body).
- (ii) The juice of the seven tissues in the body like blood, etc., mixes every minute. This mixer is called *Ojan*. This *Ojan* protects the body during the time of emergency or crisis. If this is reduced the consumed food may not give us the necessary strength. **She** is with this energy called *Ojas*. According to interpretations of *Vedas*, *Ojas* is said to be the eight *dhātu* (substances - tissue) of the body.
- (iii) The *Vishva* dictionary gives many meanings to the word *Ojas*; light, the vitality of the substance, splendour, strength and radiance; as **She** possesses all these things **She** is called *Ojovatee*.

768. *Dyutidharā* - द्युतिधरा

- (i) One who is full of splendour.
- (ii) The gratification of the mind and body gives brightness to the body. That is called lustre. **She** has it. The same message was communicated in 465th name – *Kāntimatee*.

769. *Yagyaroopā* - यज्ञरूपा

- (i) One who is the embodiment of sacrifices.
- (ii) Five types of sacrifices are fixed for a human being;
 1. *Deva Yagnam* – praying to *Devas*.
 2. *Pitru Yagnam* – praying to *antecedents* (father, grandfather, etc.) of the family race.
 3. *Brahma Yagnam* – chanting of *Vedas*, teaching it to others and paying gratitude to the teachers and sages.
 4. *Manushya Yagnam* – offerings to fellow human beings, especially satisfying the unexpected visitors by offering them food etc., building of temples, construction of tanks – service to the society.
 5. *Bhoota Yagnam* – helping the trees, plants, animals, birds, etc., in a proper way.

She is in the form of all these *yagnas*.

- (iii) Offering the knowledge and experience got through the senses of the body is called *Gnāna Yagnam*. **She** is in that form also. This has been described in *Mukyāmnāya Rahasya* as;
Indriya Dvārasamgruhyaigandhādyairātima Dhevatām |
Svabhāvena Samārādhya Gnātu:soyam Mahāmakha: ||

- (iv) *Śree Bhagavad Geeta* (X-25) says that **She** is in the form of *Japa Yagnam* also; *Yagnānām Japayagnoosme*.
- (v) According to *Taitireeya Samhita*; *Yagno Vai Viṣṇu*: - **She** is in the form of *Viṣṇu*.
- (vi) All the *yagnās* are the form of *Eshwaran*. This has been described in detail in *Harivamsam* and *Padma Purāṇa*.
- (vii) *Śree Ādi Śaṅkara* in his commentary of *Viṣṇu Sahasranāmam* for the 445th name – *Yagna*: mentions;
1. He is in the form of all the *yagnās* or.
 2. He gives satisfaction to all the *Devas* and offers the fruits of the *yagnās*. *Veda* says; *Yagno Vai Viṣṇu*:

770. *Priyavratā* – प्रियव्रता

- (i) One who is fond of vows.
- (ii) To start a work with determination to do it and to complete the same is called *Vratha* or vow.
- (iii) For instance; *Ekādashee Viratham*, *Shasṭhee Vratham*, *Varalakshmee Vratham*, etc.
- (iv) In the incarnation of *Śree Rāmā*, his vow is to protect the person who catches his feet and says that he has surrendered to him. *Yuddha Kāṇḍa* – 8th chapter;
Sakrudeva Prapannāya Tavāsmēti Cha Yāchate I
Abhayam Sarvabhootebhyo Dadānyetadvratam Mama II
- (v) **She** is fond of all vows even those which are made to other deities. The *Bhavisyottara Purāṇa*, says, "He who makes a vow to any god or to goddess, all is for the delight of *Shiva* and *Śreedeevee* who are the creators of the world. There is no difference here because the whole world is of *Shiva* and *Shakti*".

Devam Cha Deveem Cha Voddhshya Yatkaroti Vratam Nara: I

Tat Sarvam Shivayos Tushtyai Jagajjanana Sheelayo: II

Na Bhedas Tatra Mantavya: *Shivashaktimayam Jagat* II

The same message is read in *Śree Bhagavad Geeta* (VII-21);

Yo Yo Yām Yām Tanum Bhakta: *Shraddhayārchitumichchati* I

Tasya Tashyāchalām Shraddhām Tāmeva Vidadhāmyaham II

- (vi) **She** is in the form of a king called *Prāyavrata*.

771. *Durārādhya* - दुराराध्या

- (i) One who is difficult to worship.

- (ii) She is difficult to worship for the incompetent and for those who cannot control their senses and sensory organs. Impossible to be worshipped by the fickle-minded. *Soundaryalaharee* verse 95 says; *Taralakaranānā Masūlabha*. To control the senses and to have focus in the mind lot of effort is required and it is very difficult. The same message is conveyed in 871st name - *Bahirmukhasudurlabha*.

772. *Durādharshā* - दुराधर्षा

- (i) One who is hard to resist.
 (ii) **She** cannot be attracted by luxurious worshipping or strength.
 (iii) **She** is to be attained only by devotion. 120th name - *Bhaktivashyā* may be referred.

773. *Pāṭaleekusumapriyā* - पाटलीकुसुमप्रिया

- (i) One who is fond of pale-red trumpet flowers.
 (ii) This flower has a mixed colour of red and white. This indicates the unison of *Shiva* and *Shakti*. The verse, which is chanted during the worship of sandals of the teacher, the mixture of red and white is being indicated;

Vande Guru Padadvandvamavānmanasa Gocharam I

Rakta Shukla Prabhāmishramatarkyam Traipuram Maha: II

- (iii) *Padma Purāṇa* says *Shiva* most likes the *Vilva* tree (*Crataeva* religiose) and *Śreedevee* the trumpet flowered tree; *Śrīe Vrukshe Shankaro Deva: Pāṭalāyām Tu Pārvatee*. (Since, it is a place where *Lakshmee* dwells the *Vilva* tree is called *Śrīe* tree).
 (iv) This *Sahasranāma* indicates other flowers liked by *Śreedevee* in these names; 323 - *Kadambakusumapriyā*, 330 - *Kādambareepriyā*, 435 - *Chāmpyekusumapriyā*, 776 - *Mandārakusumapriyā* and 919 - *Chaitanyakusumapriya*.

774. *Mahatee* - महती

- (i) One who is very big.
 (ii) **She** is the biggest - i.e. bigger than very big. *MahāNārāyaṇa Upanishad* (I-1) says; *Mahato Maheeyān*.
 (iii) The other things can be measured only with this. Thus says *Shākapoorṇee*; *Mahān Kasmān Manenānyān Jahāti*.
 (iv) The meaning of this name according to *Yāskar's Nirukta* is - one that is to be worshipped; *Mahaneeyo Bhavati*.
 (v) It can be reminded that, a meaning that it is a tool to measure

Lakshmee was mentioned for the first name *Śreemāta*.

- (vi) The name of the Veena instrument in the hands of *Nārada* is *Mahatee*. **She** is in that form also.

775. *Merunilayā* - मेरुनिलया

- (i) One who dwells in the *Meru*.
- (ii) According to the saying; *Meru: Sumeru: Hemādri:* - *Meru* is a golden mountain. It can be reminded that this was mentioned in the 55th name *Sumerumadhyasrungastha*. It is said that *Śreedeevee's Chintāmaṇi* house is at the top of the centre peak.
- (iii) After the demolition of the demon *Bhaṇḍāsura*, *Devas* ordered their architect *Vishvakarma* and the architect of demons *Mayan*, to construct an appropriate place for *Kāmeshwarā* and *Śreedeevee*. It was the *Deva's* wish that in the ocean called *Nitya Gnānam* in the midst of 16 *kshetrās*, *Śreedeevee* should dwell in 16 forms, in the 16 cities decorated with gems, for the protection of this universe.
- (iv) Accordingly those architects constructed 16 cities in the 16 *kshetrās*. These are on the top of 9 mountains and 7 oceans. These 16 cities were named as *Kāmeshwaree*, *Bagamālāpuree*, etc., based on the names of *Tithi Nityās*. Out of these there are three peaks to the East, South-west, South-east and centre of *Meru* mountain. In those three peaks there are the residences of *Brahma*, *Viṣṇu* and *Shiva* and in the centre the residence of *Śreedeevee*.
- (v) *Tantrarāja Tantra* (28th chapter) describes such a construction of *Śree* city. *Vidopākyānam* also has details. *Lalithopākyānam*, *Lalithāstavaratnam* and *Chintāmaṇi Stavam* may be referred for more details about *Śree* city and *Chintāmaṇi* house.
- (vi) *Tantrarāja Tantra* (28th chapter) explains that *NityāDevees* are in the form of the worlds and time and their interchange. Accordingly *Śreedeevee* dwells in the *MahāMeru* during the first year of *Kruta Yuga* (*Kruta* era). *NityāDevees* starting from *Kāmeshwaree* till *Jvālāmālinee* live in other *Jambu Dveepam*, *Plaksha Dveepam*, etc., and seven oceans. *Chitra Nitya* lives in the outside ether. In the next years each *Nitya Deee* (including *Śreedeevee*) moves to next place. In the same way in the following years they move to adjacent places. In the sixteenth year they return to the original places. Each of the *Nitya Devees* becomes the Moon of *Meru* in one year. (Further details in this regard can be had from the original book and

its commentary called *Manorama*.)

(vii) *Śree Chakra* has three imaginative halls called *Bhoo*, *Kailāsa* and *Meru Prastārams*. Imagining with the eight *Vāg Devees* starting from *Vashinee* is called *Bhoo Prastāram*. Imagining along with the mother letters (from 'A' till 'Ksha') is called *Kailāsa Prastāram*. Imagining along with the 16 *NityāDevees* (*Śreedeevee* is also one among them) is called *Meru Prastāram*. This name indicates that **She** has this *Meru Prastāram* as her dwelling place. (*Sanatkumāra*, *Sanandana* and *Vashishta Samhitas* describes such imagination in three types).

(viii) According to *Gnānārṇava Tantra*, a *mantra* with nine letters is called *Meru*. (If the duplications are removed, the *Panchadaseemantra* has only nine letters). **She** has this *Merumantra* as her dwelling place. These nine letters are cryptically indicated;
Bhoomishchandra: Shivo MāyāShakti: Krushnādhvamādanou |
Ardhachandrashcha Bindushcha Navārno Meruruchyate ||

(ix) The gem called *Meru* in the garland of chanting or when counted in fingers, the base line of the middle finger of the palm is called *Meru*. **She** has these places as her dwelling places.

776. *Mandārakusumapriyā* - मन्दारकुसुमप्रिया

- (i) One who is fond of *Mandāra* flower (shoe flower - *Hibiscus Rosa-sinensis*).
- (ii) *Mandāra* is one of the five trees in the world of *Devas* and also indicates white *Erukka* (white - wild weed).

777. *Veerārādhyā* - वीराराध्या

- (i) One who is worshipped by the heroics.
- (ii) Here a person is called as hero, if he is free from the feeling of duality and its symbols like self, this, etc., and the corresponding imaginations. He should have such mind control and ability. They enjoy the self form. The icon mentioned in *Panchāsikā* is;
Ahami Pralayam Kurvan Idama: Pratiyogina: |
Parākramam Paro Bhunkte Svātmānamshivāpaham ||

(iii) The names 836 – *Veeramātā* and 899 – *Veerā* may also be referred.

778. *Virāḍroopā* - विराड्रूपा

- (i) One who is in the form of *Virāt*, the cosmic whole.

- (ii) In the 256th name *Vishvaroopā*, it was mentioned about *Virāt* –the subtle form of the five elements which is the *Brahmāṇḍam*, and who is interested in that form called *Hiraṇyagarba*, *Vaishvānara*, *Ēshwaran* and *Virāt*. **She** is in that *Virāt* form.

779. *Virajā* - विरजा

- (i) One who is without any stain or sin originated by the *Rajo* character.
 (ii) When such meaning is said, the prefix 'Vi' has to be taken in the opposite sense – i.e. without the character called *Rajo*.
 (iii) The verses of *Mahānārāyaṇopaniṣad* (20th chapter) and *Tatvashoḍanā* may be reminded; *Virajā Vipāpma*...
 (iv) The word *Rajas* means splendour, water and world. While accepting these meanings the prefix 'Vi' has to be specifically considered.
 (v) The presiding deity in the place called *Virajā* in Utkala state (present Orissa) is called *Virāja*. **She** is in that form.
 (vi) The usage of this name in *archana* is *Virājase Namaha*.

780. *Vishvatomukhee* - विश्वतोमुखी

- (i) One who has faces in all directions.
 (ii) **She** is present in all places and directions where the devotees meditate upon. Hence this name says that **She** has faces in all directions. Whichever form the devotee meditates upon **She** is present in that form. *Svetāshvatara Upaniṣad* says; *Vishvatas Chakṣhuruta Visvatomukha*:. In other places of *Veda* also it is said that; *Sarvata: Pānipādam Tatsarvatokshi Shiromukham*. It need not be concluded that these *Veda* statements are contradicting the other statements which say that *Brahmam* does not have hands or legs. The *Veda* statements, which originated later explain the physical form of *Brahmam*. Hence these two different types of statements do not contradict each other.
 (iii) *Śreemad Bhagavad Geeta* (IX-15) also says - Some devotees worship Me in various ways as the one, as the distinct and as the all-faced;
Gnānayagnena Chāpyanye Yajanto Māmupāsate |
Ekatvena Pruthaktvena Bahudhā Vishvatomukham ||

781. *Pratyagroopā* - प्रत्यग्रूपा

- (i) One who is visible to those who see within self.
 (ii) The organs or senses are to identify the characters of things outside

– i.e. they look outward. Hence they are called *Bahirmukham* or *Parāngmukham*. In the same way looking inward is called *Antarmukham* or *Pratyanmukham*. In the creation, the nature of the organs is only to look outward and not otherwise. This is mentioned in *Kaṭopanishad* (IV-1) as; *Parānchikhāni Vyatrunat Svayambhoo:tasmātparan Pashyati Nātarātman*.

(iii) **She** is visible to those who control their organs and look inward. The same message is described in 870th name – *Antharmukhasamārādhyā* and 871st name *Bahirmukha Suturlabhā* – She is difficult to be seen by those who have outward looking organs.

(iv) The same message has been mentioned in many places in *Śreemad Bhagavad Geeta* – for instance;

*Ananyachetā: Satatam Yo Mām Smarati Nityasha: I
Tasyāham Sulabha: Pārtha Nityayuktasya Yogina: II (VIII-14)
Mayyeva Mana Ādhatsva Mayi buddhim Niveshaya I
Nivasishyasi Mayyeva Ata Oordhvam Na Samshaya: II(XII-8)*

782. *Parākāshā* - पराकाशा

- (i) One who is the transcendental ether.
- (ii) Ether is omnipresent. Its presence can be felt. But its dimension is not visible. Hence it is subtle. **She** is in that form.
- (iii) By the word ether, the Supreme Being is indicated. The below *Veda* phrases confirm this. *Brahma Sūtra* (I-1-22); *Ākāshastal Lingāt* and in *Chāndogya Upanishad* (I-9-1); *Ākāsho Itihovā Chākāsho Hyevebhyo Jyāyānākāsha: Parāyanam*. This is not the ether, which is one of the basic five elements. *Koorma Purāṇa* confirms that *Śreedevee*, who is the Supreme Being, is in the form superior radiance-space (*parākāsham*) – the great divine energy of Supreme Being is ether; *Yasya Sā ParamāDeveeShaktirākāshasamsthita*. Again it says, **She** is the only origin of the universe, **She** is everything, **She** controls everything, **She** is *Māheshwaree* and *Shakti* and does not have origin, is called as ether and **She** is so bright;

Ittham Hi Sā Jagatee Yoniregā Sarvātmikā Sarvaniyāmikā Cha I

Māheshwaree Shaktiranādisiddhā Vyomābhidhānādiv Rājateeva II

- (iv) *Taitreya Upanishad* (III-6-1) says that the *Brahmam* is established in the superior radiance-space – fixed there; *Parama Vyoman Pratishṭita:*. This ether is of two types – Macrocosm and Microcosm

(*Brahmāṇḍam* and *Pindāṇḍam*). Both are tools to identify the *Brahmam*. **She** is in that bright form.

- (v) The superior radiance-space in the Microcosm is again of two types. Śree Bhāskara Rāya quotes a verse (32) from Kālidāsa's (there is difference in opinion whether this is the same Kālidāsa who wrote *Raguvamsa*, etc.) book called *ChitgagaṇaChandrika*. According to this, there is fire in the ether between the Sun and Moon in the heart. The ether above the peak of it, is the superior radiance-space;

*Hrut (Druk) Kriyātma Shashi Bhānumadhyaga:
Khe Charatyanaladrushti Dhāmaya: I
Yattadhoordhva Shikaram Param Nabhas
Tatra Darshaya Shivam Tvamambike II*

This has been differently mentioned in *Svachchanda Sangraha*. Above the forehead till the end of the skull is called *Dvādashāntam*. The area two inches from that place is called superior *param + vyoma* - radiance-space (*parākāsham*);

*Dvādashāntam Lalātordhvam KapāLordvasānakam I
DvyanguLordhvam Shirodesāt Param Vyoma Prakeertitam II*

Thus **She** is in the form *parākāsham* defined in various ways.

- (vi) The ether beyond the seven oceans is called *parākāsham* (the description given in 775th name *Merunilayā*, according to *Tantra Rāja Tantra* – 28th chapter, may be referred). Śreedeevee is there during the 16th year of *KrutaYuga* (era). During the first 15 years, other *Tithi Nitya Devees* dwell there one by one in each year. Since **She** is the form of all the *Tithi Nitya Devees*, **She** is called as *Parākāsha*.
- (vii) *Parāga* indicates a type of penance. *Āshā* means direction or desired thing. Hence the summarised meaning would be that **She** is to be reached through penance.
- (viii) Or, **She** enjoys the fruit of the above said penance (it has to be split as *Parāgam + Ashnāti*).
- (ix) *Agam* means sin or sorrow. **She** eats or destroys great sins and sorrow.
- (x) *Pratikāsham* means simile; *Parākāsham* is antonym to that. Hence it means that **She** is without any similarity or comparison. 389th name *Nirupamā* also conveys the same message.

783. *Prāṇadā* - प्राणदा

- (i) One who gives life to all.
- (ii) The word *Prāṇan* (life) indicates the five breaths viz., *Prāṇa*, *Apāna*, *Samāna*, *Udāna* & *Vyāna* and again the 11 organs (5 organs of action, 5 organs of knowledge and mind).
- (iii) The verb *Da* means to give. Hence it has to be construed that **She** gives the above said life.
- (iv) It can also be split as – *Prānān* + *Dyati* – *Gandayati* – to obliterate. That is, it means that **She** wipes out the above said *Prāṇan*.

784. *Prāṇaroopiṇee* - प्राणरूपिणी

- (i) One who is in the form of breath/ life.
- (ii) *Chāndogya Upanishad* says that the word *Prāṇa* indicates the *Brahmam*; *Prāno Brahma Kam Brahma Kham Brahma*. In the *Kousikee Brāhmanam*, in the statement; *Prānosme Pragnātmā Tam Māmāyuramrutamupāsva*, the word *Prāṇa* indicates the *Brahmam*. This has been evidenced in the *Brahma Sūtra*, *Prānātikaraṇam*.
- (iii) The word *Prāṇa* originates from the root word *Prā Poorano* (to fill). Hence it indicates the completeness. The *Veda* statement; *Poorṇamada: Poonamidam*..also indicates that the word *Prāṇa* means *Brahmam*.
- (iv) *Manu Smruti* (XII-123) also says that the word *Prāṇa* indicates *Brahmam*;

Enameke Vadantyagnim Manumanye Prajāpatim I

Indramanye Param Prāṇamapare Cha Maheshvareem II

In some schools this is interpreted as fire, *Manu*, *Prajāpati*, *Indra*, breath and Supreme Being.

- (v) These three evidences give the meaning of this name *Prāṇaroopiṇee*.
- (vi) One breath is to once inhale and exhale. The calculation of time as day, month, etc., is done by breath only. *Tithi NityāDevees* are in the form of time. Since the time originates from breath, it can be taken as that *Tithi NityāDevees* are the breath. *Śreedeevee* is also one of the *Tithi NityāDevees* and hence **She** is *Prāṇaroopiṇee*. The related verses in *Tantra Rāja Tantra* (27th chapter) may be referred; *Athashoḍasa Nityānām Kālena Prāṇatochyate*.
- (vii) Also, the 22.5 breaths respectively create the zodiac signs Aries, etc. Thus the zodiac signs, Sun, Moon and the rest, originate from

breath only. Hence **She** is *Prāṇaroopīṇee*.

785. Mārtāṇḍa Bhairavārādhyā—मार्तण्डभैरवाध्या

- (i) One who is adored by *Mārtāṇḍabhairava*, a form of *Shiva*.
- (ii) In the *Śreepura* between 22nd and 23rd walls there is the devotee of *Śreedeevee* named *Mārtāṇḍabhairava*. This has been mentioned, *Durvāsa's* book called *Lalitāstavaratna* (100th verse): "In my heart I adore *Mārtāṇḍabhairava*, decked with the jeweled crown, sporting with his wife *Chāvā* who is the energy which supplies light to the eyes;

Chakshus Matee Prakāshana Shaktich chāyā Samārachita Kelim I

Mānikyamukuṭa Rāmyam Manye Mārtāṇḍabhairavam II

Mārtāṇḍa is another name for Sun. Sage *Kāshyapa* and *Atiti* worshipped the Supreme Being, in the midst of the solar galaxy and got the boon of a child birth. The pregnant *Atiti* followed ardent vows. When she was weak she gave birth to a child and hence the baby was born as an inert egg. When the couple worshipped the Supreme Being, that egg got life. That baby became Sun by worshipping the Supreme Being in solar galaxy. Since the baby was born when *Atiti* followed ardent vows, the baby had a ferocious form. Hence he is called *Bhairava*. Since he was born from the inert egg, (*mrta* and *anda*) he is called *Mārtāṇḍa*. He is the Sun who is one in the list of great 12 devotees of *Śreedeevee*. He dwells between 22nd and 23rd walls alongwith his consort *ChāyāDevee* and worships *Śreedeevee*.

- (iii) The fruits or results part of this *Sahasranāma* says that *Mārtāṇḍabhairava* makes the eyes of enemies of the devotees of *Śreedeevee* as blind. He is so adamant in protecting the devotees of *Śreedeevee*.
- (iv) *Bhairava* means *Vatuka* and other different kinds. Concerning the worship of *Śreedeevee* by the Sun, the *Padma Purāṇa* says - the Sun after worshipping daily a jeweled image of *Śreedeevee* obtained his pure divine lofty position. This has also been described in *KālikāPurāṇa*.
- (v) *Bhiru* means the one who is of frightened nature. The nearness of them is called *Bhairavam*. It implies that *Śreedeevee* is worshipped by cowardly people. *Saptashatee* (4th chapter) says that **She** protects them; *Durge Smrutā Harasi Bheetimashesha Janto*:
- (vi) In general ladies are fearful in nature. **She** is worshipped by them.

(vii) According to the *ShivaSūtra* (I-5) "effort is called *Bhairava*"; *Udyamo Bhairava*:. Some of the interpreters give the meaning of *Udyama* as effort. Actually, the word *Udayam* is formed by joining the words *Ud* + *Yam*. In the book called *Vimarshini* by *Kshemarāja*, this has been explained as the chit that is created without advance intimation. There is also an indication that *Bhairava* is *Shiva*. Since it is a tool that shows *Shiva*, *Udhyama* is called as *Bhairava*. it is the Sun (*Mārtāṇḍa*) because it destroys the darkness of confusion. This name also indicates that **She** is worshipped by those who got the knowledge of *Shiva* by eradicating the darkness called confusion.

ShivaSūtra (III-7) says - "By conquering confusion, by the expansion of the endless, victory over innate knowledge";

Mohajayādanantābhogāt Sahaja Vidyā Jaya: II

The *Vārttikakāra* explains the meaning thus - "Confusion means darkness, i.e. inborn egoism, by overcoming this, the Sun of effort is produced; Endless *samskāras* (good mental tendencies); Expansion means the expansion of the *samskāras*. To the *Yogin* who thus understands victory means attainment of *Sahaja Vidyā*. The meaning of this can be read in the interpretations of *Sūtras*.

786. Mantriṇeenyastarājyadhoo: - मन्त्रिणीन्यस्तराज्यधूः

- (i) One who has handed over regal authority to *Mantriṇee Devee*.
- (ii) *Mantriṇee Devee* has different names like *Rāja Shyāmalā*, *Rājamātangee*, etc. She is the minister of the empress *Śreedevee*. **She** has delegated the responsibility of administering the state to her. The commander of armies responsibility has been delegated to *Vārāhi Devee* (also called as *Danḍanātā*, *Panchamee*, etc.). The participation of these *Devees* in the battle with *Bhaṇḍāsura* has been mentioned in the names –

69 – *Geyachakrarathārooḍhamantriṇeeeparisevitā*

70 – *Kirichakrarathārooḍhadanḍanāthāpuraskrutā*

75 – *Mantrinyambāvirachitavishaggavadhatoshitā*and

76 – *Vishukraprāṇaharanavārāheeveyananditā*

Also; in the *Panchapanchikā pooja*, they are worshipped in the *Pancharatnāmbākoshā*(this has been described in 428th name *Panjchakoshāntarasthitā*).

- (iii) **She** is in the form of *Leela* as per the statement *Lalanāt Lalita*. She is predominantly pleasure oriented. **She** has delegated the

administration to *Mantriṇee* and the in-charge of armies to *Vārāhi*, **She** is involved in gratification. (Even after delegating such tasks, it has to be taken as that **She** supervises them constantly).

- (iv) The word *mantri* (minister) indicates those who chant *mantras*. Or a *mantra* is one which is with the character of repeating or protecting with pure mind and a *mantra* is one who has such a mind. An effort to integrate these people with *Śreedeevee* is called *Mantriṇee*. The fruit of such an effort makes a union of devotees and *Yogis* and a possession with *Śreedeevee*. *ShivaSūtra* (III-1,2 and3) may be referred in this regard – III-1; *Chittam Mantra*:, III-2; *Prāyatna Sādhaka*: and III-3 *Vidyā Shareera SphrattāMantrarahasyam*.

787. *Tripureshee* - त्रिपुरेशी

- (i) One who is the head of the three *Puras*.
 (ii) It was explained in 775th name - *Merunilayā*, that there are three cities belonging to *Brahma*, *Viṣṇu* and *Shiva* to the East, South-west and South-East directions of the *Meru* Mountain and at the centre *Śreedeevee*'s city. **She** is the head of these three cities. (Since **She** only created the three Gods such an analogy is correct).
 (iii) *Tripureshi* is also the name of the deity governing *Sarvāsāparipooraka Chakra* i.e., "The circle that fulfills all desires," the second *āvarana* of *Śree Chakra*. Since there is no difference between the presiding deities of *Chakras* and *Śreedeevee*, this name calls *Śreedeevee* as *Tripureshee*.

788. *Jayatsenā* - जयत्सेना

- (i) One who is with victorious armies of divine forces.
 (ii) In every war with demons or bad elements, the army of *Śreedeevee* only wins. Hence this name.
 (iii) *Jayatsena* is the name of a king and **She** is in his form.

789. *Nistraigunyā* - निस्त्रैगुण्या

- (i) One who is devoid of the three qualities.
 (ii) *Mahat* originated from the nature - Egoism from that *mahat* - The five primary elements from egoism with the help of the three qualities viz., *satva*, *rajas* and *tamas*. From that originated the universe. This is the order of creation in a nutshell. The three qualities were there with the universe. That is, the universe characterised its qualities into three and helped the egoism. This

name indicates that **She** is beyond these three qualities. The names – 139 – *Nirgunā*, 397 – *Moolaprakruti*; 398 – *Avyaktā* and 399 – *Vyaktāvyaktasvaroopiṇee* may be referred.

790. *Parāparā* - परापरा

- (i) One who is in the form of *Brahmam* called *Parā* (absolute), *Aparā* (relative) and *Parāparā* (both absolute and relative).
- (ii) *Parā* – the other person, *Aparā* – dependent on self, i.e., it respectively means an enemy and a friend. *ŚreemadBhagavad Geeta* (IX-29) says that the *Brahmam* is of these two types; *Na Me Dveshyosti Na Priya* - I have neither foe nor friend.
- (iii) *Parā* - superior and *Aparā* - inferior. *Sruti* says, "*Brahmam* is the servant. *Brahmam* is ferry-men; and *Brahmam* is these gamblers"; *Brahmadāsā Brahmadāshā Brahmameme Kitavā Uta*.
- (iv) *Parā* - he who is far off, *Aparā* he who is near. *ŚreemadBhagavad Geeta* (XIII-15) - "I am far and near".
- (v) These different meanings are based on the *Vihsva* dictionary; *Parā*: *Syāt Uttama Anātma Vairi Dooreshu Kevale* II
- (vi) In general the *Brahmam* is said to be two types viz., pure form and an adulterated form. *Parāparam* is of third type.
 - a. The *Prashno Upanishad* (V-2) says - "This is indeed, Oh *Satyakāma*, *para* and *apara*"; *Etadvai Satyakāma Param Chāparam Cha*. The *Smruti* also says, "Two *Brahmans* are to be known, one is *Parā* and the other is *Aparā*"; *Dve Brahmanee Veditavye Param Chāparameva Cha*.
 - b. *Parā* - posterior; *Aparā* - anterior. *Shiva* with the unified form of *Shakti* is *Parāparam* or *Parabrahmam*. **She** is in that form. To give such meanings for the words *Para* or *Apara* there are enough evidences in *Vedas*; *Yuje Vām Brahma Poorvyam Namobhi*: or *Esho Ushā Apoorvyā Vyachchati Priyā Diva*: II
 - c. The author suggests reading *Sivānandalahari* in this regard.
- (vii) *Parā* and *Aparā* are the twofold ether.
- (viii) The twofold knowledge, as described in the *Munḍaka Upanishad* (I-1-4) *ParāVidyā* and *AparāVidyā*. The *Linga Purāṇa* also says, "Two kinds of knowledge should be known, *parā* and *apara*; the *Vedas* are *Para* and the *Vedāngās* are *Apara*."
- (ix) *Skāṇḍa Purāṇa* (*Yagna Vaibhava Kāṇḍa*, 6th chapter) says two types of the *Pranava* are *Parā* and *Apara*. *Parā* has the qualities of

Sachitānanda and *Aparā* is pure form, in the form of sound. Since it prays *Parabrahmam*, it is called as *Praṇava* (the word *nava* has such a meaning). Since it is a tool to reach *Parabrahmam*, it is called as *Praṇavam*.

- (x) There itself, the interpretation of *Vedasis* of two types – the Supreme Being is *Param* and the tool to reach it is called *Aparam*.
- (xi) In the *Yoga Sāstra* also knowledge is divided into three - *Parā*, *Aparā* and *Parāpara*. For it is said, "Knowledge is said to be threefold by the division of *para*, *apara* and *parāpara*. Of these, the first is the supreme knowledge and is the cause of cognizing the Lord, the bondage and the Self. The second, *aparā* knowledge, is simply the cause of cognising the bondage. The *parāpara* knowledge is, just as the change of the sight between a man and cat in the night, it does not distinguish the marks *vilakshaṇā*".
- (xii) *NityāShoḍashikārnava* (8th chapter, 2nd verse onwards) explains that Śreedeevee's *pooja* is of three types – *Parā*, *Aparā* and *Parāpara*. *Para* is worshipping with non-duality in mind (however it is done). *Apara* is worshipping Śree *Chakra*. *Parāpara* is worshipping different types of idols.
- (xiii) The speech is of two types – *Parā* and *Apara*. *Aparā* includes *Pashyantee*, *Madyamā* and *Vaikharee*.
- (xiv) *Para* is the fourth state. *Aparā* is the three states awaken (*Jāgrath*), dream (*Swapna*) and deep sleep (*Sushupti*).
- (xv) The *homa* (sacrificial fire) is of two types *Parā* and *Apara*. The *Parā* is the state after the destruction of all dualistic interpretations respecting the known, the knower and knowledge. The *Parā homa* is said to be that which being absorbed, does not arise again, in the blaze of the great eternal fire of own Self, which burns for ever without fuel. This is done in an imaginative way.

The *aparahoma* is again two-fold, gross and subtle. The gross form offering the articles in the form directly. The subtle form is done in the fire in the *Moolādhāra* i.e. *Prānāgnihotra*. In the *Sāmayika Pooja*, which is part of *Navāvarana Pooja* in the *Bindu Tarpaṇa*, there is a verse stating that - in the fire called *Samvit*, which burns without any fuel, all the 36 *tatvas* (from *Shiva* onwards till earth) are offered. By chanting this verse, after getting permission from the teacher the special *argya* from the self vessel is consumed. That verse is as follows;

Antar Nirantara Nirindhanamedhamāne
Mohāndhakāra Paripanthini Samvidagnou
Kasminchdatbhuta Mareechi Vikāsa Bhoomou
Vishvam Juhomi Vasudhādi Shivāvasānam ||

382nd name *Rahastarpaṇatarpitā* may be referred.

(xvi) In the 732nd name *Nāmapārāyaṇapreetā*, six types of *pārāyaṇas* were described. In that the *mantrapārāyaṇa* is one of the types.

(xvii) *Varāha Purāṇa* says when speaking about the *Trimoortis* - The creative energy is said to be *Para* which is the white colour. *Vaishnavee*, which is red and long-eyed is *Apara*. The *Raudri* energy is called *parāpara*.

(xviii) Further relevant meanings may be added.

Note: (to be read in conjunction with (xvi) above; the original book reads as - *Atra Parāparayorvibhajanena Saptadashārthamelanena Tu pancheti Dvāvimshati: Anyepi Yathālābham Yojaneyā: || Śree Gaṇesa Iyer* has not written this. In the book written by Śree RA Sastry;

Parapara gives a four syllable *mantra*, this if added to the fifteen syllables, gives a nineteen syllabled *mantra*. If added to the sixteen syllables it gives a twenty syllabled *mantra*.

Śree RA Sastry also gives a foot note; Here the commentator does not show the reason how the *parāparā* is to be taken as four. (The meaning of this part is to be made clear).

791. Satyajānānandaroopā - सत्यज्ञानानन्दरूपा -

(i) One who is in the form of truth, wisdom and bliss.

(ii) The meaning is that **She** is in the form of *Satchitānanda*. The *Taitireeya Upanishad* (II-1) says, "The *Brahmam* is truth, wisdom, infinity"; *Satyam Gnānāmanandam Brahma*. The *Brahadāraṇya Upanishad* (III-9-28) says - "*Brahmam* is eternal, wisdom, bliss"; *Vignānamānandam Brahma*.

(iii) This name can be split in other way also - *Satee + Agnā+Anānandaroopā*. I.e. *Sat* - true wisdom, *Agnā*- those who are ignorant of that, *Ānanda* - such people are without bliss; *Roopa* - form. I.e. **She** causes pain to those ignorant of the true wisdom. The *Isāvasya Upanishad* (9th verse) and *Brahadāraṇya Upanishad* (IV-4-10) says, "Those who worship with ignorance enter into deep darkness."

(iv) Again the name can be split as *Satee + Agnā+Anānanda + Roopa*.

That is, **She** gives the world called *Anantā*: for those who do not have the knowledge of *Śreedeevee*. This world is full of darkness without any happiness. The *Brhadāranya Upanishad* (IV-4-II) says, "Those worlds are called *Ānanda*, which are covered with deep darkness; the ignorant and unwise men go to those worlds after death";

Anandā Nām Te Lokā Andhena Tamasāvrutā: I

Tānste Pretyābhigacchantya Vīdvāmsobudhā Janā: II

792. *Sāmarasyaparāyaṇā* - सामरस्यपरायणा

- (i) One who is the Supreme abode of the co-equal nature with *Shiva*.
- (ii) With the co-equal nature is unison. That state of *Shiva* and *Shakti* is the greatest. *Tripuropanishad* describes that equality;

Bhaga: Shaktir Bhagavān Kām Esha: Ubhā Dātārāviha Soubhagānām I

Sampradhānou Samasttvou Samodayo: Samshaktrajarā Vishvayoni: II

- (iii) The learned men (*Chandraloka* V-1) say, "We praise the ancient pair, the parents of the universe. Each is the end attained by the penance of the other";

Paraspara Tapa: Sampat Phalāyita Parasparou I

Prapancha Mātā Pitarou Prānchou Jāyāpatee Stuma: II

Kālidāsa (*Chitkakana Chandrikā* – 100th verse) also says - "*Shiva* milks out the essence of the co-equal nature when the waves of the enjoyer, enjoyment, and the means are calm"; *Bhoktru Bhogya Karanormi Samkshaye Sāmarasya Rasadohinee Shiva*.

- (iv) *Sāmarasya*, the worlds of *Devas*, with them, *Parāyana* abode or refuge. **She** is the refuge of the *Devas*.

- (v) *Rasya* - songs, *Sāma* - *Sāma* Veda songs, *Parāyana* - fond of. She is fond of *Sāma* Veda songs. The *Vishva* dictionary says, "*Parāyana* means - fond of, devoted to, dependent"; *Parāyanamabheeshtam Syāttat Parāshrāyayo Rapi*.

793. *Kapardinee* - कपर्दिनी

- (i) One who is the consort of *Shiva* who is called as *Kapardee*.
- (ii) *Shiva's* raised tuft of lustrous braided hair (matted hair) is called *Kapardam*. One who has it is *Kapardee*. This name is mentioned in *Śrīe Rudram* for *Shiva*; *Nama: Kapardine Cha Vyuptakeshāya Cha*. His consort is *Kapardinee*.
- (iii) According to the commentator of the *Soota Samhita*, the word *Kapardam* means - earth, mockery, and praise. Hence *Kapardini*,

greatly praised.

- (iv) *Ka* - water, *Pooram* - the flow, *dai* - sanctifies. I.e. *Shiva* has even the holy Ganges in his hair and further sanctifies it. *Kapardee* is to sanctify even Ganges. His consort.
- (v) *Kapardam* - cow-dung cake. When *Shiva* incarnated as *Mailāra*, his wife called *Mahālasā*, was decked with a garland of cow-dung cakes. The *Vishva* dictionary says, "*Karpada* means the matted hair of *Shiva* and cow-dung cakes". In another place instead of cow-dung it is meant as *Chozhi* (a kind of shell).
- (vi) *DeveePurāṇa* says that *Shiva*, a deity worshipped at *Chagalānda*, one of the sixty eight sacred places, is called *Kapardee*. His consort is *Karpardinee*. *Sootha Samhita* (4-43-69) names *Śreedeevee* as *Prachanḍa*.
- (vii) *Śreedeevee* also has a form with matted hair. The *Lagustava* (11th verse) of *Kālidāsa* suggests worshipping *Śreedeevee* with crescent in her matted hair.

794. *Kalāmālā* - कलामाला

- (i) One who wears all the (64) arts as garland.
- (ii) Out of the various jewels of *Śreedeevee* 64 arts is an important jewel. An indication is made here that *Śreedeevee* has lots of prides, plumes and super-bias.
- (iii) *Kala* - exquisiteness or beauty, *Mā* - lustre or brightness or light, *Lā* - to bring. This can mean that *She* has exquisiteness and lustre.

795. *Kāmadhuk* - कामधुक

- (i) One who fulfills all the desires.
- (ii) *She* fulfills all the desires of *Her* devotees. This was mentioned in 63rd name - *Kāmadāyinee* and again will be mentioned in 989th name - *VānchitārthaPradāyinee*. In *Trishatee*, 43rd name *Epsidārtapradāyinee* and 240th name *Sakaleshtadā* may be referred.
- (iii) Fulfilling all the desires is the nature of the celestial cow *Kāmadhenu*. She is in that form. *Devee Upanishad* also preys; *Sā No Mandreshamoorjam Duhānā Dhenur Vāgasmānupasushtatitu*.
- (iv) It can also be meant that *She* is in the form of five *KāmdughāmbāDevees* used in *Pancha Panchikā Pooja*.
- (v) 4th verse of *Soundaryalaharee* says that *She* bestows more than what was asked or desired; *Tvadanya Panibhyām*.

796. *Kāmaroopiṇee* - कामरूपिणी

- (i) One who is in the form of *Kāma*, the supreme *Shiva*.
- (ii) **She** is in the form of *Kāmeshvara*. *Śreedevee* and *Kāmeshvara* have the same forms, decorations, weapons, etc., **She** is in his form.
- (iii) *Shiva* who desires to create the universe as described in *Taitreeya Upanishad* (II-5), "He desired, let me become many, let me create beings"; *Sokāmayata Bahusyām Prajāyeya*. The *Brahadāranya Upanishad* (III-9-II) says - "He is the person consisting of desire, it is he, Oh *Sākalya*, who is His deity? He replied, woman is his deity"; *Ya Evāyam Kāmamaya: Purusha: Sa Eva Daivashākalyas Tasya Kā Devateti Striya Iti Hovācha* II
- (iv) It can also be construed that **She** assumes any form at will.

797. *Kalānidhi*: - कलानिधि:

- (i) One who is the reservoir of arts.
- (ii) *Kalās* were described before (in name 236 - *Chatushshashtikalāmayee*). **She** is the treasure of those arts.
- (iii) *Kalās* are *jeevas* (souls). The *Brahadāranya Upanishad* (I-5-15) says, "The *ātman* (soul) is the sixteenth *Kalā* of him." I.e. one sixteenth part; *Ātmaivāsya Shoḍasheekala*.
- (iv) **She** is the fountain head of *kalās* of Moon. Hence it can be said that **She** is in the form of Moon's galaxy.
- (v) According to the *ShivaSūtra* (I-3 - *Yonivarga: Kalāshareeram*), *Kalā* means action (*karmam*); hence all actions end in her; *Śreemad Bhagavad Geeta* (IV-33) also says, "All actions, Oh *Partha*, end in wisdom"; *Sarvam Karmākhilam Pārththa Gnāne Parisamāpyate*.
- (vi) In practice this name has to be used as *Kalānidhaye Namaha*.

798. *Kāvyakalā* - काव्यकला

- (i) One who is the poetic art.
- (ii) *Kāvya*, the work of poets, which is divided into various types, namely poems, drama, etc. They all originate from sounds and words. **She** is in those forms.
- (iii) It can also be said that **She** is in the form creating the above said arts and the corresponding ability.
- (iv) To write a poem, a creative thought has to originate. By worshipping *Śreedevee* in a particular manner, **She** blesses with the ability of creating poems. For instance the 15th, 16th and 17th verses

of *Soundaryalaharee* may be referred.

- (v) *Sukra*, the teacher of demons is a poet. He knows a *mantra* called *Mruta Sanjeevanee* (to give re-birth to the dead). Others do not know this. This can be said as an art. **She** is in that form.

799. Rasagnā - रसज्ञा

- (i) One who knows all the ten tastes (expressions/ emotions)
(ii) The 51st verse of *Soundaryalaharee*; *Shive Srungārārdra*..may be referred.
(iii) **She** is in the form of the tongue, which recognises the taste.

800. Rasashevadhi: - रसशेवधि:

- (i) One who is the treasure of Supreme Bliss.
(ii) *Rasa*, the nectar of *Brahmam*. The *Taitreeya Upanishad* (II-6-1) says - "He is the *rasa*, when this essence is obtained one becomes blessed"; *Raso Vai Sa: I Rasam Hyevāyam Labdvānandee Bavati II*
(iii) The *BrahmāṇḍaPurāṇa* also says, "*Rasa* is the supreme *Brahmam*. *Rasa* is the supreme way, *Rasa* is the giver of light to man, *Rasa* is said to be the seed. He is the *rasa*, one having obtained the *rasa* becomes blessed. This, on the authority of the scriptures, *rasa* represents the vital breath. Who can live or who can breathe without Him;

Rasa Eva Param Brahma Rasa Eva Parāgati: I

Raso Hi Kāntida: Pumsām Raso Reta Iti Smruta: II

- (iv) In practice, this has to be used as *Rasashevadhaye Namaha*.

Thus ends the ninth *Kalā* called *Vishva*.

Section 10: Bodhinee Kalā

801. Pushṭā - पुष्टा

- (i) One who is well nourished.
- (ii) **She** has the 36 *tatvas* as her body and beyond it. Hence complete in all respects without any flaw. Hence *Pushṭa*.
- (iii) It can be reminded that in *Saptashatee* (5th chapter) we read as;
YāDevee Sarvabhooteshu Pushṭiroopena Samsthitāl
Namastasyai Namastasyai Namastasyai Namō Nama: ||
- (iv) **She** has many qualities and hence *Pushṭa*.
- (v) **She** is nourished with the juice of *Brahmam*; bliss only gives completion. Since *Śrīe Devee* is of the form of *Brahmam*, **She** is *Pushṭa*.
 - a. One who is nourished by Brahmins and hence *Pushṭa*.
 - b. For instance one *Sruti* and one *Smrutistatements* are given;
Brahmaṇai: PoshitamBrahma
Brahmayushmat Tadbrāhmanairāyushmat.

802. Purātanā - पुरातना

- (i) One who is the most ancient being; **She** is primordial.
- (ii) **She** was there even before creation of all other beings. **She** only created all. Hence *Purātana*. It can be compared to the poem in Tamil – *Thiruvempavai* (9th. song) by *Mānickavachagar*; *Munnai Pazham Porutkum Pazham Porule*.
- (iii) Since **She** has ancient qualities **She** is *Purātana*.
- (iv) Instead of *Purātanee* it is *Purātanā*;
 - a. Could be due to metre adjustment.
 - b. The author mentions that it could be on account of a grammar note.

803. Poojyā - पूज्या

- (i) One who is worthy of worship.
- (ii) On account of the above said reasons, (complete, in the form of Supreme Bliss, ancient, filled with attributes, etc.). **She** is being . worshiped by all. She is the most fit to be worshiped.
- (iii) It can also be treated that **She** is expected by all. The hidden meaning is, since She bestows the four desires, everyone expects and wait for her to get their desires fulfilled.

- (iv) 213th name *Mahāpoojyā* and 580th name *Mahaneeyā* may be referred.

804. *Pushkarā* – पुष्करा

- (i) One who gives nourishment (bliss or completeness) to all.
- (ii) In Samskrit the letter *ra* and *la* are not much differentiated. Hence the word *Pushkam* (nourishment) is split as *Rāti* (*Lāti*) – giver and the meaning is considered.
- (iii) In the same way it can be taken as *Pushkalā* – i.e. omnipresent.
- (iv) In one of the books it is stated that **She** is one of the consorts of *Iyanar - Poorṇā* and *Pushkala*. Both the names mean fullness.
- (v) According to *Devee Bhāgavatam* (VII-38-19) the place of *Gāyatree* is called as *Śreemadpushkaram*.

805. *Pushkarekshaṇā* - पुष्करेक्षणा

- (i) One who has beautiful eyes like lotus.
- (ii) It is the practice of the poets to compare the eyes and other organs of the body to Lotus, since it is a beautiful flower. Especially the eyes that are extending till the ears are considered to be so beautiful.
- (iii) The *Vishva* dictionary says, "*Pushkara* means lotus, ether, water, elephant's trunk, end, herb, island, bird, place of pilgrimage, a certain musical note, a kind of serpent, the drum, head, sword and a fruit called *Khadgaphala*";

Pushkaram Pankaje Vyomni Paya: Karikarāgrayo: I

Oshadhee Dveepa Vihaga Teertha Rāgoragāntare II

Pushkaram Sooryavaktre Cha Kānde Khadkaphalepicha II

- (iv) According to the *PadmaPurāṇa*, in Astrology *Pushkara* is a certain planetary conjunction. When the Sun is in the asterism called *Vishākhā*, and the Moon is in the *Krittikā*, the conjunction is called *Pushkara* and it is a very rare to happening;

Vishākhastho Yadā Bhānu: Kruttikāsu Cha Chandramāl

Sa Yoga: Pushkaro Nama Pushareshvatidurlabha: II

- (v) In the above verse the word *Pushkara* which occurs for the second time means the earth. Again in the *Padma Purāṇa* we read "The *Devas* all the pericarp of the lotus earth, the *sāra* teachers (the meaning is not very clear) in the lotus, they call divine mountains. The upper petals of the lotus became a *Mleccha* (Barbarians) country. The lower petals are the worlds of the serpents and the

demons. Thus by the wish of *Nārāyaṇa*, the earth came out from the lotus – and hence the earth is called *Pushkara*";

Yā Padmakarnikā Devā: Tām Pritveem Parchakshate I

Ye Padme Sāraguravas Tān Divyān Parvatāniha II

Yāni Parnāni padmasya Mlechchadeshāstu Tebhavan I

Yānyadhobhāka Patrāni Te Sarpānām Suradvishām II

Evam Nārāyaṇasyarthe Mahee Pushkarasambhavā I

Pradurbhāvōcha Chrāyas Tasmānnāmnā Pushkarasamjnitā II

(vi) *Kshaṇa* means remaining inactive. The *Amara* dictionary (V-431) says, "*Kshaṇa* means leisure, a division of time, festivity"; *Nirvyāpārasthithou Kālavisheshotsavayo: Kshaṇa*: Hence this means that **She** is idle in the earth and other meanings given above and hence the name *Pushkarekshaṇa*. (Being idle is not easy– only those who are idle know this. There is a saying, "provide double the food for those who are idle").

(vii) *Pushkara* also means the Banyan Tree; because *Matsya Purāṇa* says, "Because there is a Banyan tree in the *Pushkara* island it is called *Pushkara*." The *ViṣṇuPurāṇa* says, "The Banyan tree is in the *Pushkara* country that is the supreme abode of *Brahma*"; *Nyagrodha: Pushkaradveepe Brahmanā: Stānamuttamam*.

(viii) The *Narasimha Poorva Tābinee Upanishad*, (I-1) says, "That one *Prajāpati* was in the Banyan leaf"; *SaPrajāpatireka: Sambhavat. Devee Bhāgavatam* says, the *Viṣṇu* in the name of *Bālamukunda*, who has the adjective of *Vadabadrāsayee* is called as *Pushkara*. **She** looked at him with compassion and advised him the *Brahma Tatva*;

Vadabadrashayānāya Vishnave Bālaroopiṇe I

Shlokārdhena Tada Proktam Bhagavatyākhilārthadam II

(ix) *Pushkara* – water that submerged all the worlds. To create the world **She** sighted (*Ēkshaṇā*) it. *Sruti* says;

Tāni Vā Etāni Cahtvāryambhāmsi Devāmanushyā: Pitarosurā:

(x) *Devee Bhāgavatam* (VII-38-20) says that the presiding deity in *Prabhāsa kshetra* is called *Pushkarekshaṇee*.

806. *Paramjyoti*: - परंज्योतिः

(i) One who is the Supreme light.

(ii) The state without light is darkness. The ignorance is the darkness in the mind. Once the light is on, the darkness goes away. When there is knowledge ignorance is removed. When it is dark neither inside

nor outside the world is seen. The outside darkness is removed by Sun, Moon, stars, fire and other light galaxies. Sound is also light, because we recognise something with the help of sound in darkness also.

(iii) The above said Sun, etc., are illuminated only by **Her**. Hence **She** is called as supreme (*param*).

(iv) The related *Vedastatements*;

a. The *Brhadāranya Upanishad* (IV-4-16) says, "That is light of light"; *Taddevā Jyotishām Jyotirāyar Hopāsadamrutam*.

b. *Kaṭopanishad* (II-2-15) says, The Sun, the Moon and the stars do not shine by themselves; for **She** illuminates the mind thatilluminates all of these;

*Na Tatra Sooryo Bhāti Na Chandra Tārakam Nema
Vidyuto Bhānti Kutoyamagni: Tameva Bhāntamanubhāti
Sarvam Tasya Bhāsa Sarvamidam Vibhāti*

c. *Chāndogya Upanishad* (VIII-3-4) - The sun shines only when he is illuminated by Him; *Param Jyotirupasampadya*.

d. The *Brhadāranya Upanishad* (III-9-10) "The supreme light one attains" - *Jyotis* here means the illuminator, for we see the same meaning given in such places, "the illuminator of the mind"; *Mano Jyoti*:

(v) *Paramjyotis* is the eight-syllable *mantra* described in the fifth chapter of the *Dakṣiṇāmoorti Samhita*.

(vi) Self-eight syllable *mantra* has to be used as *Parasmai Jyotishe Namaha*.

807. *Parandhāma* - परंधाम

(i) One who is in the form of Supreme abode above all.

(ii) Here the word *Dhāma* has many a meaning viz., lustre, dwelling place, state (state of mind, etc.). All these meanings fit **Her**.

(iii) Let us consider the meaning lustre – It has been mentioned in many names aboutthe lustre of *Śrīe Devee*; 414 – *Svaparakāshā*, 452 – *Tejovatee*, 597 – *Trikonāntaradeepikā*, 767 – *Ojovatee*, 768 – *Dyutidharā* and 806 - *Paramjyoti*:

(iv) *Śrīe Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* for the 719th name – *Deeptamoorti*: mentions;

a. He who has the bright form of knowledge.

b. He is self illuminating, bright and lustrous and hence

Deeptamoorti:

- (v) Now let us consider the meaning dwelling place – the great place;
a. The *Śreemad Bhagavad Geeta* (XV-6) says, "The sun never illuminates, nor moon, nor fire. After reaching it when one does not return, that is my supreme abode";

Na Tadbhāsayate Sooryo Na Shashānko Na Pāvaka: I

Yadgatvā Na Nivartante Taddhāma Paramam Mama II

- b. *Śrīe Gouḍapādāchārya* in his book *Māntookya Kārikai* (I-5) advises, "The man who knows both the object of enjoyment as well as the enjoyer is never stained though he enjoys all the three states (awaken, dream and deep sleep)";

Trishoo Dhāmasu Yadbhogyam Bhoktā Yashcha Prakeertita:

Vedaitadubhayam Yastu Sa Bhunjāno Na Lipyate II

- c. *Soota Samhitā* (*Yagna Vaibhava Kāṇḍa* – IV-11-32,33) also says, "He who knows the three states, namely waking, dreaming, and deep sleeping, he is the Self, that is not the object, the object is super-imposed upon that. I take refuge in the supreme abode which is the evidence of the three abodes, characterized by reality, wisdom, bliss etc., and is the meaning of the word "I". *Dhāman*, the states of consciousness, *para*, beyond - **She** is beyond the states of consciousness;

Jāgrat Svapna Sushoptiākhyam Veda Dhāmatrāyam Tu Ya: I

Sa Evātmā Na that Drushyam Drushyam Tasmin Praklpitam II

Tridhāma Sākshinam Satya Gnānānandādi Lakshaṇam I

Tvamaham Shabda Lakshyārtham Param Dhāma Samāshraye II

- d. The *Kaṭopanishad* (III-9) says, "That is the supreme abode of *Viṣṇu*"; *Tadvishno:Paramam Padam*. The *Koorma Purāṇa* also says, "My energy is, *Maheshvaree*, *Gouree*, spotless, tranquil, reality, knowledge, bliss, the supreme abode";

Saishā Māheshvaree Gowree Mama Shaktir Niranjanā I

Shāntā Satyā SadānandāParam Padamiti Sruti: II

(vi) In practice this name is used as *Parasmai Dhāmne Namaha*.

(vii) Considering the word *param* as indeclinable these two names can be used as *Paramjyotishe Namaha* and *Parandhāmne Namaha*.

808.Paramāṇu: - परमाणु:

(i) One who is the most subtle Supreme atom.

(ii) The *Kaṭopanishad* (II-20) says "More subtle than the atom." that is,

difficult to know; *Anorajeeyān*.

- (iii) It can be taken as **She** is the root of all commodities mentioned in the science of logic; *Tārkika Kalpitā: Peelavopyasyā Eva Roopamiti Va*.
- (iv) *Anu* also means a *mantra*. Hence this name can be construed as to mean that **She** is in the form of great *mantra*.
- (v) By quoting a grammatical rule, the author says that it is correct to say *Paramānu:*. For those who are interested in grammar – *Paramā Cha Sāṅvee ChaVotoGuṇavachanātlti Vividhairvaikalpikatvāt Gneebabhāva: Pāṇinee Ashtātyāyee – 4-1-44*.

809. **Parātparā** - परात्परा

- (i) One who is the most supreme of the supreme.
- (ii) That is, **She** is beyond the very great *Trimoortis* - *Brahma, Viṣṇu* and *Rudra*. *Trishatee 236th* name - *Samānādhikavarjitā* says that there is no one equal to or above **Her**;
- (iii) According to *Kālī Purāṇa* – one day (one day and night) of *Brahma* is called as *Para*. His day and night are of equal duration and they are called *Parārdham* – (it can be reminded that during any *Sankalpa* [declaring the desire to do *pooja*, etc.] this is being used). But, for the person, who is subtler than the subtle and minute than the minutest there is no bindings like day, night, year, etc., because he only creates the time and he is not controlled by time;

Tasya Brahmasvaroopasya Divārātram Cha Yadbhavet I

Tatparam Nāma Tasyārdham Parārdhamabhidheeyate II

Sa Eshvarasya Divasas Tāvatee Ratiruchyate I

Stoolāt Stoolatama: Sookshmātyastu Sookshmatamo Mata: II

Na Tasyāsti Divā Ratri Vyavahāro Na Vatsara: II

810. **Pāshahastā** - पाशहस्ता

- (i) One who is bearing a noose in her hand.
- (ii) Earlier itself in 8th name – *Rāgasvaroopapāshādhyā*, it was mentioned that *Śree Devee* has a noose (in the form desires) in her lower left hand.
- (iii) It can also be taken as **She** removes the bonds (*pāsas*) with her hand.
- (iv) The author proves through the *Pāṇini Sūtra*; *Praharanārthebhya: Pare Nishṭhā Saptamyām*, that the usage *Pāshahastā* is grammatically correct.

811. *Pāshahantree* - पाशहन्त्री

- (i) One who is the destroyer of the bonds.
- (ii) The *Harivamsa* says, "When **She** had broken the bonds, of *Aniruddha* who was bound by the serpent-noose, which was like a thunderbolt, who was distressed in mind, she addressed him, offering to confer boons on him etc.";

*Nāgapāshena Baddhasya Tasyopahata Chetasa: I
Trotayitvā Kanarar Nāga Panjaram Vajrasnnibham II
Baddham Bānapure Veeramanjiruddhamabhāshata I
Sāntvayantee Cha SāDevee Prasadābhimukhee Tadā II*

812. *Paramantravibhedinee* - परमन्त्रविभेदिनी

- (i) One who is the destroyer of hostile charms – who breaks the spells of one's enemies.
- (ii) The enemy kings of **Her** devotees, with their power, influence, status and position, using their energy of *mantra* and force do instigation or witchcraft. *Para*, those who hate her devotees, i.e. kings; *mantra*, certain energies, which are included in the three energies, namely the energy of lordship (*prabhushakti*), council (*mantrashakti*) and armed force (*utsāhashakti*). **She** destroys those energies. Here the energy of *mantra* indicates the *mantra* chant by kings about the evil gods and the secret treachery.
- (iii) *Para*, by enemies, *mantra*, the magical charms, or the *mantras* of the magical weapons. In the *Harivamsa*, when *Indra* sends words about *Pradyumna*, says, "To destroy those weapons you must now remember *Śree Devee*"; *Tadastra Pratighātāya Deveem Smartumihārhassee II*
- (iv) *Parā* - superior, *mantra* - the *Panchadasee mantra*, *vibhedini* - **She** divides (into twelve kinds). For it is said in the *Tantras* "Manu, Moon, Kubera, *Lopāmudrā*, Cupid, *Agastya*, fire, Sun, *Nandi*, *Skanda*, *Shiva* and *Krodhabhattāraka* (*Durvāsa*), these twelve are the devotees of *Śree Devee*";

*Manush Chandra Kuberashcha Lopāmudrā Cha Manmatha: I
Agastiragni: Sooryashcha Nandee Skanda: Shivastathā II
Krodhabhattārako Devyā Dvādashāmee Upāsakā: II*

- (v) *Para* - superior, *mantra* - those who meditate on *Śree Devee*, *avi* - their sins, *bhedinee* - destroys. The *LingaPurāṇa* says, "The word *avi* in the scriptures means sins, say the *Brahmins*. It is called *avimukta*

(freed from sins) because it is freed from that sin and freed from illusion";

Avishabdena Pāpāni Kathyante Srutishu Dvijai: I

Tairmuktam Na Māyā Vyaktamavimuktate: Smrutam II

813. **Moortā** – मूर्त्ता

(i) One who is with form or shape.

814. **Amoortā** – अमूर्त्ता

(i) One who is without form or shape.

(ii) That which has form is called *moortā*- Earth, water, fire, etc.; *Amoortā* means air, ether, etc., which are formless.

(iii) *Moortā* - the five gross elements mingled with each other; *Amoortā*- the subtle elements which are not mingled with each other. For we see the above two explanations given by the commentators in *Brahadāranya Upanishad* (II-3-1), "*Brahmam* has two forms, *Moortā* and *Amoortā*"; *Dve Vāva Brahmaṇo Roope Moortam Chāmoortam Cha*.

(iv) *Moortā* - universe, *Amoortā* - *Brahmam*. The *ViṣṇuPurāṇa* says, "That *Brahmam* has two forms, *Moortā* and *Amoortā*, these two are respectively perishable and imperishable and both are in all beings. The imperishable is the ever remaining *Brahmam*, the perishable is the whole universe". The Logicians explain the word *Moortā* as that which has motion, but we should not adopt their theory as it has no foundation.

(v) Śree Ādi Śaṅkara in his commentary of *ViṣṇuSahasranāmam* for the 720th name – *Amoortimān* mention that he is formless because he does not have the bondage and actions (*karmās*).

815. **Anityatruptā** - अनित्यतृप्ता

(i) One who is satisfied even with our perishable offerings.

(ii) **She** asks for devotion only and not for costly things. These names can also be referred; 118 – *Bhaktipriyā*, 119 - *Bhaktigamyā*, 120 – *Bhaktivashyā*, 353 - *Bhaktimatkalpalatikā*, 372 - *Bhakta Mānasahamsikā*, 567 - *Bhaktanidhi*., 747 - *Bhaktachittakeki Ghanāghanā*, 918 – *Chaitanyārghya Samārādhyā* and 919 – *Chaitanyakusumapriya*.

(iii) It is not that **She** does not get satisfied with anything (double negative). It actually is, **She** gets satisfied with anything offered

provided it is with devotion. The *Śreemad Bhagavad Geeta* (IX-26) says;

Patram Pushpam Phalam Toyam Yo Me Bhaktyā Prāyacchati I

Tadaham Bhaktryupahrutamashnāmi Prayatātmana: II

Whoever offers me with devotion, a leaf, a flower, a fruit or water, I accept that, the pious offering of the pure in heart. In the story of *Kuchela* and *Kaṇṇappa Nāyanar* this has been made very clear.

(iv) The word *Aniti* indicates breath i.e. the souls. **She** does not get satisfied with the souls. *Kaṭopanishad* (II-25) says, *Brahmins* and *Kshatriyās* are its food; *Yasya Brahma Cha Kshatram Chobhe Bhavata Odana:*. Since everything is digested, not satisfied only with souls.

(v) Everything in the world is perishable, excepting **Herself**. Even if those perishable things are offered to **Her**, **She** gets satisfied.

816. *Munimāṇsahamsikā* - मुनिमानसहंसिका

- (i) One who swims like a swan in the rivulets of minds of the saints.
- (ii) The explanation given in 372nd name *Bhakta Mānasahamsikā* may be referred.
- (iii) The author comments this name as a descendance of *Bhakta Mānasahamsika*. That is, **She** is pleased with the respect and offerings given by the saints and *Hamsakam* – **She**, who wears the foot-bells (worn by dancers) and dances making the devotees happy and through this **She** gets contended.

817. *Satyavratā* - सत्यव्रता

- (i) One who is vowed to truth.
- (ii) A *vrata* (vow) is a self imposed control to reach a goal. That is to bring the thought, speech and action under control. **She** has the truth itself as **Her** vow. 693rd name *Satyasandhā* may be referred.
- (iii) **She** is attainable by following the vow to speak and follow the truth.
- (iv) The truth indicates *Brahmam*. *Vrata* (vow) is, some places, used on edible things. For instance, in *Srutistatement*; *Payovratam Brāhmanasya* – the word *vrata* indicates eatables. Hence, like eatables, **She** has liking on *Brahmam*.

Satyam (truth) also indicates low hanging fruits (which gives faster results). That is, the vows on **Her** give quick results. For instance, *Śreemad Viṣṇu Bhāgavatam* (X-22) says, the vow followed by *Gopika* ladies to marry *ŚreeKṛṣṇa*, followed the *Kātyāyanee Vrata*.

(v) It can also be construed that **She** has a liking on the place called *Satyavratā* in *Kānceepuram*.

(vi) *Śree Bhagavān*, in his incarnation as *Śree Rāma* – *Śreemad Rāmāyanam* (VI-18-33,34) says;

Sakrudeva Prapannāya Tavvsmeeti Cha Yāchate I

Abhayam Sarvadā Tasmai Dadāmyetadvratam Mama II

Like this **She** has very great and intrepiditable vows. (There are some variations in this verse in South India).

(vii) *ShivaSūtra* (III-27) says developing the body is a *vratha* (vow). This indicates that maintaining the body without any disease and nourishing it is a *vratha*. A commentator of this says; protecting the body which is filled with the nectar in the form of devotion to *Shiva* is a *yow*. This has to be definitely followed. There cannot be carelessness on this;

Shivabhaktisudhāpoorne Shareere Vruttirasya Yā I

Vratametatanushteyam Na Tuchcham Tachcha Dhāranam II

For the sake of devotion on *Śree Devee*, such a vow is a must and truth. Hence **She** is *Satyavrata*.

Battotpalar also preys in this regard, "let this body, nourished by the devotion called nectar, be there for a long time for your adoration sake";

Antarullasita Svachchashakti Peeyoosha Poshitam I

Bhavatpoojopabhoghāya Shareeramidamastu Me II

(viii) In *Devee Bhāgavatam* (book 3), *Satyavrata* was earlier an idiot that he shouted loudly 'I', 'I' when he was scared of the forest pig. This shouting was treated as 'Im' without the *beeja* sound 'M'. He later became a very big poet by the compassion of *Śree Devee*. This is described in *Lagustuti* also. It can also be said that **She** is no different from that *Satyavrata*.

818. *Satyaroopā* - सत्यरूपा

(i) One whose form is unaffected at all the three times.

(ii) It is said that for the sake of protecting the good people and destruction of bad people the eternal *Brahmam* originated or created. For instance *Saptashatee* (I chapter) advises;

Nityaiva Sā Jaganmoortis Tayā Sarvamidam Tatam I

Tathāpi Tatsamutpattir Bahudhā Sharooyatām Mama II

Devānām Kārya Siddhyarthamāvir Bhavati Sā Yadā I

Utpanneti Tadā Loke Sā Nityapyabhidheeyate II

- (iii) It can also be taken that – **She** protects/ supports the truth '(by giving a form to it). *Rig Veda* (VII-104-12) says, "Out of Sat and Asat, *Shiva* with *Uma* protects the Sat and destroys Asat";

Sachchāsachcha Vachasee Pasprughāte I

Tayoryassatyam Yataradru Jeeyastaditsomovati Hantyaśat II

819. *Sarvāntaryāminī* - सर्वान्तर्यामिणी

- (i) One who is omniscient in the minds of all.
- (ii) Or, **She** fixes all the organs or provides the orders. *Brahadāranya Upanishad* (III-7-3) says that this is with you and eternal; *Esha Ta Ātmā Antaryāmyamṛta*: (the commentaries on *Antaryāmi Brāhmanam* may be referred). *Māṇḍukya Upanishad* (6th verse) also conveys the same message; *EshontaryāmyeshaYoni: Sarvasya*.
- (iii) Or by splitting the name into *Sarvā* + *Antaryāminī*, it can be construed that **She** is in both these forms. That is it can be said as, **She** is in all forms again inside everybody. *Taitreya Upanishad* (II-6-1) is an evidence for this; *Tat Shrushtvā II Tadevānuprāvishat Tadanu Pravishya II Sachcha Tyachābhavat II*

Smṛuti also says;

Sarvasya Sarvadā Gnānātsarvasya Prabhavāpya Yow I

Satosatashcha Kurute Tena sarveti Kathyate II

- (iv) 823rd name *Jananee* may be referred. In some schools, this name is considered as two names viz., *Sarva* + *Antaryāminī*. In that case the 822nd and 823rd names *Brahma* and *Jananee* have to be treated as a single name.

820. *Satee* - सती

- (i) One who is a great *pativrata*.
- (ii) Or **She** is in the form of *Sat*.
- (iii) *Satee* is a causal name for *Dākshāyanee*, daughter of *Dakshan*. *Brahma Purāṇa* says about the daughter of *Himavān*, "**She** was earlier as *Satee Devee*, becomes *Uma*, always with *Shiva* and never moves out of him";

Sātu Devee Satee Poorvamāseet Pashchādumābhavat I

Sahavratā Bhavasyaiva Naitayā Muchayate Bhava: II

- (iv) *Śrīe Ādi Śaṅkara*, in his *Soundaryalaharee*, 96th verse starting with *Kalatram Vadhātram*, describes *Śrīe Devee* as the; *Sateenām Acharamē* – first among the *Pativrata*s.

- (v) Our scriptures well mention about the greatness (energy) of *Pativratās – Nālāyinee, Damayantee, Aruntatee, Anasooyā, Sitā, Vāsukee* (consort of *Thiruvalluvar*) and others may be reminded.
- (vi) In *Mahāshoḍanyāsa – Prapancha Nyāsa* mentions as *Muhoortaroopa* and *Devatā Nyāsāas Sahasra Koṭi Yoginee Kula Sevita*.

821. *Brahmaṇee* - ब्रह्मणी

- (i) One who gives life to *Brahma*.
- (ii) *Ānayati* – gives life, to *Brahma*. Since **She** creates *Brahma* and gives life to him, **She** is *Brahmaṇee*. *Devee Purāṇā* says; *Brahmaṇee Brahma Jananād Brahmaṇo Jevanena Va*.
- (iii) It can also be considered that **She** is in the form of *Saraswatee*, consort of *Brahma* (who is treated as great grandfather of all).
- (iv) *Ani* means a tail of a bird. *Śruti* says that *Brahmam* is in the form of a tail at the end of the sheath full of bliss; *Brahmaṇa Āneestha*:. The same message is conveyed in *Brahma Sūtra*(*Ānandamayādikaraṇam*)also. **She** is in the form of that tail *Brahmam*.
- (v) Since he has the sharpness of a trident in his body, the sage *Māndavya* is called as *Anee Māndavya*. The word *Anee* has meanings other than tail also. According to the dictionary called *Shāshvata* it means sharp edge of a trident. The same is considered here; *Anirakshāgra Keelesyādani: Pucchagni Seemayo*:

822. *Brahma* - ब्रह्म

- (i) One who herself is *Brahmam*.
- (ii) The one got in salvation and the knowledge that it is no different from the self soul is called *Brahmam*. *Vishu Purāṇa* (VI-7-53) explains the character of *Brahmam* as – the *Brahmam* is the knowledge which is got by destroying the duality, beyond speech, least in quality and identified only within the self soul;

Pratyastamita Bhedam Yatsattā Mātra Gochāram I

Vachasāmātma Samvedyam Tajgnānam Brahma Samjnitam II

823. *Jananee* - जननी

- (i) One who is the mother – the creator of the entire universe.
- (ii) These names may be referred – 295 - *Ambikā*, 337 - *Vidhāttee*, 457 - *Mātā*, 826 - *Prasavitree*, 934 – *Vishvamātā* and 985 - *Amba*.

- (iii) In some schools this name and the previous one are combined and treated as a single name *Brahmajanane*. In that case the 819th name *Sarvāntaryāmine* is split into two as *Sarva* and *Antaryāmine*. *Śree Bhāskararāyar* also confirms that there is proper reason for splitting it this way. However, based on the *paribhāshā* verses treating *Sarvāntaryāmine* as a single name is followed by majority of people. In the same way if *Brahmajanane* is treated as a single name, 966th name has to be split into two viz., *Leelā* and *Vinodine*.

824. *Bahuroopā* - बहुरूपा

- (i) One who has many forms.
 (ii) *Devee Bhāgavatam* says – Though **She** is in the form of the Supreme Being, **She** takes the form of *kriyāshakti* (action energy) for killing the demons *Bhaṇḍāsura* and others; *Aroopāparabhāvatvād Bahuroopā Kryātmika*.

Śree Gouḍabadar also in his book called *Śreevidyā Ratna Sūtra (Sūtra8)* – for destroying the demon *Bhaṇḍāsura*, **She**, in a single form, becomes many; *Bhaṇḍāsuro Hananārtha Mekaivāneka*.

Devee Purāṇa also says **Her** forms are many types (moving or static) – *Devas*, human beings and animals, - hence **She** is called *Bahuroopā*;

Bahooni Yasyā Roopāni Sthirānich Charānicha I

Deva Mānusha Tiyanchi Bahuroopā Thatha: Shivā II

- (iii) In *Sootha Samhitha (IV-47-64)* also it is mentioned that *Śree Devee* is in the form of letters – **She** is the above superlative. **She** is in many forms one, two, sixteen, thirty-two, etc. I bow to her;

Ekadhā Cha Divdhā chaiva Tathā Shoḍashadhā Sthitā I

Dvā Trimshadbhedabhinnā Vā Yā Tām Vande Parātparām II

- a. In this context the number two denotes – vowels and consonants (vowel phonemes and consonant phonemes). By the number sixteen the sixteen vowels from 'A' to 'A:' are denoted. While counting the letters from 'Ka', since there is no difference between *Ra* and *La* (this was mentioned earlier in 804th name) one has to be left out; *Ha* is the root of all and hence not counted; *Ksha* is a compound letter – not to be counted; remaining we get 32 letters indicated in this name.
 b. The names in this *Sahasranāma* start in 32 letters only. It can be taken as this 32 indicates the same.
 (iv) Though *Śree Devee* in reality is in a single form, as an actress

She takes up different characters and shows different forms. This has been mentioned in many places. For instance;

a. *Devee Bhāgavatam* –

Lakshmee Vāgādi Roopena Nartakeeva Vibhāti Yā II

b. *Vāmana Purāṇam* -

Vishvam Bahavidham Gneyam Sā Chā Sarvatra Vartate I

Tasmātsā Bahuroopatvādbahuroopā Shivā Matā II

c. *Ambāstavam* of Śree Kālidāsā (8th verse);

Dākshāyaneeti Kutiledi kuhāriṇeeti

Kātyāyaneeti Kamaleti Kamalāvateetil

Ekā Satee Bhāgavatee Paramārthatopi

Sandrshyase Bahavidhā Nanu Nartakeeval I

d. *Kanakatārā Satavam* of Śree Ādi Śaṅkara;

Geerdevateti Garuḍa Dhvajasundareetil

(v) As mentioned in *Sruti*, *Rudra* has billions of forms. Śree *Bhāskararāya* quotes Śree *Rudram* verses; *Asankhyātā: Sahasrānai Ye Rudra Atibhoomyām*. Śree *Devee* is the consort of such a billion forms of *Shiva* and hence **She** is also of many forms. The names of these *Rudranes* have been mentioned in each of *Mahāpurāṇas* and each of the *tantras* and hence **She** is *Bahuroopa*.

As an evidence to this, he quotes *Varāha Purāṇam*, *Narasimh Upapurāṇam*, and *Tripurāsithāntam*. For the fear of more elaboration, he says, he has stopped the explanation here.

(vi) The relevant meanings of the names in *Viṣṇu Sahasranāma*; 721 – *Anekamoorti:*; 723 – *Shadamoorti:* and 765 – *Chaturmoorti:*. The commentaries of these names are (from the publication of *Kāmakoṭi Goshastāna*);

Since he takes many forms in the self imposed incarnations to help the human beings he is *Anekamoorti:*.

On account of various alternatives various forms are created from a single knowledge matter and hence *Shatamoorti:*.

He has four forms viz., *Virāt* (imperishable), *Sootram* (formulae), *Avyākṛutam* (unmanifested) and *Tureeyam* (fourth) and hence he is *Chaturmoorti:* II Or since he has four different colour forms as white, red, yellow and black.

(vii) 401st name *Vividhākārā* and 865th name - *Leelā Vighrahadhāriṇee* may be referred.

825. *Budhārchitā* - बुधार्चिता

- (i) One who is worshipped by the wise.
- (ii) In *Śreemad Bhagavat Geeta* (VII-16);

Chaturvidhā Bhajante Mām Janā: Sukrutinorjuna I

Ārto Jignāsurarthārthee Gnānee Cha Bharatarshbha II

Four types of virtuous men worship Me, Oh *Arjuna*!, the man in distress, the man seeking knowledge, the man seeking wealth and the man imbued with wisdom. Out of these, the wise men, even though he has reached the self attainment, even if untouched by his further actions, he worships for the welfare of the world. This has been mentioned in the fruits/ results part also.

826. *Prasavitree* - प्रसवित्री

- (i) One who created everything.
- (ii) Especially since **She** delivers the entire universe including ether or **She** delivers all the human beings, **She** is *Prasavitree*.
- (iii) *Viṣṇu Dharmotra* says;

Prajānām Cha Prasavanāt Saviteti Nigadyate II

Bhagavati Purāṇasays;

Brahmadyā: Sthāvarāntāshcha Yasyā Eve Samudgatā: I

Mahadādi Visheshāntam Jagad Yasyā: Samudgatam I

Tāmeva Sakallarthhānām Prasavitreem Parāmnuma: II

- (iv) These names may also be referred; 337 - *Vidhāttee*, 457 - *Mātā*, 823 - *Jananee* and 985 - *Amba*.
- (v) A mother takes care of her child in five different ways. In each of the type, she takes each of different names;
 823 - *Jananee* – For the life given by the father, she gives shape and makes it a baby.
 457 – *Mātā*– Protects the life in her womb.
 826 – *Prasavitree* (this name) – At the appropriate time, once it has adequately grown, delivers it.
 337 – *Vidhāttee* – *Dhāttee* – Nourishes and brings up the baby.
 985 – *Ambā*– During emergency or crisis, she herself protects.

From the *Brahmam*, to create this world **She** takes the form of *IchchāShakti*, carries the egg (world) called *Moolaprakruti* (the root nature), incubates in the states of *Avyakta* and *Mahat* (unmanifested), in the state egoism deliver that out and participate in its protection by taking the forms of *Brahma*, *Viṣṇu* and *Rudra*.

827. *Prachandā* - प्रचण्डा

- (i) One who is wrathful.
 (ii) Anger is a symbol of *Brahmam*. The *Taitireeya Upanishad* (III-8-1) says "For fear of Him the wind, fire and Sun do their respective duties";

Bheeshāsmādvāta: Bhavate | Bheeshodeti Soorya: |

Bheeshāsmādagnishchandrashcha || Mrutyurdhāvati Panchama: ||

The same message is conveyed in *Kaṭopanishad* (II-3-2,3) also - since **She** inspires fear "It is a great terror, a raised thunderbolt"; *Mahadbhayam Vajramudyatam. Brahma Sūtra* (I-3-39) explains that thunderbolt (*Vajra*) in this context is *Brahmam*.

- (iii) *Kāmāndaka Neeti* also says, "How can, one without possessing a even an iota of anger of anger and whom the people do not fear, enforce righteousness?";

Na Yasya Kobonurapi Prajāstasya Na Bibhyati |

Saitām Neetim Katham Rakshet Prjā Yasya Na Bibhyati ||

- (iv) *Śree Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* for the below names conveys the same message; 315 – *Krodhakrut*, 776– *Duratikrama* and 833 – *Bhayakrut*.

- (v) For the preface in the commentary of *Guptavati* for *Saptashatee*, *Śree Bhāskara Rāyahimself* has given the meanings of *Chandikā* and *Chāmunḍa*. There he mentions that these names originate from the root verb *Chadi* – angry. He has quoted the above *Upanishads*. Also he quotes from *Śree Rudram* that initially the anger is bowed; *Namaste Rudra Manyave* and again he quotes the sage *Vālmeeki's* questions in *Śreemad Rāmāyana* – "About whose anger *Devas* also are scared in the battle?"; *Kasya Bibhyati Devāshcha Jātaroshasya Samyuge*.

Further he quotes the verse which says – as ladies will not accept a hermaphrodite as a husband in the same way people will not agree as leader –one whose blessings are unfruitful or whose anger is meaningless;

Prasādo Nishphalo Yasya Kopopi Cha Nrardaka: |

Na Tam Bhartāramichchanti Shaṇḍham Patimiva Striya: ||

- (vi) Or, since the spies of *Śree Devee* are *Prachandās* (with great anger), **She** is called so.

- (vii) *Pra* - fond of, *Chandā*- a kind of flower called *Shankha* (conch)

flower; *Prachandā* – fond of that flower. The *Vishva* dictionary says, "*Chandā* means, a kind of perfume (*Dhanahari*), the *Shankha* flower, anger and *Prachandā* means *Durvaha*, a kind of white *Karavira* and a brilliant man";

Chandā Dhanaharee Shankha Pushpee Chandoti Kopane |
Prachando Durvahe Shvetakaraveere Pratāpinee ||

She is in all these forms.

828. Āgnā - आज्ञा

- (i) One who is in the form of order.
- (ii) **She** is in the form of ordained and prohibited orders in *Veda* statements. As already mentioned in 287th name *Nijāgyāroopanigamā*, these orders are *Śrīe Devee's* wishful commands. Now, here it is said that **She** herself is in the form of these orders. *Shiva's* speech in *Linga Purāṇa* – "**She** is not the nature or soul or unnatural. **She**, with five faces, blesses this world, very great and originated from my face.";

Na Hyeshā Prakrutir Jeevo Vikrutirvā Vichārata : |
Purā Mamāgnā Madvaktrāt Samupannā Sanātanee ||
Pancha Vaktrā Mahā Bhāgā Jagatāmabhayapradā |

In *ShivaPurāṇa* also it is said – only by the divine order of *Rudra* the salvation is obtained; *Rudragnaishā SthitāDevee Hyanayā Muktirambaya*.

- (iii) This name can also be taken as *Jnā* – the knower. It can be construed as that - **She** has the form of *purusha*, who enjoys the qualities. This has been mentioned in *Linga Purāṇa*;

Kathayanti Gna Shabdena Purusham Guṇabhoginam |

- (iv) Or, according to dictionary *Gnā* means *Brahma*, the planet Mercury and wise men; *Gno Virichow Budhe Soumye*.
- (v) *Svetāchvatara Upanishad* (VI-2) says – *Gna*: - *Ēshwar*, *Ajna*: - soul; *Gna*: *Kālakāro Guṇee Sarivavidyā*.

829. Pratishṭhā - प्रतिष्ठा

- (i) One who is foundation of the entire universe.
- (ii) **She** is the foundation of the whole universe or the entire universe depends on her for support. The *Soota Samhita* (III-28) says; *Vishvasya Jagata: Pratishṭhā* and *Brahma Geeta* says; *Prathishtā Sarva Vastoonām PragnaishāParameshwaree*.
- (iii) A type of sixteensyllabled metre is also called

*Pratiṣṭha.ŚreeBhāskararāya*says that this has been described in his book called *Chandro Bhāskaram*.

- (iv) The arts mapped to the basic five basic elements are;
 Earth – *Nivarutti* – To turn out of the desires of the external objects
 Water – *Pratiṣṭhā* – To establish with the supreme being on account of affection on it.
 Fire – *Vidyā* – To rationally understand the *paratatva*.
 Air – *Shānti* – To dissolve with the supreme being.
 Ether – *Shāntyateetā* – Supreme Bliss.

Among this **She** is in the form of the art relating to water *tatva*. *Saivāgamā* says, what is called *Pratiṣṭhā* is - to grow the devotion on *Shiva* and dissolve him with *Ēshwar*;

Shivarāgānu Raktātmā Sthāpyate Pourushe Yayā I
Sā Pratiṣṭhā Kalā Gneyā II

- (v) The second of the sixteen *Sadāshiva* arts is called *Pratiṣṭha*.
 (vi) The *Vishva* dictionary says, "*Pratiṣṭhā* means importance of the attainment of *Yoga* and the four-syllabled division (i.e. one-fourth part of a verse)." Pride, fame and to reach the *yoga* are the various meanings given to *Pratiṣṭha*. **She** is in all these forms.

830. *Prakaṭākruti*: - प्रकटाकृतिः

- (i) One who is visible to all in the manifestform.
 (ii) *Prakaṭa* means clear or obvious. **Her** form is clearly visible to all.
 (iii) Everyone knows that 'I' is self. But on account of illusion, they do not understand that this *I* is the *Brahmam*. *Soota Samhita* shows this;

Tamaham Pratyaya Vyājāt SarveJānanti Jantava: I
Tadāpi Shivaroopena Na Vijānanti MāyayāII

- (iv) **She** is in the form of *Devees*, in the first hall of the *Śree Chakra*, called as *PrakaṭaYoginees*.
 (v) It can be taken that the letter 'A' is hidden in front of this name. In that case the name becomes *Aprakaṭākruti*: and it means that **She** has a secret form.
 (vi) Again with the word *Aprakaṭākruti*: can be taken as *Apsu* – in the water. That is, **Her** form is visible in water. It implies that **She** in the form of holy rivers. In *Sruti* also we read as; *ApāmekāMahimānamBibharti* and again as *Āpo Vā Idam Sarvam* (*MahāNārāyaṇa Upanishad XIV-1*)

831. *Prāṇeshvaree* - प्राणेश्वरी

- (i) One who is the presiding deity of all senses.
- (ii) This has been well established in *Vedānta Sūtra* (II-4-14); *Jyotirādyatishtānam Tu Tadāmananāt* II
- (iii) **She** is the deity of the five vital breaths. *Sruti* says; *Prāṇasya Prāṇa* - "He is the breath of breath"
- (iv) *Ana*: - sound, **She** is the presiding deity of very great sound. The *Kaṭopanishad* (II-15) says, All *Vedas* point out the same abode; *Sarve Vedā Yapadamāmananti*.

832. *Prāṇadātṛee* - प्राणदात्री

- (i) One who bestows the energy of breath and makes the entire universe live.
- (ii) *Sruti* says, the word *Prāṇa* indicates the senses; *Prāṇamanutkrāmāntam Sarve Prāṇā Anootkrāmanti*. Again the same meaning is given for the *Brahma Sūtra* verse; *Shabdagater Visheshitativāchcha*. Hence *Prāṇadātṛee* means – one who bestows the eleven senses.

833. *Panchāshatpeeṭharoopiṇee* - पञ्चाशत्पीठरूपिणी

- (i) One who is the form of five *peeṭas*.
- (ii) There is a story about the *peeṭas* of *Śrīe Devee*. These are called as *ShaktiPeetas* also. *Satee Devee* was born as daughter of *Daksha* and she married *Parameshwara*. *Daksha* had an aversion over *Lord Siva*, on account of his pre-birth actions. To insult him he did a sacrificial fire (*yāgā*). He did not invite *Parameshwara* for this *yāga*. Neither did he give any respect to him in the *yāga*. Though not invited *Satee Devee*, even when objected to by *Parameshwara*, visited the *mahāyāga*. She was not treated well by the hosts. *Daksha*, not only insulted *Parameshwara*, but also scolded him. Not able to tolerate this insult, **She** left her body through *yoga* there itself. *Parameshwara* got wild, sent his troupe and destroyed the *yāga*. (This incident was already reminded through the names 598 – *Dākshāyanee* and 600 – *Dakshayajavināshinee*).

Parameshwara, carrying the body of *Sati* on his shoulder moved around like a crazy man. To cure the madness, *Viṣṇu* with his *Chakra* cut the body of *Sati*. Wherever the parts of the body fell, they all became *Shakti Peeṭas*.

- (iii) *Panchāshat* means fifty. In general ten, twenty, hundred, thousand,

etc., indicate the approximate numbers around it. The main indication of these words is many. In addition, according to the *Sūtra*; *Sahasreshatam*, in the place *Navāvatāram* the word *Dasavatāram*, in the place *Jagatpati* the word *Ayodyāpati*, the meaning, according to the circumstances, is considered based on the evidences available. *Śrīe Bhāskara Rāya* reminds that in *Soota Samhita*, the number thirty-two is used to indicate thirty-five (consonants).

- (iv) In *Antar Mātrukā Nyāsa*, we do *nyāsa* only with fifty letters. In general we say that there are only 50 letters – since there is no difference between *Ra* and *La* (only one is counted); *Ksha* is a compound letter – not to be counted – also in the garland for chanting this letter is considered as a *Meru*. Some schools may think that considering all these *Panchāshat* in this place has to be considered as fifty. That is not correct. *Śrīe Bhāskara Rāya* says that it has to be taken as fifty-one. As evidence to this he quotes the meditation verse of *Mātrukā Nyāsa*. (*Mātrukā Nyāsa* is not to be used only by those who follow *Śrīe Vidyā* practice. Those who are interested in other *Veda* practices also have to do this *Mātrukā Nyāsā* – says the *Smṛuti Mukta Palam* – this is clearly visible from the book by *Śrīe Vaidyanātha Deekshiteeyam*, *Āhnikā Kāṇḍa*, *Poorva Pagā*, page 538. This is part of morning *Sandhyavandanam* also. Though the word *Panchāshat* is used in this meditation verse, only fifty-one *nyāsās* have been mentioned. The same case in *Gnānārnavam* also. Other *tantras* also unanimously make a mention about fifty-one *nyāsās*. Those are to be done in places where *Mātrukā Nyāsa* is done.
- (v) *Harshadeekshita*, who wrote the commentary for *Shāradā Tilaka* also means *Panchāshat* as fifty-one only. Hence in this name, we need to consider fifty-one only for the word *Panchāshat*.
- (vi) *Lagu Shoḍanyāsa* was explained earlier in 474th name while describing the *yoginee* forms of *Śrīe Devee*. *Peeṭa Nyāsa* is a part in it. The mental appropriation has to be done imagining 51 *Shakti Peeṭas* in one's body. This has been explained in detail in *BrahmāṇḍaPurāṇa*. Also in *Yoginee Hrudayā*, which is a part of *NityāShoḍashikārnavā*.
- (vii) The author confirms the number 51 with all these evidences – he

also criticizes the book *Sundaree Mahodaya* wherein the number 50 is stressed. It has been vehemently opposed that the original verses have been modified to suit his argument. He also quotes the ancient *pooja* practices wherein 51 *peetas* have been mentioned.

- (viii) He also mentions another reply to those who still insist that *Panchāshat* indicates only 50. According to *Pingala Sūtra*; *Roop Shoonyam* – *Roopam* indicates the number one. In this name the word *Roopinee* is used. Hence it has to be treated as $50 + 1 = 51$.
- (ix) There are some differences between schools in doing the *nyāsa* of these 51 *peetas*. The taught practice has to be followed.
- (x) The *Peeta Nyāsa* has been described in detail by Śree Bhāskara Rāyahimself in his book called *Setubandam*, which is the commentary for *Yoginee Hrudayam*.

834. *Vishrunthalā* - विश्रुङ्खला

- (i) One who is ever unfettered.
- (ii) *Shrunthalā* means binding chain or fetters. The bonds like actions bind the soul. Hence they are also called as *Shrunthalā*. Action (*karma*) means doing or not doing the ordained ones and doing or not doing the prohibited actions. These are all due to ignorance. There is no bondage of these actions to Śree Devee. Hence **She** is *Vishrunthalā*.
- (iii) The bondages are the actions that result in sin or virtue. The fetter is a fetter whether it is made up of gold or iron. The wise pray to remove them from these fetters;
- Pātaka Prachayavan Mama Dāvat Punya Punjama Pinatha Luneemahe I
Kānchanee Bhavatu Lohamayee Vā Shrunthalā Yadipador Na Vishesha: II*
- (iv) a. One who is without a dress. Since Śree Devee's idol is in such form in *Alampura* and other places, **She** can be called as *Digambaree*. *Shrunthalā* means a type of rope (*kattee Sūtra*) wound on the dress at the hip. Since it is not there, it is construed that there is no dress on the hip.
- b. There is a *Devee* called *Tiraskariṇee*, is in the form of curtain (called *yavanikā*) around the bed of Śree Devee. The meditation verse about her says that Śree Devee fascinates the idiots and those who involve in erotic actions. The curtain does not need one more curtain. Hence this is apt.
- c. The below verses evidencing the above may be referred;

Parito Mani Manchasya Pralambamānā Niyāntritā Pāshai: I
Māyāmayee Javanikā Mama Duritam Haratu Mechakachchāyā II
(*Lalitā Stavaratnam* -149th verse)

Mukta Kesheem Vivasanām, Sarvābharāṇa Bhooshitām I

Svayoni Darshanāt Muhyat Pashuvargām Namāmyaham II

(The meditation verse of *Tiraskariṇee Devee*)

In 270th name – *Tirodhānakaree*, mention was about *Tiraskariṇee Devee*.

835. *Viviktasthā* - विविक्तस्था

- (i) One who dwells in secluded places where there is no human being.
- (ii) The word *Vivikta* indicates the divine places where there is no human being. That is, a holy place, even if people are there around, is called as *Vivikta*. The secluded place (where there is nobody), even if it is not holy is called as *Vivikta*.
- (iii) The holy and secluded (both the qualifications) have been mentioned in this name. *Śrīe Devee*'s blessings are available to those who meditate in those places and not in other places.
- (iv) The other meaning can be – *Śrīe Devee* is with those who have the knowledge of soul and non-soul.

836. *Veeramātā* – वीरमाता

- (i) One who is mother of heroes (*veerās*).
- (ii) The warriors who died in the war, i.e. one who died after battling, are praised as *veerās* (heroes). *She* does good to them. (This meaning is considered with the assumption that those who die in a war go to the heaven).
- (iii) Great worshippers are called as *veerās*. This was mentioned in 777th name *Veerārādhya*. Again in 899th name *Veerā* may also be referred. Those are called as *Veeras*, who have done *pooja* for 30 years, consumed the special *argyā* for many times and have an uncorrupted mind. *Parāpanchāshikā* says;

Ahami Pralayam Kurvan Idam Pratiyogina: I

Parākramapuro Bhunkte Svātmānam Ashivāpaham II

Idam (this) is the base for the differentiated thinking. The opponent to this is *Aham* (self). A *veerā* will fight with valour to destroy this enemy in the battle field, remove the un-auspiciousness and will have great passion over the soul. Such a great worshipper is called *Veera*.

- (iv) According to *Vishva* dictionary, the glass of alcohol is called *Veera*.
(In the worship of *Śrīe Devee* five 'Ma's are offered.

Madhu[Alcohol] is the primary one. Some of the tantras explain the method of actually offering them [not as imaginary offerings]. *Karma Kāṇḍa* itself explains the meaning of such offerings and says that those who offer them are freed from birth and death, etc. It is again reiterated that those who are interested in the knowledge of self have to use some representative in the place of alcohol, meat, etc., in reality.)

It has been mentioned in various other names that She gets satisfied with alcohol in a vessel; 510 - *Madhupreetā*, 575 - *Mādhveepānālasā* - and 717 - *Madhumatee*.

(v) There is a story in *Padma Purāṇa* that Śrīe Devee has adopted, of course with the permission of *Parameshvara*, a person by name *Veera* (head of a group), as **Her** son. Mother of that *Veera*.

a. **She** accepted the *Veerabāhu*, *Veerakesari* and others (nine *veerās*) as **Her** own sons, as younger brothers of Lord *Muruga*.

The origin of these nine *veerās* has been described in *ŚreesKāṇḍa MahāPurāṇa - Sambava Kāṇḍa* - 27th chapter. By seeing the lustre originating from the eyes of ŚrīeParameshwara, the *Devas* got frightened and ran here and there. Śrīe Devee also got scared and got up from the lap of ŚrīeParameshwara and walked towards her palace. While doing so, **She** slipped and the nine gems from the anklets scattered on the way. Once **Her** fear got removed, **She** came back to ŚrīeParameshwara and **Her** form reflected in the nine gem stones and they all became ten *Devees* (including Śrīe Devee). ŚrīeParameshwara asked the other nine *Devees* to come fast. At once, they got the respective gem stone names and reached him fully decorated. They looked at ŚrīeParameshwara and got pregnant immediately. The nine *veeras* are the children of these *Devees*.

Gem stone	Reflected Devee	Name of the nine Veera
Ruby	<i>Raktavalli</i>	<i>Veerabāhoo</i>
Pearl	<i>Taralavalli</i>	<i>Veerakesari</i>
Natural Pearl	<i>Pousheevalli</i>	<i>Veeramahendra</i>
Hessonite	<i>Kometatilakā</i>	<i>Veeramaheshvara</i>
Cat's eye	<i>Vaidooryavalli</i>	<i>Veerapurandra</i>
Diamond	<i>Vajravalli</i>	<i>Veerarākshasa</i>

Gem stone	Reflected Devee	Name of the nine Veera
Emerald	Maragatavalli	VeeraMārtāṇḍa
Coral	Pavazhavalli	Veerāntakā
Blue Sapphire	Neelavalli	Veeradeera

- b. The hidden message of this story has been explained by ŚrīeChidānandanāthar. (in his book called Śrīe Subramanya Tatva – pages 63 & 64). The gist of it is;

The *Chit Shakti*, which is not different from *Parameshwara* is the knowledge-lustre. Once the *Chit Shakti* came out, Śrīe Devee became static *Shakti*. Can a single object be static as well *Chit*? May be – the *Upanishad* statement is an evidence for this – *Vidyām Chāvidyām Cha Svayameva Bhavati*. In this *Sahasranāma* itself, the below names insist on this; 416 - *Chichchakti*; 417 - *Chetanāroopā*, 418 – *Jadashakti*; and 419 - *Jadātmika*.

Since Śrīe Devee was in the illusionary form, having feared from the form of *Brahmam* and moving towards her palace is acceptable by the *sāstras* only – an evidence would be; *Atishtānāvashesho Hi Nāsha: Kalpitavastuna:*.

The learned says that the ankle rings of the *Chit Shakti*, who is the *Brahmavidyā*, is only the four *Vedas* and *Upanishads* and the gem stones in it are the *Mahā* sayings. The truth of advising, for nine times, is to be read from *Chāndokya Upanishad*; *Tatvamasi Shvetaketo*. The nine gems scattered from the ankle rings reflected in the illusionary half as nine *Devees*. The *sāstras* call them as nine *Durgās* or nine *Shaktis*. Earlier it was mentioned that they are the reflected forms of *Gowri* (Śrīe Devee). *Gowri* means speech. *Upanishads* and *Mahāvākyās* are in the form of sound. Sound is the character of ether. *Sāstras* confirm that the integrated (un-differentiated) knowledge is due to sound, in the form of *Mahāvākyās*, only.

The *Mahāvākyās* are sounds with the character of *Chit* ether. Hence with this sound the universal expansion happens and the broad form of the non-differentiated knowledge happens. With this knowledge the differentiated forms like demons get destructed. This type of knowledge form is that nine *veerās*.

- c. Śrīe Chidānanda Nātha has described these nine *veerās* in his other books as below. That is, these nine *veerās* are compared to the expanded forms of knowledge, the *tatvas* of the nine

halls of Śrīe Chakra or yoginees. The list goes as;

Nine Veerās	The development of knowledge	Śrīe Chakra	
		Hall	Tatva, Yoginee
<i>Veeradeera</i>	Knowledge in arguments	<i>Poopuram – Trailokya Mohana Chakra</i>	Awakended state – <i>Prakata Yoginee</i>
<i>Veerāntakā</i>	Knowledge in actions	Sixteen petalled – <i>Sarvāshāparipooraka Chakra</i>	Dream state – <i>Gupta Yoginee</i>
<i>VeeraMārtāṇḍa</i>	Knowledge in Yogas	Eight petalled – <i>Sarva Samkhopana chakra</i>	Deep Sleep state – <i>Guptatara Yoginee</i>
<i>Veerarākshasa</i>	Knowledge of knowledge – <i>Bāhya Drushyānuvitta Samādhi</i>	<i>Chaturtashāram – Sarva Soubhāgya Tayaka chakra</i>	The state of thinking about <i>Ēshwara</i> , who is the reason for this world – <i>Sampratāya Yoginee</i>
<i>Veerapurandra</i>	Knowledge of knowledge – <i>Bāhya Shabdānuvitta Samādhi</i>	<i>Bahirdashāram – Sarvārta Sadaka Chakra</i>	The state of reaching a good teacher – <i>Kulottheerna Yoginee</i>
<i>Veeramaheshvara</i>	Knowledge of knowledge – <i>Bāhya Nirvikalpa Samādhi</i>	<i>Antardashāram – Sarva Rakshākaran Chakra</i>	The state of hearing – <i>Nikarpa Yoginee</i>
<i>Veeramahendra</i>	Knowledge of knowledge – <i>Āndhra Drushyānuvitta Samādhi</i>	Eight cornered – <i>Sarvārta Rohahara Chakra</i>	The state of remembering – <i>Rahasya Yoginee</i>
<i>Veerakesari</i>	Knowledge of knowledge – <i>Āndhra Shabdānuvitta Samādhi</i>	Triangle – <i>Sarvasiddhiprata Chakra</i>	<i>Nitiyāsanam – Atirahasya Yoginee</i>
<i>Veerabāhoo</i>	Knowledge of knowledge – <i>Āndhra Nirvikalpa Samādhi</i>	<i>Bindu – Sarvāndamaya Chakra</i>	<i>Savikalpa Samādhi – Parāparāti-Rahasya Yoginee</i>

(vi) Out of the nine places above the *AgnāChakra* till *Brahmarandram*, (*Bindu*, crescent moon, *Rodinee*, *Nātham*, *Nādāntam*, *Shakti*, *Vyāpikā*, *Samanāand Unmanee*), *Unmanee* is beyond our mind and

speech. Hence merging that with *Samanā*, it is counted as eight only and indicated with eight *beejas*. The combination of all these eight *beejas* is called as *ĀnandaBhairava Beeja*. This is included in the *Panchadashee Guru Pātukāmantras*. This *beeja* is called as *Navanātha Beeja*. Since it is nine *veerās*, this nine *nādābeeja* is being indicated. **She** is the mother of these nine *beejas* (they originated from **Her** only).

837. *Viyatprasoo* - वियत्प्रसूः

- (i) One who delivered the ether.
- (ii) *Srutistatements* which explain the evolution say that - air from ether, fire from air, water from fire and earth from water originated. That ether originated from *Brahmam*. *Taitireeya Upanishad* (II-1) says; *Ātmana Ākāsha: Sambhoota: She* is called as that *Brahmam*, which created the ether. 550th name *Viyadādijagatprasoo*: may be referred.

838. *Mukundā* - मुकुन्दा

- (i) One who bestows salvation.
- (ii) *Muku*: means salvation. **She** bestows it. *Śree Ādi Śaṅkara* also conveys the same message, in his commentary of *ViṣṇuSahasranāmam* for the 515th name - *Mukunda*:
- (iii) a. *Mukunda*: is one of the names of *Viṣṇu*. It has been well mentioned in *Śreemad Bhāgavatam* and other *tantra* books that there is no difference between *Śree Devee* and *Viṣṇu*. For instance these verses are read from *Tantra Rāja Tantra* while explaining the differences of *Gopala Mantra*;

*Kadāchidādyara Lalitā Pumroopā Krushna Vighrahā I
Sva Vamsha Vādanārambāda Karodvivasham Jagat II
Tata: Sagopee Samgnābhirāvrutobhhotsvashaktibhi: I
Tadā Tena Vinodāya Svam Shoḍākalpayadvapu: II*

Once *Śree Devee* wanted to take a male form. The form taken by **Her** was *ŚreeKriṣhṇa*. **She** attracted the world through the sweet music from **Her** flute. **She** created the *Gopika* ladies from her energies and shined beautifully with them around.

c. These names may be referred; 892nd - *Vaiṣṇavee*

893 - *Viṣṇuroopinee* and 949 - *Panchabhooteshee*.

- (iv) According to *Vishva* dictionary, *Mukundā* means a special gem stone or mercury; *Mukunda*: *Pundareekākshe Ranabhedepi Pārade*.

839. *Muktilnilayā* - मुक्तिनिलया

- (i) One who is abode of salvation.
- (ii) Depending on the eligibility of the devotees, based on their worship with quality, **She** bestows salvation of four types; *Sālokyam*, *Sāmeepyam*, *Sāroopyam* and *Sāyujyam* (Seeing the *Brahmam*, nearing the *Brahmam*, having the vision of the form of the *Brahmam* and merging in the *Brahmam*). Hence She is the abode of liberation. **She** also bestows *Paramukti* or *Nirvānā*, (absolute closure – form formless) – integrating with *Brahmam*, without limitations, without qualities, without any specialties, etc., to **Her** eligible devotees. Just to bestow these five types of salvations to **Her** devotees, **She** has them with her.

840. *Moolavigraharoopinee* - मूलविग्रहरूपिणी

- (i) One who is the root from where all other energies (*Shaktis*) originate.
- (ii) **She** is of the form indicated by *Rājarājeshwaree*, *Lalitā*, *Mahātripurasundaree* and many other names.
- (iii) *Bala*, *Bagalā* and all other *Shaktis* originate from the three forms *Shāmbavee*, *Vidyā* and *Shyāma*. Those three forms originate from *Śrīe Devee*. This has been described in detail in the book called *Śreevidyā Ratna Sūtra* by *Śreegowḍapadar* and in *Bahvrochopanishad*. That form of *Rājarājeshwaree* is mentioned in this name.
- (iv) The *Sūtras* of *Śreegowḍapadar*; *Saiveyamanāmākyā Śreevidyā* । *Tatvatrayena Trividhā* । *Sā Shāmbhavee Vidyā Shyāmā Tatvatrayakrti*: । *Trividhā Jātā Vidyāyā*: *Poorvottarābhyām Aneka Vidyā Jātā*: ॥

- (v) From *Bahvrcopanishad*;

Saishāshoḍashee Śreevidyā Panchadashāksharee
Śreemahātripursundaree Bālāmbiketi Bagaleti Vā
Mātankeeti Svayamvarakalyāneeti Bhuvaneshvareeti
Chāmunḍeti Chaṇḍeti Vārāheeti Tiraskariṇeeti
Rājamāntankeeti Vā Shukashyāmalaeti Vā Laghushyāmaleti Vā
Ashvārooḍheti Vā Pratyangirā Dhoomāvatee Sāvitrī Gāyātree
Sarasvatee Brahmanandakaleti ॥

841. *Bhāvajnā* - भावज्ञा

- (i) One who knows all thoughts and sentiments.

(ii) The word *Bhāva* has lots of meanings. According to *Amara* dictionary (III-3-207); *Sattā Sajāteeyavijāteeya Svagatabheda Rahitā Anubhooti: Sattā* – to stay, nature (of qualities), idea (or goal), action, soul and birth; *Bhāva: Sattāsvabhāvābhiprāya Cheshtātmajanmasu:.* In some other dictionaries the following additional meanings are also provided – pregnancy (vagina), wise men, wealth, mercy, sports and grandeur. According one other *Sūtra*, *Bhava* means righteousness. In *Smrutis* this has been used to mean meditation. If it is considered as a verb, it can be taken to mean, pure, without any other and Supreme Being. According to *Yāskarā's Nrukta* (I-1-2), six types of stages (changes or states) is called as *Bhava* – they are – to stay, to be born, to grow, to wane, etc.

(iii) Logicians call these six as *Bhāvas*;

- Pious or devotion
- Family people (*bhava* indicates family and hence *bhāvā* should indicate family people)
- Those who follow *Shiva* (*bhava* indicates *Shiva* and hence *bhāvā* means who follow *Shiva*),
- Sun and other bodies which provide light (*bha* means light or lustre and hence *bhāvā* is illuminating body)
- *Yoginee Hrudaya* gives six different meanings to *Panchadasee mantra*. One among them is *Bhāvārta*.

(iv) Thus, the summary is that **She** shines with various meanings.

842. *Bhavarogaghnee* - भवरोगघ्नी

(i) One who cures the disease of transmigratory existence (*samsārā*).

(ii) Being born again and again is a disease. *ShivaPurāṇa* and *Śreemad Rāmāyana* say that *Shiva* has the capability of curing it.

In *ShivaPurāṇa*;

Vyādheenām Bheshajam Yadvat Pratipaksha Svabhāvata: I

Tadvat Samsārarogānām Pratipaksha: Shivādhava: II

In *Śreemad Rāmāyana*;

Nānyam Pashyāmi Bhaishajyamantrena Vrushdhvajam I

(iii) *Śree Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* for the 578th name – *Bheshajam* says – The medicine for the disease called *samsārā* is he only.

843. *Bhavachakrapravartinee* - भवचक्रप्रवर्तिनी

- (i) One who controls the wheel of transmigratory existence (*samsārā*).
 (ii) *Manu Smruti* (XII-124) says – he rotates, like a wheel, all the living beings, in the form of the five primary elements earth, water, fire, air and ether, through birth, growth and waning;

Esha Sarvāni Bhootāni Panchabhirvyāpya Moortibhi: ||

Janma Vruddhi Kshayair Nityam Samsārāyati Chakravat ||

- (iii) In *Viṣṇu Bhāgavatam* also we read as – you are the head of all the bondages in the world and also the remover of those bondages. The wise and those who surrender to you, worship you to get rid of the pains;

Tvameva Sarvajagatām Eshvaro Bandhamokshayo: ||

Tam Tvām Archanti Kushalā: Prapannārtiharam Haram ||

- (iv) It can be reminded that earlier in 568th name – *Niyantree* – one who controls the entire world under rule and 569th name – *Nikhilesvaree* – one who has such controlling capability. The summary meaning of it is that since **She** is the form of *Brahmam*, **She** controls everything in the world by giving birth, protecting and destroying. This has been mentioned in *Saptashatee* (12th chapter) also;

Evam Bhagavatee Deves Sā Nityāpi Puna: Puna: ||

Sambhooya Kurute Bhoopa Jagata: Paripālanam ||

Śreemad Bhagavad Geeta (XVIII-61) says;

Ēshwara Sarvabhootām Hruddeshherjuna Tishtati ||

Bhrāmāyansarvabhootāni Yantrārodāni Māyayā ||

97th verse of *Soundaryalaharee* says;

Tureeyā Kāpi Tvam Duradhigamanisseemamahimāl

Mahāmāyā Vishvam Bhramayasi Parabrahmamahishi ||

- (v) Since *Anāhata chakra* is the place of *Shiva*, *Bhavachakra* indicates *Anāhatam*. A doubt may arise here. As per *Tantras* those which have corners and petals are called *chakras*. Since *Anāhatam* does not have corners, it does not qualify to be called as a *chakra*. That is the reason in 485th name it was mentioned as *Anāhatābjanilaya*. That which has only petals, is called as Lotus. That which has only corners is called as *yantra*. Hence *Śree Bhāskararāya* clarifies that *Anāhata* cannot be called as *chakra*, by quoting the commentary of *Vidyā Ratna Bhāsyakāra*. Since the pericarp of lotus (in the *Moolādhāra* and other *chakras*) has corners, it is apt to call them as

chakras.

- (vi) In *Śreechakra*, *bindu*, eight petalled, sixteen petalled, triangle and *poopuras* are called as *bhavachakras*. It can be recalled that they are called as *Shiva Konas* (corners) in the results part of *Trishatee*. (Three circles are not being mentioned separately). By integrating with the *Shakti Chakras* they get pride. The first verse of *Soundaryalaharee* also conveys the same message.
- (vii) According to *ViṣṇuPurāṇa*, *chakra* indicates the mind. It says that *Viṣṇu*, in his hand, has the form of a *chakra*, which revolves faster than mind;

Chalatsvaroopamadyantam Javenāntareetānilam |

Chakrasvaroopam Cha Mano Dhatte Viṣṇu: Karesthitam ||

Hence the meaning of this name can be taken as that **She** drives the mind of *Shiva*.

844. *Chanda:sārā* - छन्दःसारा

- (i) One who is the essence of all *Vedas*.
- (ii) The word *Chanḍa*: would mean – word, *Veda*, *Gāyatree*, metre, *Paingala tantra* which explains the prosody. **She** is the essence (strength, permanency and greatness).
- (iii) *Gāyatree mantra* is the essence of all *Chanḍa*: That is of two types. One is explicitly mentioned in *Vedas* and the other is the *Panchadasee mantra*, indicated through code words. This name is fitting since there is no difference between *Śree Devee* and *Śreevidya*. In this regard *Śree Bhāskararāya*'s book called *Varivasya Rahasya* (verses 6 to 8) and *Tripuropanishad* may be referred. For *Tripuropanishad* also *Śree Bhāskararāya* has written his commentary. *Kādi Vidyā* has been explained in this.
- (iv) The description of *Śree Chakra* has been made in two *Sūtras* of *Paingala tantra*; *Dvikou Glou* and *Mishroucha*. *Śree Bhāskararāya* also mentions that he has explained this in his book called *Chanḍobhāskaram*. Already it was mentioned that the word *Chanḍa*: indicates *Paingala Tantra*. *Śreechakra* is considered as the essence of it. Hence this meaning is very much apt for this name.
- (v) *Sāra* means strength, greatness i.e. *Śree Devee*'s greatness is explained through *Chanḍa*: (speech in the form of *Vaikharee*). Hence *Chanḍa:sāra*.
- (vi) *Chanḍa*: also means to act according to one's own wish

(*Vishwadictionary* is the evidence for this also). *Vignāna Bhairava Battāraka* says wherever the mind becomes happy, it has to be focused in those places – then the supreme bliss shines. Accordingly whatever the initiated worshipper wants to do it is right and whatever he does not want to do, it is not right. In this regard the famous verse in the *Shākuntala* may be reminded. Wherever doubt arises the inner self of the learned is the proof; *Satām Hi Sandehapadeshu Vastushu Pramāṇamanta: Karaṇapravrttaya:.*

According to *Parasurāma Kalpa Sūtra* also till one reaches the stage of emancipation he has to follow the righteous rules defined in the *Smrutis; Proudāntam Samayāchārā:.*

Koula Upanishad says – righteousness is wickedness and the wickedness is the righteousness. The same message is conveyed in *Yoginee Hrudaya* also.

In *Manu Smruti* (II-6) also the righteousness is that what is mentioned in *Vedas* and *Smrutis*, the practice of good people and things or thoughts that make the mind happy. There is one important aspect to be noted here. Whatever was mentioned here is applicable only to great worshippers and those who have felt the meaning of *Mahāvākyās* by experience. Others (who have not yet come to that stage) have to follow what is mentioned in *Vedas* and *Smrutis*. They should not act as per their own wish.

Thus behaving according to one's own wish is *Chanḍa:She* has that as her *Sārā* (justice). Hence *Chanḍa:sāra*.

(vii) *Chanḍa:* indicates willingness. It means that **She** is in the form of *icchāShakti*.

845. *Shāstrasārā* - शास्त्रसारा

(i) One who is the essence of all *Sāstras* (scriptures).

846. *Mantrasārā* - मन्त्रसारा

(i) One who is the essence of all *mantras*.

(ii) These two names have to be explained as the previous name.

(iii) *Sāstra* indicates *Vedas*. Thus explains the *Brahma Sūtra* (I-1-3); *Shāstra Yonitvāt*. Those who follow *tantras* also accept *sāstra* as it defines the rules.

(iv) *Sāstra* also indicates (old) *Meemāmsāsāstra*. In the book called *Bāmti* written by *Śrīe Vāchaspati Mishra*, as mentioned in *Vedas*, *sāstras* advise ordained and prohibited actions;

Pravruttir Vā Nivruttirvā Nityena Krutakena Vā I

Pumsām Yenopadshyeta Tachchāstramabhidheeyate II

- (v) The word *mantra* indicates *Veda* also. Again the *mantras* included in the *tantras* also indicate the same *tantras*. **She** is the essence of all these.

847. *Talodaree* – तलोदरी

- (i) One who has a slender waist.
 (ii) It can be reminded that earlier in 35th name *Lakshyaroma Latādhāratā- samunneyamadhyamā*, it was mentioned that **She** has a very subtle waist.
 (iii) If the syllable 'A' to be added the name becomes *A-talodaree*; the *atala* world is her abdomen when **She** assumes the *virāt* form. In **Her** anthropomorphic form, **She** is beautiful, having a slender waist. Following the *DeveeGeeta*; *StalātiMahālokā: Katyadho Bhāgatām Katā:* - the meaning of *Lalithā Stavarājam* (13th chapter) in the *Lalithopākyānam* is the world *Rasātala* only;

Atalamtu Bhavet Pādou Vitalam jānur Tava I

Rasātalam Katithesha: Kukshiste Dharanēe Bhavet II

848. *Udārakeerti*: - उदारकीर्ति:

- (i) One who has great fame extending everywhere.
 (ii) *Ut* – very great, *Ā* – spreading in all places, *Ara* – reachable early, *Keerti*: - fame or pride – That is, **She** bestows fame to the devotees soon. **She** herself is with very great pride.
 (iii) *Ru* – mother of *Devas*. Hence the name is *Arā*: of *Devas*. **Her** pride is much greater than that of *Devas*.
 (iv) *Āra* – the bad planets like Mars, etc. **Her** fame is much higher than theirs. That is, **She** removes the blemishes due to the planets like Mars, etc.
 (v) *Ud* – The manifested form with attributes in the Sun galaxy. *ChāndogyaUpanishad* (I-6-6,7) says the golden *purush* lives in Sun and his name is *Ud*; *Ya Eshontarāditye Hiranmaya: Purusha:.. Tasyoditi Nāma...*

Ārā is a kind of weapon. The fame gained through worshipping *Śree Devee*'s is greater than the fame of the golden *purush* in Sun. Hence **Her** name is *Udārakeerti*:

- (vi) *ChāndogyaUpanishad* (VIII-5-4) says that there are two lakes of nectar called *Ara* and *Nyam* (big like oceans) in the *Brahma* world.

Śree Ādi Śaṅkara in his commentary for *Brahma Sūtra* (IV-4-22), *Anāvṛddhi Shabdāt* – explains this. **She** is so pride like these lakes.

849. Uddhāma Vaibhavā - उद्धामवैभवा

- (i) One who has boundless glory.
- (ii) *Dhāma* means binding rope. *Ud* – beyond it. That is, **She** has, beyond any bindings, boundless glory.

850. Varṇaroopīṇee - वर्णरूपिणी

- (i) One who is of the form of letters.
- (ii) *Varṇa* means letters. **She** is of that form. 529th name *Sarvavarṇopashobhitā* and 577th name *Mātrūkāvarṇaroopīṇee* may be referred. The *Pāṇinisikshā* says, "According to the *Sāmbhavaschool* there are sixty-four letters, these are promulgated by *Svayambhu* (self originated) in the *Prākṛut* or *Sanskrit* language"; **She** is of that form.
- (iii) *Varṇam* means caste – **She** is in the form of *Varṇam* in *Varṇāshramam*. Crossing of castes will result in great danger. It can be read in *Śreemad Bhagavad Geeta* (I-41) as *Arjuna* explains. The real meaning of this name is *Śree Devee* is in the form of controls like *varṇas*.

851. Janmamrutyu jarātaptajanavishrāntidāyīṇee—

जन्ममृत्युजरातप्तजनविश्रान्तिदायिनी

- (i) One who is bringing rest, clear self happiness and peace to human beings, consumed by birth, death and decrepitude.
- (ii) The period after the death till next birth is a type of temporary rest – the permanent rest is being without any more births. **She** bestows both.

852. Sarvopanishadudghuṣṭā - सर्वोपनिषदुद्घुष्टा

- (i) One who is proclaimed in all the *Upanishads*.
- (ii) Since it takes along near the manifested *Brahmam*, it is called as *Upanishad*. *Śree Ādi Śaṅkara*, says, since the soul is merged with the non-dual *Brahmam* and the ignorance and its results are destroyed, it is called as *Upanishad*; *Upaneeya Immātmānam Brahmapāsta Dvayam Sata: I Nihantyavidyām Tājām Cha Tasmadupanishanmatā* II Hence, *Itreyam* and others are secret and as the head parts of *Vedas*. They are called as *Upanishads*.
- (iii) *Ghusta* - loudly proclaimed, *ud* - exalted, in this context it has to be

considered as a single form. There is no difference between the Upanishads when they talk about worshipping with attributes. They are all one and the same. This has been clearly mentioned in the commentary of Brahma Sūtra (III-3-1); *Sarvavedānta Pratyayam Chodanādyavisheshāt*.

853. *Shāntyateetakalātmikā* - शान्त्यतीतकलात्मिका

- (i) In some schools this is used as *Shāntyateetākālmikā* - शान्त्यतीतकलात्मिका.
- (ii) Out of the *kalās* of the five primary elements, the *kalā* of ether *tatva* is called *Shāntyateeta*. (829th name *Pratishṭhā* may also be referred). The *Saiva Agamas* describe its nature thus - "*Sāntyatitakalā* annihilates duality and bestows bliss"; *Shāntyateetakalā Dvatanivānānandabodhada*. She is of that form. It can be noted that this *kalā* has been indicated in the special *mantras* for the worshippers of *Shoḍasee* in the *Navāvarṇa Pooja*, as a continuity of the ninth *Āvarṇa*; *Sarvānandamaye Chakre Mahodyānapeede charyānanda Nāthātmaka Tureeyāteeta-dashādhishḍāyaka Shāntyateetakalātmaka Prakāsha Vimarsha Sāmarasyātmaka Parabrahmasvaroopiṇee*.
- (iii) 905th name - *Baindavāsanā* may be referred. Above the eye-brows in the circular place called *Bindu*, *Shāntyateetā* lives in the left side of *Shiṣya*. *Svachchandra* says; *Vāmabhāge Samāseenā Shāntyateetā* *Manonmanee* || That form is also part of *Śree Devee* only, i.e. a *kala*.

854. *Gambheerā* - गम्भीरा

- (i) One who is fathomless or one whose depth cannot be measured.
- (ii) Her limits cannot be identified; *Adimudi kāṇa mudiyāthattu* - neither the feet nor the head can be seen.
- (iii) She is in the form of *Mahāhrada* (a large tank). The *Shiva Sūtra* (I-23) says, "By meditating on *Mahāhrada*, one derives the experience of the power of the *mantra*"; *Mahāhradānu Sandhānān Mantra Veeryānubhava*: ||

That is - "*Mahāhrada* means the supreme divine energy. Meditation (*anusamdhāna*) means the feeling of being merged in that. *Mantraveerya*- the power of *mantra* is the cognition of the *poornāhamsā* (complete egoism). Experience, the clear manifestation, of the Self;

Mahāhrada Iti Proktā Shaktibhagavatee Parā

Anusandhānamityuktam Tattādātmya Vimarshanam ||

Mantraveeryamiti Proktam Poonāhantā Vimarshanam |

Tadeeyonubhavastasya Sphuranam Svātmana: Spuhutam ||

In another place also, "The Supreme Queen is knowledge. **She** first emanates the energy of desire and then gross objects as well as souls with their qualities of activity, purity and infinity etc. Hence *Mahāhrada* means *Śree Devee* who pervades the universe and is beyond space and time";

Parā Bhattārikā SamvidchchāShakti Purassaram |

Sthoola Prameya Paryantam Vamantee Vishvamāntaram ||

Pramātrantar Baheeroopā Hrusheekavishayātmanām |

Pravartakatva Svachchatva Ghambheeratvādi Dharmata: ||

Mahāhrado Jagadvāpee Desha Kālādyagochara: ||

(iv) *Gam* is the *Gaṇapatibeeja*, *bhee* - fear, *ra* - drives out.

a. One book says, since **She** removes fear of *Gaṇapati*, **She** is *Gambheera*.

b. It seems, it can be said that **She** removes the fear by worshipping *Gaṇapati*. The first step in worshipping *ŚreeVidyā* is *Gaṇapati* worship. Through this any obstruction or fear during the worship is removed. 451st name *Vighnanāshinee* may be referred. It can be noted that in *GaṇapatiSahasranāma* also we read some names relating to *Śreevidyā* (*ŚreeBhāskararāyahimself* has written commentary for in his book *Khadyotam*). In another *GaṇapatiSahasranāma*, which is most secret, there is a lot about *Śreevidyā*.

(v) *Śree Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* for the 543rd name – *Gabheera*: mentions; he is so gigantic with his knowledge, wealth, strength, vigor, etc.; *Gnānaishvaryabala-veeryādibhīrgambheero Gambheera*:

855. *Gaganāntasthā* - गगनान्तस्था

(i) One who pervades in the midst of the ether.

(ii) The ether indicates three types – *Daharākāsh* – the ether in the heart, *Bhootākāsh* – one of the five primary elements and *Parākāsh* – the great ether.

The word *Anta*: may mean midst, till the end, and inside-outside. Hence **She** is prevalent in all these three ethers in the midst, inside, outside and till the end.

Svetāsvatara Upanishad (III-9) says - like a tree in ether; *Vruksha Iva Stabdho Divi Tishtatyeka*: II*Mahānārāyaṇopaniṣad* also conveys the same message.

- (iii) *Gagana*: - ether, *anta* – its end, *sthā* – one who is. That is, one who continues to be even after the end of the ether, i.e., after the great dissolution.
- (iv) *Gagana*: - *Ha*, the *beeja* which indicates ether. Since the other basic elements (like air, etc.) originated from ether, those *beejams* are all included in this. The other perspective is – according to grammar the letters *ya*, *ra*, *la* and *va* are called as *antasta*. They are the *beejas* of other four elements. Hence the summarised meaning would be that **She** is in the form of all the five primary elements.

856. *Garvitā* - गर्विता

- (i) One who is with pride.
- (ii) **She** has the great ability of creating this world, protecting it and finally merging it with herself. Hence **She** is pride. The combined form of self ego found in each of the souls is called *Parāhanta*. **She** is in the form of *Parāhanta*.
- (iii) It can be recollected that in the 508th name *Atigarvitā*, we read that **She** is proud on account of her beauty.

857. *Gānalolupā* - गानलोलुपा

- (i) One who is fond of music.
- (ii) **She** is interested in vocal music, instrumental and *Sāma Gānam*.
- (iii) *Kālidāsa* says in his *Shyāmalādaṇḍaka* as; *Jayasangeeta Rasike*.
- (iv) 66th verse of *Soundaryalaharee* says that **She** sings the stories of *Parameshwara*. “*Saraswatee* sings the stories of *Parameshwara* in his *Veena*. You enjoy it and happily praise her. By hearing the sweetness of your voice, feeling shy, she puts her *veena* in its cover; *Vipanchyā Gāyantee*..

858. *Kalpanārahitā* - कल्पनारहिता

- (i) One who is without imagination or dexterity.
- (ii) *Kalpana* (imagination) is those thoughts about the world relating to senses. Those are experience based – i.e., imagining the new ones based on the previous experience or known facts. The souls imagine these themselves. It does not apply to *Śree Devee* – **She** knows everything. Everything originated from **Her**– nothing to imagine.

- (iii) This name can be read with stress on different syllable – *Kalpa* + *nārā* + *hita*. *Kalpa* indicates the great dissolution. **She** does well to the souls at that time. **She** keeps the souls with her during the dissolution and gives re-birth later. Thus **She** does what is good to the souls even during the dissolution period. It has been hinted here that when **She** does good things to the souls even during dissolution period, definitely **She** will do much better during other creation and protection times.
- (iv) *Ashtāvakra Samhita (Geeta)* (II-25) says – “It’s surprising. The souls originate from me, in the form of boundary-less ocean, as natural waves. They hit each other, play for some time and abscond after some time;

Mayyanante Chidambhodhāvāshchaṛyam JeevavĒshwaya: I

Udyanti Gnanti Khelanti pravishanti Svabhāvata: II

859. *Kāshthā* - काष्ठा

- (i) One who is in the form limited by the statements in *Vedānta*.
- (ii) *Kaṭopanishad* (III-11) says – **She** is in the form conclusively mentioned in *Vedānta* statements; *Sākāshta SāParagati:*.
- Sootha Samhita* says – whether true or not, whether visible or not, it is *Shiva*. The conclusion of *Vedāntas* is called *Kāshthā*;

Prateetamaprateetam Vā Sadasachcha Para: Shiva: I

Iti Vedānta Vākṃyānām Nishtā Kāshtetī Kathyate II

- (iii) *Kalā* and *Kāshthā* are measurements of time. *Śree Bhāskararāya* says that *Kāshthā* is 18 minutes. He quotes the below statements while giving the meanings for verses 16 and 17 of *Varivasya Rahasya* – The time taken by a sharp needle to pierce a subtle pericarp of Lotus is called *lavam*. There is no time duration less than this;

Nalinee Patra Samhatyā: Sookshma Soochyabhivedhane I

Daladale Tu Ya: Kāla: Sa Kālo Lavasamgjni: II

Ata: Sookshmatamā: Kāla: Nopalabhyo Bhrugodvaha II

Tantra Rājam (XXXVI-44) also indicates *lavam* in the same way. However, mathematical books mention the below table;

100 drushti	=	1 Veda
3 Vedas	=	1 Lavam
3 Lavas	=	1 Nimesham
3 Nimeshams	=	1 Kshanam

5 Kshanams	=	1 Kāshthā
15 Kāshthās	=	1 Lagu (minute)
15 Lagus (minutes)=		1 Nāḍi
2 Nāḍis	=	1 Muhoorta
6 Muhoortas	=	1 Yāma
8 Yāmas	=	1 day

This indicates that **She** is in the form of a minute time period. This has been mentioned in *Devupanishad*;

Saishā Grahanakshatra Jyoteemshi Kalā Kāstāti Kālaroopāṇeel

The same meaning is conveyed in *Saptashatee* (XI chapter) also;

Kalā Kāstādi Roopena Parinām Pradāyinee I

Vishvasyoparatou Shakte Nārāyaṇi Namōstu Te II

While commenting on the meaning of this verse, the authors say –

18 Nimeshams = 1 Kāshthā

(some others say 15 Nimeshams make one Kāshthā. *ViṣṇuPurāṇa* (II-8-60) also says 15 Nimeshams make one Kāshthā;

Kāshthā Nimeṣhā Dasha Pancha Chaiva

Trimshachcha KāshthāGaṇayet Kalāmcha I

Trim Shatkalashchaiva Bhavenmuhoortas

Taisrimshatā Rātryahane Samete II

(iv) The ether form of *Parameshwara* is called *Bheemam*. In that form his consort is *Kāshthā*, mother of heaven. **She** has the form of ten directions. *Linga Purāṇa* says;

Charācharānām Bhootānām Sarveshāmavakāshata: I

Vyomātmā Bhagavān Devo Bheema Ityuchyate Budhai: II

Mahāmahimno Dhevasya Bheemasya Paramātmāna: I

Dasha Svaropā Dig Patnee Suta: Svargashcha Sooribhi: II

Vāyu Purāṇa also says;

Nāmnā Shashṭasya Yābheemā Tanurāgāsha Uchyate I

Disha: Patnya: Smrutās Tasya Svargas Tasya Soota: Smruta: II

She is omnipresent, will seem to be very close by, but will be unreachable.

(v) Beyond one thing is called as *Kāshthā*; *Krāntavā Tishtateeti Kāshthā.Veda* also says he was ten inches long. *Svetashvatara Upanishad* (III-14) says; *Atyatishtād Dashāngulam*. We read the same message in *Śreemad Bhagavad Geeta* (X-42) also;

Athavā Bahunaitena Kim Gnātena Tavārjuna I

Vishtabhyāhamidam Krutsnamekāmshena Stito Jagat ||

- (vi) *Kāshṭhā* indicates a kind of tree called *Tāruharitra*. *Mairāla Tantra* says that is integrated with *ShivaShaktis*. The colour of the inside of the skin of this tree is yellow in colour. Its dimension is like an umbilical cord. Hence it is mentioned as part of *Shiva-Shakti*.
- (vii) *Kāshṭhā* indicates a dried tree. That is, **She** does not change on account of growth, etc. That may be reason when ascetics follow ardent silent vow, it is said that they are in *Kāshṭhā* silent vow.

860. Akāntā - अकान्ता

- (i) One who removes sins.
- (ii) *Aka* - sin or sorrow. **She** destroys them. Hence *Akānta*.
- (iii) 167th name *Pāpanāshinee* and 743rd name *Pāpāraṇyadavānalā* may be referred.
- (iv) In *Trishatee* also for the 31st name *Ena*: *Kootavināshinee* and 112th name *Hatyādi Pāpashamanee* the meaning is destroyer of sins.
- (v) This verse is split as 859th name *Kāshṭhā* and 860th name *Akānta*. Earlier we read the 329th name as *Kānta*.

861. Kāntārdhavigrahā - कान्तार्धविग्रहा

- (i) One who has the half body of her consort.
- (ii) *Ardhanāri* form is being considered here. It can be taken in two ways – **She** has taken half body of *Parameshwara* or He has taken half body of **Hers**. Both are correct according to grammar.
- (iii) 23rd verse of *Soundaryalaharee* may be referred – *Tvayā Hatvā Vāmai Vapuraparitrutena Manasāl*
- (iv) 392nd name *Shreekanthārdhashareerīṇee* may also be referred.
- (v) The end of letter *ka* is *kha*. *Kha* means heaven. Heaven is also a part of **Her** body. *Chāndogya Upanishad* (III-12-6) describes – all the living beings are one fourth of **Her** only and other three immortal portions are in the heaven; *Pādosya Sarvā Bhootāni Tripadasyāmrutam Diveeti ||*
- (vi) For those who are interested in Samskrit grammar, *Śree Bhāskararāya* has given some grammatical notes.

862. Kāryakāraṇanirmuktā - कार्यकारणनिर्मुक्ता

- (i) One who free from cause and effect.
- (ii) *Kāraṇa* (cause) – *Moolaprakruti*. *Kārya* (effect) - the categories, *mahat*, etc., since they originate from *Moolaprakruti* in an orderly

way. This was already explained in 397th name *Moolaprakruti*. Veda says that the *Chaitanya* (*Brahmam*) has neither cause nor effect; *Na Tasya Kāryam Kāraṇam Cha Vidyāte* ||

In *Śreemad Bhagavad Geeta* (III-22) *ŚreeKṛṣṇa* says – “there is naught in three worlds that has not been done be me”; *Na Me Pārthāsti Kartavyam Trishu Lokeshu Kinchana*.

863. *Kāmakelitarāṅgitā* - कामकेलितरङ्गिता

- (i) One who has succession of waves constituting the play of erotic.
- (ii) The word *Lalitā* itself indicates erotic. The saying goes; *Lalanāth Lalitha*. The meaning is to prattle. It can be reminded that earlier in 376th name *Shrungārarasasampoṛṇā*, it was mentioned that **She** is full of the essence of love.
- (iii) *Śree Devee*’s erotic games flow like waves.
- (iv) It can also be construed that *Parameshwara*’s love game reaches *Śree Devee* as waves.

864. *Kanatkanakatātāṅkā* - कनत्कनकताटङ्का

- (i) One who wears shining gold ear-rings
- (ii) In the 22nd name *Tāṅgkayugaleebhootatapanodupamaṇḍalā*, it was mentioned that Sun and Moon are the two ear studs of *Śree Devee*.
- (iii) An ornament in the ears is very important. In Tamil, *Shiva* is described as *Thodudaiya Seviyan* – one who has studs in his ear.
- (iv) It is said that *Śree Ādi Śaṅkara* has installed ear studs to *Śree Devee* in most of the important temples.
- (v) From the statement (flowing smoothly like water) *Kātilola Kātilola*, it is very clear that the ear studs enhance the beauty of a lady – Two ladies talk to each other;

First lady: *Kā Atilola* – who is very beautiful?

Second lady: *Kātil lola* – one who wears rings in ears.

- (vi) 28th verse of *Soundaryalaharee* says that – even after consuming the great venom *Shiva* continued to live, on the other hand, even after consuming nectar, *Devas* get destroyed (during dissolution); *Sudhāmaptāsvādhyā...*

865. *Leelā Vighrahadhāriṇee* – लीलाविग्रहधारिणी

- (i) One who, playfully and without much of effort, takes various incarnations.

- (ii) **She** assumes different forms just like that by her thought alone. 401st name - *Vividhākārā* and 824th name *Bahuroopā* may be referred.
- (iii) **She** is mentioned in the *Yogavāsistha* as - "There was in this royal family one name *Padmarāja*, he had a beautiful chaste wife named *Leelā*". Again this *LeelāDevee* is mentioned in 966th name *Leelāvinodinee*.

866. *Ajā* - अजा

- (i) One who is unborn.
- (ii) The same message is conveyed in 136th name *Nityā* - **She** is eternal and in 174th name *Nirbhavā* - without origin.
- (iii) The *Svetashvatara Upanishad* (IV-5) - "The one, unborn; was not born, will not be born"; *Ajāmekām Lohita Shukla Krushnām Bahvee: Prajā: Srujamānām Saroopā: I Ajo Hyoko Jushamānonushete Jahātyenām Bhuktabho Gamajonya: II*

In another *Sruti* we read as – unborn and will not be born again; *Najāto Najanishyate*.

In *Devee Upanishad* also (26th rig) we read as;

Yasyā Anto Na Vidyāte Tasmāduchyatenantāi

Yasyā Jananam Nopalabyate Tasmātuchyatojāll

The *Mahābhārata* also the same meaning is conveyed: "I was not, am not, and will not be born at any time, I am the *Kshetrajna* of all beings, and hence I am called as *Aja*";

Na Hi Jāto na Jāyeham Najanishye Kadāchana I

Kshetragna: Sarvabhootānām Tasmadahamaja: Smruta: II

Śreemad Bhagavad Geeta (II-27) says, "Death is certain of that which is born; birth is certain of that which is dead. You should not therefore lament over the inevitable;

Jātasya Hi Druvo Mrutyu: Druvam Janma Mrutasya Cha I

Tasmādaparihāryerthe Na Tvam Shochitumarhasi II

When there is no birth, there is no death also. This is being mentioned in the next name.

867. *Kshayavinirmuktā* - क्षयविनिर्मुक्ता

- (i) One who frees from decay (death).
- (ii) One who does not have birth itself; hence there is no growth, decay or death.
- (iii) *Kshaya* also means house. The devotees of *Śrīe Devee*, need not go

leaving their house to forest in search of salvation or doing penance. While living as householder (enjoying the household activities), by the blessings of Śree Devee can reach the salvation. It is said that, the devotees of Śree Devee have both the *Bhoga* (enjoyment) and *Moksha* (salvation) together in their hands;

Yatrāsti Bhogo Na Cha Tatra Moksha: Yatrāsti Moksho Na Cha Tatra Bhoga: I
Śreesundaree Sādhaka Pugavānām Bhogashcha Mokshashcha Karastha Eva II

The results part of this *Sahasranāma* itself we read as;

Nānena Sadrusham Stotram bhogamokshapradam Mune I

Keertaneeyamidam Tasmād bhoga Mokshārthipir Narai: II

868. *Mugdhā* - मुग्धा

- (i) One who is beautiful.
- (ii) According to Vishva dictionary this word indicates beauty and ignorance. In this context only the meaning beautiful is apt. As discussed in the 48th name *Mahālāvanyashevadhi*: - **She** is the treasure of beauty. **She** is *Mahātripurasundaree* (234th name) and **She** is *Shobhanā* (462nd name).
- (iii) Some schools prefix 'A' - making the name *Amugdha*. In that case it has to be construed as, not ignorant, i.e., her devotees are not ignorant and they are full of knowledge.

869. *Kshipraprasādinee* - क्षिप्रप्रसादिनी

- (i) One who blesses early.
- (ii) The *Saura Purāṇa* says, "Oh *Dvijās* (brahmins), by worshipping other deities salvation is gradually, but by worshipping the *Umapathi* one is freed in the same birth". This evidence is considered since *Shiva* and *Śree Devee* are one and the same this will apply to *Śree Devee* also;

Kramena Labhyatenyeshām Muktirārāadhanāddvijā: I

Ārāadhanādumeshasya Tasmin Janmaṇi Muchyate II

This refers to those who practise excessive devotion. Regarding others, the *ShivaPurāṇa* says, "Though he has only little faith that mortal will not surely undergo the pain of the womb after the third birth";

Alpabhāvepi Yo Martya: Sopi Janmatrayātparam I

Na Yoniyantrapeedāyai Bhavishyati Na Samshaya: II

Confirming this, the *Tantrarāja* says, "The prayers, oblations, worship, etc., performed without regularity make one fit (for salvation) in the next birth";

Anyathāsamprdāyena Japahomārchanāḍikam I
Krutam Janmāntare Samyak Sampratāyāya Kalpate II

383rd name *Sadya: Prasādinee* may be referred.

870. Antarmukhasamārādhya - अन्तर्मुखसमाध्या

- (i) One who is well adored by those who are inward looking.
- (ii) **She** is worshipped in a grand way, by those who have diverted their mind from other activities and have inward looking power.
- (iii) **She** is *Hrudayasthā* (595th name) and *Daharākāsharoopīṇee* (609th name).
- (iv) In *Śreemad Bhagavad Geeta* (IV chapter) *ŚreeKṛiṣṇa* clearly advises the inward looking powers.
- (v) We see in the practices of *Navāvarṇa Pooja* also inward looking worship is very great (*parā*);

Paramāmrutavarshenna Plāvayantam
Sanchintya Paramadvaidabhāvanār
Modamāno Vismrutānyavikalpavibī
Chidambudhimahābhangachchinna Sai.
Samullasan Mahānāthalokanontarm.
Mantramayyā ManovruttyāParamadvait.
Saparyā Sarvabhāveshu Sā Parā Parikeerti.

- (vi) *Pavanopanishad* also advises that the body itself has to be imagined as *Śreechakra*. *Śree Bhāskararāya* himself has written the usage method for this. 113rd name *Bhāvanāgamyā* may be referred.

871. Bahirmukhasudurlabhā - बहिर्मुखसुदुर्लभा

- (i) One who is rare for those whose mental gaze goes on outward things.
- (ii) In the previous names it was mentioned that **She** is worshipped by inward looking people. The real meaning is that **She** gets satisfied with that **She** blesses them. On the other hand, those who have wavering mind, it is very difficult to reach **Her**(*Su – Durlabhā*) – says this name. Only following this, *Śree Ādi Śaṅkara* says in 95th verse of *Soundaryalaharee* as; *Tarana Karanānāmasulabhā* – **She** is not reachable by those who have uncontrolled mind.
- (iii) Earlier in 188th name said *Durlabhā*(difficult to reach) and this name says *Sudurlabhā* (very difficult to reach).

872. Trayee - त्रयी

- (i) One who is in the embodiment of three *Vedas* - *Rig*, *Yajus* and *Sāma*.
- (ii) Including the *Atharvaṇa*, *Vedas* are four in number. However, *Atharvana Veda* is not very popular; it has become a practice to address these three *Vedas* as triple revelation. She is mother of *Vedas*. 338th name *Vedajananee* may be referred. Hence it is apt to call **Her** as *Trayee*.
- (iii) In some schools, based on the commentary for *Shāradhā Tilak*, it is felt that this name indicates the three *kāndās* (sections) of the four *Vedas* - *karma* (action), *upāsanā* (devotional practice) and *gnāna* (knowledge).
- (iv) The verses of *Rig*, *Yajus* and *Sāma Vedas* (*Agnimeele*, *Ishetvā*, *Agnā Āyāhi*) begins with the syllables A, E and A. According to Samskrit grammar, if these letters are merged we get the letter I. This is the *Vāgbhava beeja* without *bindu*. According to *tantras* it is called as *Trayee*. (It can be noted that if the first syllable of *Atharvana Veda* is also added we get the *bindu* also.) *Devee Bhāgavatam* (III chapter) describes in detail the story of *Sudarsan*, who got the blessings of *Śree Devee*, by worshipping the *Vāgbhava beeja* without the *bindu*. **She** is in the form of that *Vāgbhava beeja*.
- (v) This has been clearly explained in the *Shakti Mahimna Stotra* by *Śree Durvāsa* (according to the commentary of *Śree Nityānanda Nātha*). This explanation of *Śree Chidānanda Nātha* is based on this book only.

873. *Trivarganilayā* - त्रिवर्गनिलया

- (i) One who is abode of the three objects of desire.
- (ii) According to dictionary *Trivarga*: means three types of desire – (righteousness, desired objects and bliss). **She** is there in all these desires. Since **She** is the fourth desire viz., salvation also, this name mentions that **She** is in these three. 760th name *Trivargadhātree* may be referred.

874. *Tristhā* - त्रिस्था

- (i) One who resides in all the trinities.
- (ii) This can be split in various methods;
 - a. **She** is in all the times – past, present and future.
 - b. **She** is in three syllables of *Pranava* -AUM (Om).
 - c. **She** is in all the three worlds. The *Markandeya Purāṇa* says, "There are three worlds, three *Vedas*, three *vidyās*, three fires,

three lights, three objects of desire, namely virtue, etc., three qualities, three sounds, three sins, three conditions of life, three times, three states of consciousness, three *pitrus*, day, night and twilight, three *Mātrās* the three *Guṇas*, the three phases of time, and the three letters in *Trivarga*;

Trayee Lokās Trayodevās TraiVidyām Pāvakatrāyam I
Treenjei Jyoteemshi Vargāshcha Trayo Dharmādayas Tathā II
Trayo Guṇas Trāya: Shabdās Trayo Doshās Tadāshrayma I
Trāya: Kālās Tathāvasthā: Pitarohar Nishādaya: I
Mātrātrāyam Cha Te Roopam Tristhe DevesSaraswatee II

875. *Tripuramālinee* - त्रिपुरमालिनी

- (i) One who is in the form of *Tripuramālinee*.
- (ii) The sixth hall of *Śree Chakra* is called *Sarva Rakshākara Chakra* (*Antardasāra Chakra*). In that *chakra* *She* is *Tripuramālinee Deves*, head of *Nikarpa Yoginee Deves*.

876. *Nirāmayā* – निरामया

- (i) One who is without any disease.
- (ii) Sickness affects both body and mind. *She* is without any disease. Since *She* is the medicine for all the diseases, how can any disease affect *Her*? 551st name *Sarvavyādhiprashamanee* may be referred.

877. *Nirālambā* – निरालम्बा

- (i) One who is without any support.
- (ii) Everything in the universe depends on *Her*. *She* is unsupported, as *She* supports everything.
- (iii) In *Saptashatee* also in the 10th chapter describing the battle with *Sumba* we read as; *She* fought with *Sumba* staying in the air without any support;

Utpatya Cha Pragrahyochchair Deveem Gaganamāsthita: I
Tatrāpi Sā Nirādhārā Yuyudhe Tena Chaṇḍikā II

878. *Svātmārāmā* - स्वात्मारामा

- (i) One who is rejoicing in herself.
- (ii) *She* rejoices in *Her* own Self. *She* splits herself into two and those two play with each other. The *Brahadāranya Upanishad* (1-4-3) says, "*Brahmam* was not happy; therefore the lonely one is never happy. He desired a second, and he became thus; *Sa Vai Na Reme Tasmādekākee Na Ramate Sadviteeyamachchat Sa Hyetāvānāsa*

*Yadā Streepumāmsou Sāmparishvaktou Sa Imame Vātmānam
Dvedhā Patayattata: Patishcha Patneechābhavatām...*

- (iii) It is said that during the time of creation, the universe originates in the minds of *Śree Devee* and again during the time destruction it submerges in her mind itself. This universe is like a grove or orchard. Since the universe is in **Her** mind, it has to be construed that **Her** mind is like an orchard. The *Vāyu Purāṇa* says, "**She**, one Lord through the energy of dominion, becomes many. Having become many **She** again becomes one";

Ekastu Prabhushaktyā Vai Bahudhā Bhavateeshvara: I

Bhootvā Yasmāchcha Bahudhā Bhavatyeka: Punastu Sa: II

- (iv) **She** plays in her *Svātman*, herself alone, *Arāma* (artificial garden), i.e. the various worlds are nothing by **herself**. That is, **She** herself is the universe and *Brahmam* as well. The *Mārkaṇḍeya Purāṇa* says, "Thou art the supreme and eternal Devee in whom all are established. *Brahmam* is supreme and imperishable and the universe is perishable. Just as the fire is in the fire stick and atoms in the earth, so remain *Brahmam* and the whole universe in thee";

Tvamaksharam Param Devee Yachcha Sarvam Pratishtitam I

Tathā Tvati Sthitam Brahma Jagachchedamasheshata: II

879. *Sudhāsruti* - सुधाश्रुतिः

- (i) One who is like a stream of nectar.
- (ii) **She** is the ambrosial stream, or flow of bliss, that results from meditation on *Śree Devee* in *sahasrāra*. **She** is the continuous flow of the experience of divine bliss in devoted spiritual practice. The nectar which is in the moon of the pericarp of the *Sahasrāra* lotus flower through the *Kuṇḍalini*. The circles of the *Dākini* and other deities are watered by this stream whence the *Kuṇḍalīni* becomes the energy of action.
- (iii) In this regard 106th name *Sudhāsārābhivarshinee* may be referred. *Śree Ādi Śaṅkara*, in his *Soundaryalaharee* – verses 9 and 10 conveys the same message; *Maheem Moolādhāre, Sudhādhārāsārai*.
- (iv) The *Vāyu Purāṇa* says, "The *Devas* become fat by drinking the fifteen streams of nectar which flow from the moon in the dark fortnight of the lunar month. *Shākta Tantras* also communicate the same meanings. All these are due to the *Shāmbhavee Māyā*";

Dashbhi: Panchabhishchaiva Sudhāmruta Parisravai: I

Krushnapakshe Satā Peetvā Jāyante Peevarā: Surā: ॥

- (v) *Sudhāsruti* according to the *Jñānārṇava Tantra* (19th chapter, verses 29.5 to 31 – this will rescue from poisonous fever) means a kind of meditation on Śrīe Devee causing flow of nectar and removing the position, when one is aspiring to attain the *ShaktiBeeja*;

Sravatpeeyooshadhārābhir Varshanteem Vishahāriṇeem ॥

Hemaprabhā Bhāsamānām Vidyunikarasuprabhām ॥

Spurat ChaṇḍrakalāPoorṇakalasham Varadābharou ॥

Gnānamudrām Chadadhāteem Sākshādamruta Roopineem

Dhyāyanvisham Haren mantree nānākāravasthitām ॥

Thus removing the venom has been mentioned in 20th verse of *Soundaryalaharee* also;

Kirantee Mangebhya: Kirana Nikurumbāmrutarasam

Hadi Tvāmādhatte Himakarashilā Moortimiva Ya: ॥

Sa Sarpānām Darppam Shamayati Shakuntādhipa Iva

Jvaraplushtān Drushyā Sukayati Sudhādhārasirayā ॥

880. *Samsāra Panka Nirmagna Samuddharaṇa Paṇḍitā–*

संसारपङ्कनिर्मग्नसमुद्धरणपण्डिता

- (i) One who is skilled in bringing out those sunk in the mire of the transmigratory life.
- (ii) If **She** herself is sunk in the quagmire, then how can **She** save others who are sunk in it? **She** has no connection with the cycle of births and deaths. Hence **She** can rescue others drowning in the quagmire of the cycle of births and deaths called *Samsāra*. **She** is well skilled in this.
- (iii) In the same way the *Koorma Purāṇa* also says, "Those who once remember Śrīe Devee invoking Her protection do not fall into the endless ocean of *Samsāra*, which is difficult to be crossed";

Ye Manāgapi Sharvāneem Smaranti Sharanārdina: ॥

Dustarāpāra Samsārasagare Na Patanti Te ॥

881. *Yajnapriyā* यज्ञप्रीति

- (i) One who is fond of sacrifices.
- (ii) That is **She** is fond of sacrifice, such as of penance, etc. Sacrifice here may be taken as the sacrificial offering of the devotees. Upon concentrating on the meanings of the *mantras*, the *Navāvarṇa Pooja* itself is a sacrifice. This has been explained by Śrīe Sidhānanda

Nātha in his book called *Saparyā Pattati Vāsana*. It can be considered that **She** is interested in the *Navāvarṇa Pooja*.

- (iii) *Veda* says that *ŚreeViṣṇu* himself is *yagnā* (sacrifice); *Yagnoo Vai Viṣṇu*. Hence it can also be taken as that **She** is interested in *Viṣṇu* or *Viṣṇu* is interested in **Her**. This is apt since **She** is part of *Viṣṇu* as per the below names;

267 - *Govindaroopiṇee*, 280 - *Padmanābhasahodaree*,

298 - *Nārāyaṇee*, 892 - *Vaiṣṇavee* and 893 - *Viṣṇuroopiṇee*.

Saptashatee (11th chapter) also says; *Tvam Vaiṣṇavee Shaktirananda Veerva*.

882. *Yajnakartree* - यज्ञकर्त्री

- (i) One who is the consort of doer of sacrifices.
 (ii) One who has desired and initiated to do a sacrifice is called a *yajamānar* (master). He is said to be of the form of *Paramashiva*. His consort is called *Deekshā* and their son is called *Santānan*. **She** is in that *Deekshā* form.

Linga Purāṇa says;

Yajamānātmako Devo Mahādevo Budhai: Prabhu: I

Ugra Ityuchyate Sadbhireeshānashcheti Chāparai: II

Ugrāhvayasya Devasya Yajamānātmana: Prabho: I

Deekshā Patnee Budhairuktā Santānākhyastadātmaja: II

In *Vāyu Purāṇa*;

Ugrā Tanu: Samptamee Yā Deekshitair Brahmanai: Saha I

Deekshā Patnee Smrutā Tasya Santāna: Putra Uchyate II

- (iii) In one of the books, it has been mentioned that **She** is of the form of the teacher who conducts the sacrifice.

883. *Yajamānasvaroopiṇee* - यजमानस्वरूपिणी

- (i) One who is in sacrifice.
 (ii) The last form of the eight forms of *Parameshwara* is called *Yajamāna Moorti*. This form itself, in some schools, is called as soul.

Linga Purāṇa says;

Panchabhootāni Chandrārkvātmeti Munipungavā: I

Moortirashtou Shivasyāhoor Devadevasya Dheemata: II

Atma Tasyāshtamee Moortir Yajamānāhvayā Parā II

This name says both the names master (*yajamāna*) and the self-soul (*Sva ātmā*) and says that *Śree Devee* is in both the forms. This name reiterates that *Śree Devee* and *Parameshwara* are one and the same.

- (iii) Earlier said name 662nd *Ashtamoortti*: may be referred.
- (iv) During any worship, the worshipper has to imagine a lot of forms on his own – self, his teacher, *mantra*, the presiding deity and *yantra*. It can be taken that those who do *Navāvarṇa Pooja* is also *Śrīe Devee*, since it is also treated as a sacrifice.
- (v) It can be noted that *Śrīe Devee* has been mentioned as *Yajnyaroopā*, *Yajnayapriyā* and *Yajnakartree* (769, 881 and 882).
- (vi) The names in *ViṣṇuSahasranāma* are also worth comparing; 445 – *Yagna*: - in the form of all sacrifices and 973 – *Yajvā* – in the form of one who does the sacrifice.

884. *Dharmādhārā* - धर्माधारा

- (i) One who is as a support for *Dharma* (righteousness).
- (ii) Righteousness can be defined as the mode of life laid down in each country, by the tradition of the wise, and not contrary to the *Vedas*.
- (iii) The *Taitireeya Upanishad* (I-11-3,4) says;

Atha Yadi Te karmavichikitsā Vā Vrutta Vichikitsā Vāsyāt |
Ye Tatra Brāhmanā: Sammarshina: | YuktāĀyuktā: |
Alookshā Dharmakāmā: Syu: | Yathā Te Tatra Varteran |
Tathā Tatra Vartethā: | Athā Bhyākhyāteshu Ye Tatra |
Brāhmanā: Sammarshina: | YuktāĀyuktā: |
Alookshā Dharmakāmā: Syu: | Yathā Te Tatra Varteran |
Tatā Tatra Vartethā: ||

- (iv) The *Samvarta Smruti* also says, "In each country that rule of conduct, which is handed over by tradition and is not contrary to the *Vedas* is distinguished as righteousness":

Yasmin Deshe Ya Āchāra: Pāraparyakramāgata: |
Āmnāyaira Viruddhashcha Sa Dharma: Parikeertita: ||

- (v) Those righteousness, A - in all directions or in all countries, *Dhārā* - flowing stream. Hence *She* can be called as in the form of omnipresent righteousness.
- (vi) Righteousness is her support. Because the *Mahānārāyaṇa Upanishad*(XXII- 1) says - "Everything is established in *dharma*" or by whom *dharma* is supported, i.e., *dharma* becomes the support of all things by *Her*; *Dharme Sarvam Pratishtitam*.
- (vii) *She* makes the righteousness to be the support for everything.

885. *Dhanādhyakshā* - धनाध्यक्षा

- (i) One who is the head of wealth.

- (ii). *Kuberā* is said to be the presiding deity of wealth. He is one of the famous worshippers of *Śree Devee*. The scripturessay that there is no distinction between the worshipper and the worshipped deity. In that fashion *Śree Devee* is in the *Kubera*. Hence **She** is the head of wealth.

886. *Dhanadhānya Vivardhinee* - धनधान्य विवर्धिनी

- (i) One who is increasing the wealth and grain.

887. *Viprapriyā* - विप्रप्रिया

- (i) One who is fond of those who know *Vedas* and *Sāstras*.
 (ii) The *Brahma Vaivarta Purāṇa* says - "A Brahmin should be known by his birth. He is called *Dvijā*, (twice born) on account of his purification ceremonies. He becomes a *vipra* by knowledge. One who possesses all these is called *srotriya*";

Janmanā Brahmaṇo Gneya: Samskārair Dvija Uchyate I

Vidyāyā Yāti Vipratvam Taribhi: Shrotriya Uchyate II

Lord *Śree Kṛṣṇa* says, "whether he has attained the *Vidyā* or not, all the *Brahmins* are my body only". In that case is there any doubt to have more affection of god, for those who have become a *Vipra*.

- (iii) *Śree Ādi Śaṅkara* in his commentary of *Viṣṇu Sahasranāmam* for the 670th name – *Brahmaṇa Priya*: mentions;

a. He is fond of Brahmins – those who have the knowledge of *Brahmam*.

b. He is liked by Brahmins.

- (iv) The author quotes the Lord *Śree Kṛṣṇa*'s sayings as above;

Gnandam Shapantam Parusham Vadantam

Yo Brahmaṇam Na Pranamedyathārham I

Sa Papakrud Brahma Davāgni Dagdho

Vadhyashcha Dandyashcha Na Chāsmateeya:

- (v) Again the statement from *Mahābhārata* is quoted;

Yam Devam devakee Devee Vasudevādajeejanat I

Bhoulamasya Brahmaṇo Guptyai Deeptamagnimivārani: II

888. *Vipraroopā* - विप्ररूपा

- (i) One who is of the form of the *vipras* (the learned).
 (ii) This is evidenced by the saying the Lord *Śree Kṛṣṇa* quoted in the previous name.
 (iii) That is the reason *Veda* says that – all *Devas* are with the Brahmins

who know *Veda*; *Yāvateervai Devatāstā: Sarvā Vedavidī Brahmanē Vasanti.*

- (iv) *Parāsara Smṛuti* also says that – Brahmins are mobile holy waters; The dirty people get purified by the water in the form of their speech; *Yeshām Vaktodakenaiva Sheeddhianti Malinā Janā: ||*
- (v) She makes the *viprās* more nourished. I.e. by the repetition of *mantras* (of *Śrīe Devee*) and *homa* (oblation), etc., Brahmins are nourished. The *Āpastamba Smṛuti* says "By disgrace their penance is increased, by adulation their penance is destroyed. If the Brahmin is adored and worshipped he becomes exhausted like a cow after milking. Just as the cow is nourished during the day by tender grass, so the Brahmin is nourished by repetition of the *mantras* and by *homa*";

Apamānāttapo Vruddhi: Sanmānāttapasa: Kshaya: |

Archita: Poojito Vipra Dugdhā Gouriva Seedati ||

Āpyāyate Yathāhassoo Trunairamruta Sambhava: |

Evam Japaishcha Homashcha Punarāpyāyate Dvija: ||

889. *Vishvabhramanākārīṇee* - विश्वभ्रमणकारिणी

- (i) One who is causing the revolution of the earth.
- (ii) *Vishva* - all the *Brāhmic* eggs, *Bhramana* - their creation, preservation, and destruction. The *Svesvatara Upanishad* (VI-1) says, "Some wise call it nature, some confused call it time, that by which the wheel of *Brahmam* is revolving, is the glory of the Lord";

Svabhāvameke Kavayo Vadanti Kālam Tathānye Parimuhyamāna: |

Devasyaisha Mahimā Tu Loke Yenedam Bhrāmyate Brahmachakram ||

Śreemad Bhagavad Geeta (XVIII-61) also says, "All beings which are fixed on the wheel of the universe which he causes to revolve by his illusion"; *Bhrāmayam Sarva Bhootāni Yantrāroḍhāni Māyāyā ||*

- (iii) *Vishvam* means *Viṣṇu*, for the word *Vishva* is explained thus when it occurs in the *ViṣṇuSahasranāmam* (1st name) "causing confusion to him". This story occurs in the *Kālika Purāṇa* - "*Viṣṇu* once travelling through the sky, mounted on his vehicle *Garuḍa* (the bird Eagle), passed by the *Devee* named *Kāmakyā*, residing in the *Nilāchala* mountain in the *Kāmaroopa* country, without saluting her; then by the force of her anger he fell into the ocean and there he remained confused; after a long time *Lakshmee* (his consort) began to look for him, and hearing of this event from *Nārada*, she

appeased Śree Deveen, by penance and freed Viṣṇu from his confusion. Afterwards he worshipped Śree Deveen and reached Vaikuṇṭha.

890. Vishvagrāsā - विश्वग्रासा

- (i) One who is the consumer of the universe.
- (ii) She swallows all the fixed and moving objects - animate or inanimate.
- (iii) The *Kaṭopanishad* (II-25) says, "The Brahmins and Kshatriyas are both His food, death is His condiment, who is able to know where he is".

Yasya Brahma Cha Kshatram Cho Bhe Bhavata Odana:

Mrutyur Yasyopasechanam Ka Itthā Veda Yatra Sa: II

- (iv) The *BrahmaSūtra* (I-2-9) also reflects this - the eater (is the highest Self) since what is moveable and what is immovable is mentioned as his food; *Attācharācharagrahanāt* II.
- (v) 752nd name *Mahāgrāsā* may be referred.

891. Vidrumābhā - विद्रुमाभा

- (i) One who has the luster of coral.
- (ii) She is red in colour like coral.
- (iii) *Vid* - knowledge, *druma* - tree. I.e. She is like a tree of knowledge.
- (iv) A tree originates from another tree. A teacher provides knowledge through his teachings to various disciples. Hence the knowledge is compared to a tree.

892. Vaishṇavee - वैष्णवी

- (i) One who is the power of Viṣṇu.

893. Viṣṇuroopīṇee - विष्णुरूपिणी

- (i) One who is in the form of Viṣṇu.
- (ii) She depends on Viṣṇu. The *DeveenPurāṇa* says, "She is sung as *Vaiṣṇavee* because She bears the conch, disc and club, the mother of Viṣṇu, and the destroyer of foes";

Shankha Chakra Kadā Dhatte Viṣṇumātā Tathārihā I

ViṣṇuroopāthāDeveenVaiṣṇavee Tena Geeyate II

- (iii) Four meanings are provided here. By the word *Arihā*, it is said like Viṣṇu, She destroys the demons. The other two are self-clear. For the last one *Viṣṇuroopā* let us consider the following;
 - a. In the *BrahmāṇḍaPurāṇa*, in the *Lalitopākhyāna*, Śree Deveen

says – my male form bewildering the milk-maids;

Mamaiva pourusham Roopam Gopikā Janamohanam ||

In the same place Viṣṇusays to Veerabhadra, "The ancient Shakti of the Lord is divided into four forms, that Shakti becomes Bhavāni in its ordinary form, in battle she takes the form of Durgā; in anger that of Kālee; and she is also my female form";

ĀdyāShaktir Maheshasya Chaturdhā Bhinna Vighrahā |

Bhoge Bhavāneeroopā Sā Durgāroopā Cha Samgare ||

Kope Cha Kālikāroopā Pumroopācha Madātmikā ||

In the same meaning;

Kadāchil Laliteshānee Pumroopā Kriṣhna Vighrahā

EkaivāShakti: Parameshvarasya BhinnāChaturdhā

Viniyoga Kāle Bhoge Bhavānee Purushetu

Viṣṇu: Kope Kālee Samare Cha Durgā

949th name *Pajnachbhooteshee* may also be referred.

- b. In the *KoormaPurāṇa* when Himavān praises Śree Devee says, "I salute thy form called Nārāyaṇa, Oh Lalitā, which has a thousand heads, which is of infinite energy, having a thousand arms, the ancient person, reclining on the waters";

Sahasra MoordhānamanandaShaktim Sahasrabāhoom Purusham Purāṇam |

Shayānamabdhau Lalite Tavaiva Nārāyaṇākhyam Pranatosmiroopam ||

- c. In the *Koorma Purāṇa* itself, when Shiva showed his universal form to Mankanaka, the latter said - "What is the terrible form of thy, facing every side; who is she shining by your side?" Thus questioned, Shiva, after explaining the glory of his own nature, says, "She is my supreme Māyā (illusion) and Prakruti (nature) of triple qualities. She is said by sages to be the ancient womb of the universe. He bewilders the universe by the illusion, he is the knower of the universe, Nārāyaṇa, supreme, unmanifested, in the form of illusion - thus says the Vedas";

Mama Sāparamā Māyā prakrutis Trigūṇātmikā |

Prochyate Munibhi: Shaktir Jagadyoni: Sanātanee ||

Sa Eva Māyāyā Vishvam Vyāmohayati Vishvavit |

Nārāyaṇa: Parovyakto Māyāroopa Iti Sruti: ||

- d. In the *Sanatkumāra Samhitā*, describing to king Prabhākara, the devotion to Viṣṇu, and describing to his wife Padminee, the devotion to Pārvati, it is said - "Janārdana is thus in the form of

Devee as well as in his own form, for the husband and wife being one production, the only one is worshipped as two";

Evam Devyātmanā Svena Roopena Cha Janārdana: I

Dampatyoreka Gāyatvādeka Eva Dvidhārchita: II

- e. The *Bruhat Parāsara Smṛuti* also says, "He who with delighted mind worships *Durga*, *Kātyāyanee* and *Vāgdevatā* obtains the world of *Viṣṇu*";

Durgām Kātyāyanēem Chaiva Yajan Vāgdevatāmapi I

Chetasā Suprasannene Viṣṇulokamavāpnuyāt II

- f. In the *Padma Purāṇa* also "One who bathes the image of *Chandikā* with the juice of the sugarcane and places her on a golden vehicle, enjoys the presence of *Viṣṇu* after death";

Chandikām Snapayedyaṣṭu Ikshavena Rasena Cha I

Soupariṇena Cha Yānena Viṣṇunā Saha Modate II

- g. The *Āditya* and *Shiva Purāṇas* say - "she who dwells by his side is the young *Pārvati* and *Hari* also is a part of him";

Yā Tasya Pārshvagā Bālā Sā Pārvatyamshajo Hari: II

- h. The *Vāmana Purāṇa* also says, "One who on the full moon day of the month *Māgha* worships *Śree Devee* according to rule, he obtains the benefits of the *Ashvamedha* sacrifices and after death he shines in the world of *Viṣṇu*";

Pourṇamāsyām Tu Yo Māghe Poojayedvidhivachchivām I

Sooshvamedhamavāpnoti Viṣṇuloke Maheeyate II

- i. In Tamil, *Thirumazhisai Alwar* (65th verse) says; *Mātāya Mālavanai... Mādhavanai*.

894. **Ayoni:** - अयोनि:

- (i) One who has not originated from anything.
- (ii) **She** is the original cause of everything, original place, supreme being, etc.
- (iii) *Yoni* means abode, because *Śruti* says, "I prepared a place of abode for thee, Oh *Indra*"; *Yonishta Indras Nishate Akāri*. *Ayoni* means having no abode, i.e. omnipresent.
- (iv) *Asya* – this *Viṣṇu*'s, *Yoni* – mother. That is **She** is mother of *Viṣṇu*.

895. **Yoninilayā** - योनिनिलया

- (i) One who houses the origination and merging place of the universe.
- (ii) The universe originates from *Śree Devee*. Hence **She** is the *yoni*

(mother) of it. During dissolution it merges with **Her**— i.e. *Nilaya*. That is **She** is both *Yoni* and *Nilayā* and hence *Yoninilaya*.

- (iii) *Yoni* indicates nature also. As an evidence for this, *Muṇḍakopanishad* (III-1-3) may be referred; *KartāramĒshwam Purusham Brahmayonim*. Again *Brahma Sūtra* (I-4-27) says; *Yonishcha Hi Geeyate*.
- (iv) *Shvetashvatara Upanishad* (IV-11) says *Yoni* as illusion; *Yo Yonim Yonimadhitishtatyeka*:
- (v) It can also be construed as – the merging place for *Brahma* and others, who are the cause of this universe, is *Śrīe Devee* only.
- (vi) *Śrīe Devee*, in the form of *Bindu*, having the centre of *Śrīe Chakra* as **Her** abode, is indicated here. *Śrīe Bhāskararāya* quotes some *AtharvaṇaVedastatements* as evidence here;

Ashṭāchakra Navadvārā Devānām Poorayodhyā I
Tasyām Hiranmaya: Kosha: Svargopi Jyotishā Vruta: II
Tasmin Hiranmaye Koshe Tryakshare Tripratishtite I
Tasmin Yadyakshamātmanvattadvai Brahmavido Vitu: II

ṛ *Prashnai* also the same meaning is conveyed; *Imā Nukam Seeshwatema*.

yalaharee (verse 11); *Chaturbhi: Śreekanṭai: -* the *ary of Lakshmeedhara* can be seen.

thā - कूटस्था

o is the location of ignorance.

means – cheating, hidden, lie, etc. The true bliss form of the is hidden by ignorance, and made to whirl in the cycle of births & deaths. **She** only is the head of this ignorance and deludes the souls. *Saptashatee* (5th chapter) says;

YāDevee Sarvabhooteshu Brantiroopena Samsthitā I
Namstasyai Namstasyai Namstasyai Namonama: II

In *Śreemad Bhagavad Geeta* (XII-3) also says; *Kooṭasthamachalam Dhruvam*.

- (iii) It means that **She** is the abode of the above said ignorance.
- (iv) In addition, *Kooṭa* also means – peak of a hill, a smith's large hammer, etc.
 - a. She is idle like a peak of a hill, without any work and immobile.
 - b. The lathe of an iron smith is called as *kooṭa*. To change the shape of anything, it will be beaten with a huge hammer after

heating it with high temperature. But the shape of the lathe does not change. In the same fashion **She** is without any change.

- (v) **She** is in the halls (*kooṭās*) like *Vāgbhava*, etc.
- (vi) *Kooṭa* also indicates the entrance of a city. Taking it to indicate the triangle of a *Śree Chakra*, it can be considered that **She** resides there.
- (vii) *Kooṭa* means society, meeting, etc. The entire society of this universe is with *Śree Devee* and hence this name.

897. *Kularoopinee* - कुलरूपिणी

- (i) One who is in the form of *Kula*.
- (ii) *Kula* means *Moolādhāra*, the path of the sect called *Kualas*, external worship, race or conduct. She who assumes all these forms. These names may also be referred; 90 to 96, 439 to 441 - *Kulāmrutaikarasikā*, *Kulasanketapālinee*, *Kulānganā*, *Kulāntasthā*, *Koulinee*, *Kulayoginee*, *Akulā*, *Kuleshvaree*, *Kulakuṇḍālaya*, and *Koulamārga Tatparasevita*.

898. *Veeragoshṭheepriyā* - वीरगोष्ठीप्रिया

- (i) One who is fond of the society of worshippers (*veerās*). In 836th name *Veeramātā* the meaning of *Veera* was given in various ways. **She** is fond of the assembly (or conversations) of such *Veeras*.

899. *Veerā* - वीरा

- (i) One who is valourous.
- (ii) As mentioned earlier, **She** herself is a warrior in battles, has valour and has killed lots of demons.
- (iii) A *veerā* is a lady living with her husband and sons.
- (iv) *Śree Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* for the 658th name – *Veera*: mentions; to go, to spread, to create, to enlighten, to throw, to eat, etc. The meaning of the verb *Vee* is a person who does all these actions.

Śree Ādi Śaṅkara says that the 643rd name is to be read as *Soora* and the 401st name as *Vikramasāli*.

900. *Naishkarmyā* - नैष्कर्म्या

- (i) One who does not have any relationship with actions.
- (ii) The real meaning of this name is, though it seems that **She** does the

actions of creation, protection and destruction, in reality **She** is unrelated to all these actions. The results of doing or not doing any actions do not affect **Her**. **She** is in the pure knowledge form unrelated to any of the actions. There is no action in knowledge. The knowledgeable person, even if he does some actions it will not affect him.

- (iii) The *KaivalyaUpanishad* (I-22 or according to some books II-3) says, "I am neither sinful nor righteous"; *Na Puṇya Pāpe Mama*.
- (iv) In *Śreemad Bhagavd Geeta* (V-10) also it is said as, "He is free from the taint of action"; *Lipyate Na Sa Papena*.
- (v) The *Patanjali Yoga Sūtra* (I-24), "*Eshvara* is a person untainted by pain, action, the result of action and mental impression"; *Klesha Karma VipākāshayairaParāmrushta: PurushaVishesha: Eshwara:*.

Thus ends the tenth *Kalā* called *Bhodinee*.

Section 11: Dhāriṇee Kalā

901. *Nādaroopiṇee* – नादरूपिणी

- (i) One who is the primal mystic sound.
- (ii) While pronouncing the words *Om*, *Hreem*, etc., the last syllable *m* sounds in an elongated way. After plucking the strings of Veena, or after ringing the bells in temples, if we allow the sound to subside on its own, it subdues mildly in a reverse telescopic way. The pronunciation of the sound *m* also should subdue in the same way. This sound is the head portion of the *pranava*. This is called *nātha*.
- (iii) The sound/ vibration created without hitting of heart with the *Anāhata chakra* is called *Anāhata*. This can be identified only by the inward looking *yogis*. Those who identify this gets high glee, with goosebumps and tears of delight. They are the lucky ones, says *Ambāstava* (19th verse);

Ānanda Lakshṇamāhāhata Nāmini Deshe
Nādātmana Parinatam Tava Roopameśhe
Pratyanmukhena Manasā Paricheeyamānam
Shasanti Netrasalilai: Pulakaishcha Dhanyā: ||

- (iv) The *m* sound is enjoyed with little by little reduction in the nine places from *AgnāChakra* till *Brahmarantram*. The third in those nine places is called *Nātha*. From there Śrīe Devee moves upwards. This has been mentioned in *Svachchanta Tantra*.

Rodhinyākhyam Yaduktam Te Nāthas Tasyordhva Samsthita:

Padma Kinjalka Sankāsha: Sooryakoṭi Samaprabha:

Thus describing, it advises to meditate upon Śrīe Devee in that place;

Tasyosangatāmoordhvagāmineem Paramām Shivām Dhyāyet ||

- (v) 299th name *Nātharoopa* and 836 – *Veeramātā* may be referred.

902. *Vijnānakalanā* – विज्ञानकलना

- (i) One who is the realisation of supreme absolute.
- (ii) That is, **She** arranges the perception of *Brahmam*. 643rd name *Gnādā* and 727th name *Shivagnānapradāyinee* may be referred.
- (iii) According to the *Koorma Purāṇa*, "*Vijnāna* means retaining in the mind the fourteen *vidyās* with their meanings"; *Chaturdashānām Vidyānām Dhāranam Hi Yathārthata: | Vignānamiti Tadvidyāt ||*
- (iv) **She** gives this.

903. *Kalyā* - कल्या

- (i) One who is skilful in arts.
- (ii) The *Vishva* dictionary says, "*Kalyā* means creation, dawn, one without disease, a skilful man, auspicious speech, liquor". Accordingly it can be considered that **She** has the concerned qualities and takes the relevant forms. That dictionary says;

*Kalyam Sarge Prabhāte Cha Kalyo Neerogadakshayo: I
Kalyā Kalyānvachee Syāt Kādambaryāmapī Smrutā II*

904. *Vidagdā* - विदग्धा

- (i) One who is adept and skillful.
- (ii) The skill is not only ability, but also understanding or anticipating others' mind and behaving according to it.

905. *Baindavāsana* - बैन्दवासना

- (i) One who is seated on *Bindu*.
- (ii) The *bindu*, called as *Sarvānandamaya Chakra*, in the centre of the triangle in the middle of the *Śrīe Chakra*. This is called *Baindava* place. **She** resides there.
- (iii) The *Baindava* resembles the round spot above the eye-brows. Earlier in these names the places from *Agnāchakra* till *Brahmarandandram* was explained – 299 – *Nātharoopā*, 836 – *Veeramātā* and 901 – *Nātharoopīṇee*. The *Svacchaṇḍa Tantra* says, above the *Hākini* circle there is a disc called *Bindu*; *Hākinēe Maṇḍalādoordhvam Bindu Roopam Tu Vartulam*.

There, after describing the lotus and *Shiva*, there is the energy *Manonmanjī*, which is above the *Shanti*, on the left side, etc.";

Vāmabāge Samāseenā shāntryateetā Manonmanee II

- (iv) 853rd name *Shāntryateetakalātmikā* may also be referred.
- (v) In addition *Bindu* indicates the below seats and **She** dwells in all these.
 - a. *Sudhā Sindu*
 - b. The moon's disc in the *karnikā* of *Sahasrāra Kamala*.
 - c. The lap of *Kāmeshwara*.

- (vi) **She** has the collection of *bindus*, as her seat or form. **She** is the support for all those indicate by these words. The *Jnānārṇava* says, "Oh fair one, I will explain to you the collection of *bindus* which are in the form of *beeja*, know, Oh! *Pārvati*, ha with *bindu* as *Brahma*,

sawith *bindu* and *sarga* as *Hari* and myself, Oh Queen of *Devas*, the relation between *Hari* and *Hara* is that of inseparable association". After describing *Vāmā* etc., *lcchā*, etc., awakened state, etc., all those are in the form of *bindus*, thus it is concluded by explaining, "thussince *Śree Devee* is conjoined to the three *bindus*, Her name is *Tripurā*".

The verses start with;

Bindu Vyooham Pravakshyāmi Beejaroopam Varānane I
Hakāram Binduroopena Brahmanam Viddhi Pārvati II
Sakāram Bindu Sargābhyām Harishchāham Sureshvari I
Avinābhāva Sambandhou Loke Hariharou II

And ending with;

Evam Bindu trāyai Yokāt Tripurā Nāmaroopiṇeell

(vii) It can also be considered as the *Kāmakala* form of *Śree Devee*. 88th name *Moolamantratmikā*, 89th name – *Moolakooṭatrayakalebarā* and 322nd name *Kāmakalāroopā* may be referred. *Kāmakalavilasam*, *Varivasyārahasyam* and 19th verse of *Soundaryalaharee* may also be referred.

(viii) This name can be split by prefixing *A* to it, it becomes *Abaindavāsanā* (this may not fit according to *paribāsha* verses) - *Ap* - water, *aindava* - the multitude of moons, i.e., of the souls, *Āsana* - **She** remains. The meaning is **She** remains alone by non-difference, in the multitude of the souls which are **Her** different reflections like the various reflections of one moon in different water bodies; *Ekadhā Bahudhā Chaiva Drushyate Jala Chandravat II* The *Bruhat Bindoo Upanishad* (12) says, "*Brahmam* is seen as one and as many like the moon in the water".

906. *Tatvādhikā* - तत्वाधिका

(i) One who is beyond the *Tatvas*.

907. *Tatvamayee* - तत्त्वमयी

(i) One who is in the form of *Tatvas*. (the literal meaning of *tatva* in Samskrit is philosophy).

(ii) Those that last till great dissolution and be enablers of the souls to enjoy are called *Tatvas*. The objects like body, pot, etc., do not qualify to be called as *tatva*. *Soota Samhita* says;

Ā Pralayam Yat Thistati Sarveshām Bhogadāyi Bhootānām I
Tat Tavamiti Proktam Na Shareera Ghatādi Tatvamata:.

According to various principles the number of *tatvas* vary – 25, 36, 51 and 94.

- (iii) According to the *Śreevidyā* practice (even in *Saiva* practice) *tatvas* taken as 36 in number. This can be split into three groups. The list below details it. What is in reality indicates *Atma* (self) *tatva*. Hence this is also called as *Sat Tatva*. It includes;

Primary elements	-	5
Subtle elements	-	5
Actions organs	-	5
Sense organs	-	5
Nature, ego, intellect and mind	-	4
Total	-	24

Vidyātatva indicates knowledge. Hence it is called as *Chit Tatva* also.

Illusion, art, illiteracy, desires, time, rules and *purush* - 7

Shivatatva indicates salvation. Hence it is called as *Ānanda Tatva* also.

Shiva, Shakti, Sadāshiva, Eshwara and *shuddha Vidyā* - 5

Total - 36

- (iv) Since **She** is in the form of the self, *Vidyā* and *Shivatatvas* mentioned above, **She** can be called as *Tatvamayee*. Since **She** is in the combined form of all these *tatvas*, **She** can also be called as *Tatvādhika*. **She** continues to be even when these *tatvas* get destroyed during great dissolution. Hence **She** is greater and beyond the *tatvas*. 424th name *Tatvāsanā* may also be referred.

- (v) The combination of the *Sat* (eternal), *Chit* (energy) and *Ānanda* (bliss) *tatvas* is the supreme bliss. It indicates *Satchitānanda*. Hence **She** is called as *Satchitānanda Roopinee* (in the form of *Satchitānanda*).

- (vi) In these types of *tatvas*, the *chit* and *ānanda* types are hidden. The below list explains them;

<i>Tatva</i>	The hidden part	The explicit part	Other names on account of this reason
<i>Ātma</i> (self)	<i>Chit</i> and <i>Ānanda</i>	<i>Sat</i>	<i>Ashuddha</i> (impure)
<i>Vidyā</i>	A small portion of <i>Ānanda</i>	<i>Sat</i> and <i>Chit</i>	<i>Shuddhāshuddha</i> (pure and impure as well) or <i>Mishra</i>
<i>Shiva</i>	Nil	<i>Sat, Chit</i> and <i>Ānanda</i>	<i>Shuddha</i> (pure)

- (vii) To worship *Śree Devee* in the form of *Paramātmā* there are six

different ways. They are *Varna* (race), *Pada*, *Mantra*, *Kalā*, *Tatva* and *Bhuvana* (world). *Śree Devee* is beyond all these. This will be explained further later in 991st name *Shaḍadhvāteeta Roopiṇee*. It can said as – considering these six routes as the body of *Paramātmā* and treating the *tatva* as an organ of that body, the name *Tatvamayee* has originated.

(viii) The author gives a different meaning for this name. *Tatva* will mean *Shiva Tatva*. *Tatvamayee* means something above *Shiva tatva* – i.e. *Chinmayee*. The *Samādhi* (concentrated meditation – not aware of the external happenings) state obtained by the worshipper by crossing the *Shiva Tatva* is called *Samprāgna Samādhi*. Without crossing the *Shiva Tatva*, but being along with it is called *Asam Pragnāta Samādhi*. The characters of these are explained in *GnānārṇavaTantra*. These states of *Samādhi* are differentiations of light. *Śree Bhāskararāya* ends the explanation here with the remark that further details are to be obtained from a competent teacher. The 6th chapter of *Geeta Bhāshyam* by *Śree Madusoodana Saraswatee* may be referred.

The 16th chapter of *Gnānārṇava* has the verses explaining these.
Eeshwara Uvācha;

Shruṇu Devee Pravakshyāmi Yajanam Chā''ntaram Mahat I
ShruMoolādibrahmarandhrāntam Bisatantutaneeyaseem II 2
Udyatsooryaprabhājāla Vidyutkotiprabhāmayee I
Chandrakotiprobhādrāvām Trailokyaikaprobhāmayeem II 3
Asheshajagadutpattisthitisamhārakāriṇeem I
Dhyāyenmano YathāDeveem Nishchalam Jāyate Tathā II4
Sahajānandasandohamandiram Bhavati Kshaṇāt I
Mano Nishchalatām Prāptam Shivashaktiprabhāvata: II5
Samādhirjāyate Tatra Samgyādvayavijrumbhita: I
Svayampragnāmaiko Hyasampragnānāndrūt II6
Svayampragnātasangnastu Shaktyādhikyena Jāyate I
Asampragnātanāmaiko Shivādhikyena Vai Bhavet II7
Svayampragnātabhedastu Teevrasteevratāro Bhavet I
Asampragnātabhedastu mando Mandatarastathā II8
Sangnā Pragnā Na Yatraivam Svayampragno'bhidheeyate I
Asampragno Hi Bhooyastu Sthitapragna: Pratishṭhita: II 9
Pragnāpragnānamevedamasamsmayamiti Dvayam I

Sangnādvayammidam Devee Shivatatvena Vaibhavet || 10

Hāsya Rodan Romānchakampa Svedādvilakshana: |

Teevrasteevratara Devee Samādhiroopalakshita: || 11

Nimeshavarjite Netre Vapustallakshṇam Sthiram |

Mando Mandataro Devee Samādhi: Parikeertita: || 12

Shāmbhavena Cha Vedyena Sukhee Bhooyānnirantaram |

908. *Tatvamarthasvaroopiṇee* – तत्त्वमर्थस्वरूपिणी

- (i) One who **Herself** is the meaning of the great statement *Tatvamasī*.
- (ii) *Tat* means *Shiva* (*Paramātmā* – the supreme being) and *tvam* means the soul. This great statement advises the unison of these two. **She** is the meaning of it.

909. *Sāmagānapriyā* - सामगानप्रिया

- (i) One who is fond of *Sāmaveda* songs.
- (ii) Hearing *Sāmaveda* will be so sweet to the ears like music. It is also said that the music originates only from *Sāmaveda*. *Parameshwara* is also very much interested in *Sāmaveda* songs. It is told (*Śreemad Rāmāyana, Uttara Kāṇḍa* – 16-33) that *Rāvanā* sang *Sāmaveda* and pleased *Parameshwara*. Since *Śrīe Devee* is an integral part of *Parameshwara*, **She** is also very much fond of *Sāmaveda* songs;

Evamuktastadāmātyaistushtāva Vrushbhadhvajam |

Sāmabhirvividhai: Stotrai: Pranamya Sa Dashānana: ||

- (iii) It can also be said that those who follow *Sāmaveda* are so dear to **Her**, as **Her** own life. This meaning is taken by splitting the name as *Sāmagā* + *Ana* + *Priyā* (*Ana* means life). Like **Her** life force, **She** is interested in those who sing *Sāmaveda*.

910. *Somyā* (*Soumyā*) -सौम्या (सौम्या)

- (i) One who is fit to be adored in the *Soma* sacrifice.
- (ii) The word *Soma* means moon or camphor. Hence *Soumyā* means one that pleases the mind like Moon.
- (iii) *Soma* means *Shiva* accompanied with *Uma* – another meaning is – one who has *Paramashiva* as a part of her own body. This was earlier mentioned in 392nd name *Shreekanthārdhashareerīṇee*.
- (iv) *Śrīe Bhāskararāya* quotes various rules of grammar to justify suffixing *ya* with the three meanings mentioned above.
- (v) If the variation *Soumyā* is considered it means, **She** is beautiful, peaceful and affectionate.

911. *Sadāshivakuṭumbinee* - सदाशिवकुटुम्बिनी

- (i) One who is the consort of *Sadāshiva*.
- (ii) The same name and meaning is seen in *Trishatee* also - 231st name *Sadāshivakuṭumbinee*.
- (iii) It also means the *Devees* - *Shyāmalā*, *Shuddha Vidyā* and *Ashvārōḍha*.

912. *Savyāpasavyamārgasthā* - सव्यापसव्यमार्गस्था

- (i) One who is standing in the right (*savyā*) and left (*apasavyā*) paths.
- (ii) The author gives various types of meanings to this name.
- (iii) *Savya* - creation, *Apasavya* - destruction, *Mārga* - in the middle viz., protection. **She** is engaged in all these three tasks. It can be reminded that the same meaning was conveyed in names 264 - *Srushtikartree*, 266 - *Goptree*, 268 - *Samhāriṇee* and 317 - *Rakshākaree*.
- (iv) *Savya* - worship according to *Vedas* and *Apasavya* - worship according to *Tantras*. **She** is there in both the ways.
- (v) There are three paths of the solar disc distinguished as north, south and middle. It has been said that - the 27 constellations (*Nakshatras*) make the lines (*veethis*) for the movement of Sun, and three of these lines make one path and these three paths are defined. Their names are;

Path	Star constellations
1. North	
<i>Nāga</i> (snake)	<i>Ashvini</i> (Castor and Pullox), <i>Bharani</i> (Arietis or a Muscae) and <i>Kruttikā</i> (Tauri or Alcyone)
<i>Gaja</i> (elephant)	<i>Rohiṇee</i> (Aldebaran), <i>Mrigaseersha</i> (Orionis) and <i>Ārudra</i> (Betelgeuse)
<i>Irāvata</i> (the white elephant with <i>Indra</i>)	<i>Punarvasu</i> (Geminorium), <i>Pushyami</i> (Cancrī) and <i>Aslesha</i>
2. Middle	
<i>Ārshata</i>	<i>Magha</i> (Hydrae), <i>Poorvaphalguni</i> (Leonis) and <i>Uttaraphalguni</i> (Lionis)
<i>Go</i> (cow)	<i>Hasta</i> (Corvi), <i>Chitrā</i> (Virginis or Spica) and <i>Swati</i> (Bootis or Arcturus)
<i>Jāradgavee</i>	<i>Vishakha</i> (Librae), <i>Anurādhā</i> (Scorpionis) and <i>Jyestha</i> (Antares)
3. South	

Path	Star constellations
Aja (goat)	Moola (Scorpionis), Poorvashadha (Sagittari) and Uttarashadha (Sagittarii).
Mruga (deer)	Shravaṇa (Aquarii), Dhanishta (Capricorni or Delphini) and Satabhistha (Aquarii)
Vashvānara	Poorvabhadra (Pegasi), Uttarabhadra (Andromedae) and Revati (Piscium)

She controls the movement of Sun by staying in these three routes/paths. That is, the summary meaning is that **She** administers the worldly affairs by staying in these three paths.

This meaning has been derived by taking evidences from *VāyuPurāṇa* (the verses are not quoted).

P.S.: In general *Savya* means right and *Apasavya* means left. But at times the meanings are interchanged. This is also mentioned by *Śrīe Bhāskara Rāya*. Again, in the original verses the word *Mārgēe* can be taken as related to *Mrigaseer*. In that case directions of these three paths will be changed.

(vi) *Sāstras* say that after one's death, depending on the virtues and sins done, the soul reaches the other worlds.

Savya indicates the "path of light" called *Archirāti* or *Devayāna*. This is the path used by those who worship with renunciation, to go to *Deva's* world, after death. The path used to cross the worlds related to the five primary elements, leaving the body, after the body is over, with the self tools and trials as advised in the *gnāna* (knowledge) *kāndā* of *Vedas*. This is called as salvation or extinction.

Apasavya is called as *Pitrūyānam* – the "path of smoke". Those who worship with iniquity go to the world of *pitrus* after leaving this body, use this path. After fulfilling the actions defined by the *Karma* (action) *Kāṇḍa* of *Vedas*, having been attained the results of taking this body, reach the upper world through this path. After enjoying the fruits of the actions, they take re-birth in this world.

Mārgasthā indicates the world of *Viṣṇu*, the residing place *Druva* star. *Druva* is the pole star on which depend the established paths of the sun and the planets; hence *Mārgastha* means *Dhruva*.

One meaning could be, thus **She** is in the form of *Savya*, *Apasavya* and *Mārgastha*. (The evidenced verses are not written here).

(vii) Another meaning is that **She** is in the form of the three words viz.,

Pitru, *Deva* and *Viṣṇu*. These have been described in *ViṣṇuPurāṇa* (II part) and *Matsya Purāṇa*. Those who follow the *Karma* (action) *Kāṇḍa* of *Vedas* which advises the iniquity path go to the world of *pitrus*. The great among them again take birth in their races, in every era (*yuga*) or whenever need arises, show the respect and the paths of *Veda* to all and return to the world of *Pitrus*.

In the world of *Devas*, those who have controlled their senses, who do not have stinginess, who do not have disgust, etc., who have won the erotic desires and who do not go in the path of iniquity, will be there till great dissolution with further birth or death.

In the world of *Viṣṇu*, those who do not have any blemish, who have control over their senses, who do not have any sin or virtue and the sages who do not have any cause for sorrow, will reside. They are integrated with *Viṣṇu* and will be there with their minds always in the thoughts of *Viṣṇu*. (The evidenced verses are not written here).

(viii) a. In worshipping Gods there are two methods viz., *Vāma* (left) and *Dakṣiṇa* (right). These are the sub-divisions of the *Samaya* religion. There is one other called *Koula* religion. The names 97 – *Samayāntasthā*, 98 – *Samayācāratatparā* and 441 – *Koulamārgatatparasevitā* may be referred.

b. The left path means one should always meditate upon his own deity in all ceremonies such as *Agnihotra*, etc., described in the *Vedas* or in the ceremonies such as *Ashtakā*, etc., enjoined in the *Smrutis* or in the *mantra*, *siddhis*, etc., described in the *Tantras*, whatever chief deities or secondary deities are invoked he should add his own deity; that is in every ceremony one should add or repeat his particular or chosen deity after repeating the deities which belong to each *mantra*. He who goes by this path will have with him the sin as he does not discharge his (three) debts to *Devas*, *rishees* (sages) and *pitrus*.

c. This is explained at length in *Kālika Purāṇa* - "Everywhere whether in the *Deveemantras* or in the *Vedicmantras*, and in all the *mantras* to gods he should duly meditate on *Bhairavee*, *Tripura*. One should add the suffix *Bhairavee* to all the names of the deities as a subject. The *Devee* name should not be recited without the names of other deities as qualified.

d. Many persons of higher-level follow the *vāma* path, for they

should wait a little time to finish all their *karmās* (actions) whether high or low by the enjoyment in the same body. They have the desire to enjoy a lot in this world itself. They live smart and with all the facilities in the world.

- e. But in the right hand path, in the place of the deities of the ceremonies as enjoined in *Sruti* and other works, his chosen deity (i.e. the deity whom he worships) should be necessarily substituted and worshipped. As he observes all the rites described in different scriptures, (i.e. he worships his chosen deity) in the place of other deities of different ceremonies, he has no sin with him of that (left hand path) as he has discharged the debts of *Devas*, etc, by the meditation on one supreme gods. Hence he attains the salvation soon.
- f. Out of these two paths, the *Vāma* path does not fulfill the wishes of other gods and *Dakṣiṇā* path satiates all the gods. Hence people say that the later path is great.
- g. The deities *Mahāmāyā*, *Shāradā* and *Shailaputree* have to be worshipped only through *Dakṣiṇā* method. The other deities may be worshipped through any method.
- h. The summary of all the above is that *Śrīe Devee* can be worshipped in either of the methods. **She** is there in both.
- (ix) According to *ShivaSūtra* (44); *Savyāpasavya Soushumneshu* – *Savya* indicate *Ida nāḍi* (pulse) and *Apasavya* indicates *Pingala nāḍi*. *Mārga* indicates *Shusumna nāḍi*. **She** dwells in all these. That is, **She** can be reached with practice of Yoga relating to all these three. (In this context the *yoga* practice indicates what is mentioned in *Kāshmeera Shaiva* and not the *Haṭayoga*).

It can be reminded that in 110th name *Kunḍalinee*, it was mentioned that *Haṭayoga* practice is not suitable for ordinary people. *Śrīe Devee* has to be tried and reached through devotion only – says *ŚrīeKānchiKāmakotiParamāchārya*.

913. *Sarvāpadvinivāriṇee* - सर्वापद्विनिवारिणी

- (i) One who removes every type of danger.
- (ii) By not following either of the *Savya* or *Apasavya* worshipping methods, as discussed in the previous name, one may end up with great dangers. *Chāndogya Upanishad* says that those who do not follow either of these 2 methods will become a worm or a bird;

Atha ya Ethou Panthānou Na Viduste Keetā: Patangā: Yadidam Daṇḍashukam.

Śree Devee removes the theirdangers by Her compassion through other tools like *Nāma Keertanam*, etc.

- (iii) In *Koorma Purāṇa*, Śree Devee says – I protect all those, who come to my refuge leaving all the desires, who worship with devotion, who have compassion with all beings, who are with pacification, who have control over senses, who have no jealous on others, who are modest, who are intelligent, who do penance, who complete the desired vows, who think on me alone and who have interest in propitiating my knowledge, irrespective they being young boys (*brahmachāri*) or married or *vānaprastās* or *sanyāsins*. Even those who do have any of these characteristics, but if they chant my name, I save them soon from mountain like dangers like a light.

*Ye Tu Sangān Parityagya Māmekam Sharanm Gatā: I
Upāsate Sadā Bhaktyā yogamaishvaramāshritā: II
Sarvabhoota Dayāvanta: Shāntā Dāntā Vimatsarā: I
Amānino Buddhi Mantas Tāpasā Samyatavratā: II
Machchittā Madgata Prānā Majgnānakathane Ratā: I
Sanyāsino Gruhasthāshcha Vanasthā Brahmachārina: II
Ye Choktair Lakshaṇair HeenāApi Manāmajāpakā: I
Teshām Nityābhiyuktānāmpatām Parvatānapi I
Nāshayāmitarām Gnānadeepena Na Chirādiha II*

- (iv) *Hari Vamasa* says that Śree Devee protects from the dangers of loss of wealth, death of children, death and other dangers;

Āpatsu Nikhilāsu Tvam Rakshasyeva Na Samshaya: II

- (v) In *Varāha Purāṇa* also, we read that those who have surrendered to Śree Devee do not meet with any danger or troubles;

*Sharanam Tvām Prapadyante Ye DeveeParameshvari I
Na Tashāmāpada: Kāshchij Jāyante Kvāpi Sankata: II*

- (vi) The learned advise;

What to do while in danger? Think of the two feet of Śree Devee.

What will do such thinking? It will make *Brahma* and others also as servants.

Āpadi Kim Karaneeyam Smaraneeyam Charaṇayukalambāyā: I

Tatsmaranam Kim Kurute Brahma Deenapi Cha Kareekurute II

- (vii) In *Saptashatee* also Śree Devee is prayed as; *Sharanāgata Deenārta*

Paritrāna Parāyane. There itself in (12-22) Śrīe Devee's divine speech goes;

*Shrutam Harati pāpāni Tathārogyam Prāyachchatil
Rakshām Karoti Bhootepyo Janmanām Keertanam Mama ॥
Yuddheshu Charitam Yanme Dushṭadaitya Nibarhanam ।
Tasmin Shrute Varikrutam Bhayam Pumsām Na Jāyate ॥*

Again

*Aranye Prāntare Vāpi Dāvākni Parivārīta: ।
Dasyubhirvā Vruta: Shoonye Gruheeto Vāpishatrupi: ॥
Simha Vyaghrānuyāto Vā Vane Vā Vanahastibhi: ।
Ragnā Kruddhena Chāgnapto Vadhyo Bandhagatopi Vā ॥
Āghoornito Vā Vātena Sthita: Pote Mahārnave ।
Patatsu Chāpi Shastreshu Sangrāme Bhrushadārune ॥
Sarva Bādhāsu Ghorāsu Vedanābhyāditopi Vā ।
Smaran Mamatach Charitam Naro Muchyeta Sankatāt ॥*

914.Svasthā

(i) One

sor

(ii)

(iii)

t

is

C

n

H

small;

small is

agitation or trembling on account of

How can **She** have sorrows?

- to settle or to stay). Only from
ate. When it is related to self, it
healthy and no-disease state.

- where no other thing is seen,
thing is identified that is limitless.

seen or heard or identified that is

eternal. That which is insignificantly

small is , which of these it stays, with the self

pride?; *Yatra Nānyati, Nānyat Shrunoti, Nānyat Vijānāti, Sabhoomātha*

Yatrānyat Pashyatyanyach Chrunotya Nyadvijānāti Tadalpam Yo Vai

Bhoomā Tadamruthamatha Yadalpam Tan Martyam Sa Bhagava:

Kasmin Pratisthita Iti Sve Mahimni.

(iv) It can also be recollected what is given in *Kaṭopanishad* (3-11);
Sākāshthā Sā Parā Gati.

(v) *Sva*: - heaven. **She** is the head of it.

(vi) *Soo* – auspicious, *Asthā* – without staying. That is, it means that **She**
bestows auspicious.

915. *Svabhāvamadhurā* – स्वभावमधुरा

- (i) One who is sweet by nature and hence liked by all.
- (ii) **She** is sweet by nature. It is not that **She** becomes sweet by mingling with or adding anything else. This is construed by considering the sweetness as meaning for the word *Madhuram*. The *Madhurāshtakam* – *Adharam Madhiuram*... - can be reminded.
- (iii) The word *Madhuram* also means room for affection. Hence it can be taken as that - **She** is loved and liked by all.
- (iv) It can also be taken as; *Sva* – self, *Bhāva* – dwelling place, *Madhura* – the city Madurai. That is, **She** is *Meenākshee Devee*, who has the city Madurai, which is called as *Hālāsya* city, as her dwelling place. This *Meenākshee Devee* was mentioned in 18th name *Vaktralakshmee Pareevāhachalanmeenābhalochana*. Or **She** is in the form of that city itself. It can also be reminded that 323rd name *Kadambakusumapriyā* also mentioned above *Meenākshee Devee*.
- (v) *Sva* – self, *Bhā* – in the lustre, *Avamā* – among the top most, *Dhurā* – one who supports the weights. That means, **She** takes along all the responsibilities of the people great in self knowledge. For instance, the yoke is an important part of a cart. Being a great part, it supports the entire weight of the cart. In the same fashion, *Śrīe Devee* supports the weight of the self knowledgeable people.

The author quotes some of the verses from results part as evidence to interpret this meaning. He also quotes a grammar rule convincing that it is correct that this name ends with A.

- (vi) The name is split in other way also – *Svabhā* – self lustre or self knowledge, *Vama* – to make available, *Dhoo* – great. That is, **She** is the greatest among those who can provide self knowledge; *Svabhāvātpragnānam Ye Vamanti Srujanti Sādhayanti Teshu Dhooruttameti* – the author gives some grammatical explanations.
- (vii) Desire and responsibility are called as *Bhāvas*. Without those – *Abhāva Soo* – cute or auspicious. Hence **She** is so auspiciously sweet without any desire or responsibility.
- (viii) *Sva* – own people (devotees of self), *Bhāva* – stays, *Madhurā* – **She** is sweet. That is **She** is sweet because, **She** dwells in her own devotees.
- (ix) *Sva* – own people (devotees of self), *Bhāva* – the state of devotion, *Madhu* – great strength (fruit like knowledge), *rā* – gives. That is

She gives the knowledge as a fruit, as a strength to her devotees who have pious on her.

- (x) The word *Bhāva* also means opinion or incarnation. Hence, by adding these meanings also, this name can be interpreted.

916. *Dheerā* - धीरा

- (i) One who is learned and knowledgeable.
 (ii) Or one who has courage.
 (iii) Or, one who bestows the non-dual intellect. *Avadhootha Geeta* (1st verse) says – “the non-dual knowledge happens only with the blessings of *Eshwar*; *Eshwarānugrahādeva Pumsāmadvata Vāsana*.
 (iv) **She** is the presiding deity of the tenth day, in Moon’s fortnight, called *Irā*, which will provide intellect.

917. *Dheerasamarchitā* - धीरसमर्चिता

- (i) One who is well worshipped by the clever and learned.
 (ii) *Sruti* says; *Tam Dheerā: Kavaya Unnayanti* – the clever learned and poets praise her. Further we read as; *Tasya Dheerā: Parijānanti Yonim*.
 (iii) *Śree Bhāskararāya* quotes what was said by *Śree Kalyāna Charaṇās* – “whether I am pushed into the *pātālā* world (under world beneath the earth) or I am made as a head of all the worlds, I will not leave your feet”;

Pātaya Vā Pātāle Sthāpaya Vā Nikhilaloka Sāmrājye

Matas Tava Padayugalam Nāgam Munchāmi Naiva Munchāmi ||

- (iv) The meaning of this name is said as – **She** is worshipped aiming the essence of happiness called *Dhee*. (*Dhee* – nothing different from knowledge, *rasam* –happiness [aiming at], *architā* – being worshipped). That is, those who aim at knowledge worship **Her**.

918. *Chaitanyārghyasamārāadhyā* – चैतन्यार्घ्यसमाराध्या

- (i) One who is best worshipped with the offerings of the consciousness (*chaitanya*) as *Arghya*.
 (ii) Consciousness is the form of mind. Self consciousness is the form mind of the soul. The mind form of soul. *ShivaSūtra* (I-1) says that this is the soul; *Ātma Chaitanyamātma*.

Arghya is water, etc., used in any *pooja*. Imagining self as the *Brahmam* is called *Nirādhāra Pooja*. *Pāvanopanishad* advises as; *Gnānam Arghyam* – the knowledge is *arghyam*. That knowledge is *Chaitanyārghyam*,

which is – thinking the three, the knower, the knowledge and the object of knowledge, which seem to be different from consciousness, as one and the same.

Tantra Rāja says;

Gnātā Svātmā Bhavet Gnānam Arghyamgneyam Havi Sthitam I

Śree Chakrapoojanam Teshām Ekeekaranmeeritam II

The summary meaning of this name is that **She** is well worshipped with such offerings.

In *ShivaPurāṇa*, *Mañickavāchaka* also says – the acute intellect, is to identify the sharp and true knowledge.

(iii) *Soota Samhita* (I-5-19) says – worshipping *Maheshwaree* with support, will get beneficence. **She** is worth worshipping in that way;

Svānubhootyā Svayam Sākshāt Svātmabhootām Maheshwareem

Poojayedādarenaiva Pooja Sā Purshārthadā

(iv) According to *Vishva* dictionary, *Arghya* means the holy water used in *pooja*, knowledge, *Vidyā* and root of a tree. The *mantra* which has goddess as presiding deity is called *Vidyā*. The meaning of this name is obtained as - **She** is being worshipped with the *Vidyā* called *chaitanya* (consciousness).

Soota Samhita says that if one chants the *mantra* called *chaitanya* for 10000 times, he is removed from all groups of sins and other sins;

Japitvā Dashsāhasram Mantram Chaitanyavāchakam I

Mahāpātakasanghaishcha Muchyate Pātakāntarai: II

The commentary for this verse says that the *mantra* called *Chaitanya* is said to be *Bhuvaneshwaree mantra*. Hence we get the meaning for this name as **She** is to be worshipped by *Bhuvaneshwaree mantra*.

(v) *Chaitanya* (consciousness) means the essence of the form of the potency of knowledge. This is the one – in the *arghya* used in the *pooja* of *Śree Devee* in two ways viz., ordinary and special. The vessel of special *arghya* is to be filled with *chaitanya* mentioned here – with many of the offerings it has to be made eligible for *pooja*. The meaning of this name is that – **She** is being worshipped with offering of this special *arghya* (water). *Rudrayāmala* says that instead of filling this vessel with alcohol etc., it is great to fill it with this special *arghya*.

(vi) The fifth essence mentioned as *Kundagolodbhava* by *Tāntrikās* is called as *Chaitanya* (since it originates from the body). **She** is being

worshipped with this. This is a matter of *Koula* path.

919. Chaitanyakusumapriyā - चैतन्यकुसुमप्रिया

- (i) One who loves the flower of consciousness (*chaitanya*).
- (ii) The *chaitanya* (consciousness) itself is mentioned as a flower here. If it is offered to Śree Devee, **She** bestows great results. Śree Ādi Śaṅkara, in his *Soundaryalaharee* 3rd Verse considers *chaitanya* as a flower;

Jadānām Chaitanya Stabakamakaranda Srutijaree I

- (iii) Consciousness (*chaitanya*) is an intuition. It spreads and comes out through the intellect and mind. When it comes out, through control of senses, it has to be converted into good feelings and offered to Śree Devee. The learned say that there are eight such flowers in *Chaitanya*. They are; non-violence, control of senses, compassion, knowledge, penance, truth and meditation;

Ahimsā, Prathamam Pushpam, Indriyānām Cha Nigraha: I

Kshānti: Pushpam Dayā, Pushpam Gnānapushpam Param Matam II

Tapa: Pushpam Satya Pushpam Bhāva Pushpam Athāshtamam II

The *chaitanya* containing these eight flowers is very much liked by Śree Devee.

- (iv) The gist of the above is that, Śree Devee expects only the mind of the devotees and not the costly offerings in the *pooja*. In *Śreemad Bhagavad Geeta* (IX-26) also we read the same message. Lord ŚreeKṛṣṇa accepts whatever is offered to him with devotion. *Sabari, Kuchela, Kaṇṇappa Nāyanar* and others are evidences for this;

Patram Pushpam Phalam Toyam To Me Bhaktyā Prāyachchati I

Tadaham Bhaktyupahrutamashnāmi PrāyaTātmana: II

920. Sadoditā - सदोदिता

- (i) One who is ever raising by self illumination.
- (ii) These names can be reminded. 6th name - *Udyadbhānusahasrābhā* - **She** is as bright as thousands of rising Suns. 275th name - *Bhānumaṇḍalamadhyasthā* - **She** is in the midst of solar orbit. 596th name - *Raviprakhyā* - **She** is as bright as Sun.
- (iii) **She** shines in the minds of good people.

921. Sadātushṭā - सदातुष्टा

- (i) One who is ever pleased.

- (ii) **She** has the great bliss as her form. This message was already mentioned in these names and has been repeated here; 252 – *Paramānandā*, 365 – *Svātmānandalavee Bhootabrahmadyānanda Santati*; 676 – *Brahmanānda*.
- (iii) It can be meant that – as mentioned in the previous name, **She** dwells in the minds of good people with complete bliss and She makes them *Ātmārāmas*.

922. *Taruṇādityapāṭalā* - तरुणादित्यपाटला

- (i) One who is crimson coloured like the morning rising Sun.
- (ii) **She** assumes different colours according to the form under which **She** is contemplated, meditating methods and intending desires.
- (iii) Those who seek salvation, have to meditate a peaceful form white in colour. Those who want to attract ladies, kings and other people have to meditate with white and red mixed colour. Those who seek wealth have to meditate yellow in colour. Those who want to win over the enemies have to meditate black in colour;

Shāntā Dhavalavarṇābhā Mokshadharmā Prakalpane |
Streevashye Rajavashye Cha Janavashye Cha Pāṭalā ||
Peeṭa Dhanasya Sampatthou Krushnām Māranakarmaṇi |
Babhrur vidveshne Proktā Shrungāre Pāṭalākṛuti: ||
Sarvavarṇā Sarvalābhe Dyeyā Jyotirmayee Parā ||

923. *Dakṣiṇādakṣiṇārādhyā* - दक्षिणादक्षिणाराध्या

- (i) One who is fit to be worshiped by the educated (who has capability) and the uneducated (who do not have capability) alike.
- (ii) *Dakṣiṇa*: means able people. (it can be reminded that *Śrīe Ādi Śaṅkara's Dakṣiṇāmoorti Ashtaka* says so). For adoring *Śrīe Devee* only the interest and devotion are important and not education.
- (iii) She is fit to be worshipped by – *Dakṣiṇa* – the things that are used while worshipping or the charge that is paid to the teacher or the learned people.
- (iv) *Sruti* says – through knowledge the sages reach the place where there are no desires. The idiots and *Dakṣiṇās* do not reach this place.

Vidyāyā Tadārohanti Yatra Kāmā: Parāgatā: |
Na Tatra Dakṣiṇā Yanti Nādvāmsas Tapaṣvina: ||

This implies that those who follow the *karma* (action) path of *Vedas* are *Dakṣiṇās* and those who follow the *gnāna* (knowledge) path of *Vedas*

are *Adakshinās*. **She** is fit to be adored by these two types of worshippers. She is fit to be worshipped, since **She** bestows the results based on the actions of individuals – says 20th name of *Trishatee*; *Karmaphalaprada*.

(v) **She** is adored by right and left hand followers – i.e. **She** is worshiped by both *Dakshināchārās* and *Vāmāchārās*. 912th name *Savyāpasavyamārgasthā* may be referred.

924. *Darasmeramukhāmbujā* - दरस्मेरमुखाम्बुजा

(i) One whose lotus face is radiant with a sweet smile.

(ii) 460th name *Nalinee* compared the beauty of *Śrīe Devee* herself with that of Lotus. It is the practice of poets to compare the face, feet, hands and eyes to Lotus flower. The following famous verse can be reminded;

Karāravidena Padāraavidam Mukhāravinde Viniveshayantam I

Vatasya patasya Pute Shayānam Bālam Mukundam Manasā Smarāmi II

The smile of *Śrīe Devee* has enhanced the beauty of the already beautiful face. **She** has attracted *Kāmeshwara* with this smile. 28th name may be referred; *Mandasmitaprabhāpoora-majjatkāmeshamānasā*.

(iii) **She** is already in the form of happiness 878th name *Svātmārāma*. A drop of the happiness enjoyed by **Her** is seen as smile. In *Trishatee* the 60th name – *Eshatsmitānanā* and 280th name – *Laptaharshā Bhipooritā* also convey the same message. The *Mantasmita Chatakam* of *Mookapanchashatee* completely describes the smile of *Śrīe Devee* only.

(iv) *Dara* – conch. Like the stem for Lotus flower, **Her** conch like neck forms the stem of lotus like face. That neck shines well like conch. It is the practice of poets to compare the neck to a conch. 157th name of *Trishatee* – *Kambukantee* says there are three lines in **Her** neck. The commentary for this describes that these three lines can be compared to the three letters of *Praṇava* and *Pashyantee*, *Madhyamā*, *Vaikharee* speeches.

The summary of this meaning– the head (the knowledge of *Brahmam*) is supported by the neck (*Praṇava*) is being advised by this name.

69th verse of *Soundaryalaharee* – *Gale Rekhāstisro* - also describes these three lines.

(v) *Dara* - in time of fear, *smeramukha* - **Her** face is always shining, even in time of fear. The meaning is even at the time of final

dissolution when all beings including the tri-gods are being destroyed, **She** without any fear on **Her** face, continue to smile. **She** does not have fear. Even at that time, **She** witnesses the *tāndava* of *Maheshwara*. It can be reminded that this has already been described in 232nd name *MaheshvaramahākālpaMahātāndavasākshinee*.

(vi) *Dare* – when it comes to protecting the devotees, **Her** face is always gracious.

925. *Koulinee Kevalā* - कौलिनी केवला

(i) One who has pure knowledge called *Kevala* and follows the religion called *Koula*.

(ii) According to those who follow *Salākshara Sūtra*, this name is considered as *Koulinee* and the next name is taken as *Kevalānarghyakaivalya-padadāyinee*. The *Paribhāshā* verses created by *Śree Nrusimhānandanātha*, the teacher of *Śree Bhāskararāya*, differs from *Salākshara Sūtra* and considers *Koulinee Kevalā* as one name and *Anarghyakaivalyapadadāyinee* as another name. In the same way, he has differed from *Salākshara Sūtra* in two other places. That is, according to *Salākshara Sūtra*, *Koulinee Kulayoginee* is a single name, but in this *Paribhāshā* verses this has been considered as two names *Koulinee* and *Kulayoginee* (94th and 95th).

Again in *Salākshara Sūtra*, *Prakaṭa* and *Ākruti*: are two different names, but considered as a single name as *Prakaṭākruti*: (830th) in *Paribhāshā* verses.

Śree Bhāskararāya considers the names based on the *Paribhāshā* verses only explaining reasons for the same. We also follow the same. Those who are interested in understanding the reasons may refer the original book.

(iii) The description given for the 623rd name *Kevalā* may also be referred.

(iv) *Kevala* - the knowledge of *Eshvara*, because it has been thus used in the *Jaina* tantras.

(v) *Kevala* - devoid of all attributes, or freed from pleasure and pain.

(vi) In the *ShivaSūtras* (III-35) *Shiva* is named as "*Kevalin* who is free from happiness and sorrows"; *Sukhāsukhayor Bahir Mananam* and *Tadvimuktistu Kevala*.

(vii) The *Vishva* dictionary gives various meanings to the word *Kevala* - a

certain kind of knowledge, one, complete, decision and deception. Hence it can be construed that **She** is decided, *kevala*, by the *Kualās*.

- (viii) a. The ladies who follow the *Koula* religion are called as *Koulinees*. Hence it can be taken as – *Śrīe Devee* is by whom they become *Kevalas* – consorts of knowledge. That is, **She** gives knowledge to those ladies who follow *Koula* religion.
- b. It can also be taken as - one who is decided by the *Koulinees* and hence *Koulineekevala* (the author quotes various grammar rules to split this name in this way and mean it).
- (ix) Two other books (in this the second one seems to be based on the first one) say that this name is *Kālineekevala*. *Śrīe Bhāskararāya* has not mentioned this. If such a version is available, then there is no need for arguments about *Nānavibhāga*.

According to this the meaning is – **She** is beyond all things that can be fixed by time or **She** is without any religion.

926. *Anarghyakaivalyapadadāyinee*—अनर्घ्यकैवल्यपददायिनी

- (i) One who confers the abode of priceless salvation.
- (ii) That is, *Anargha* - priceless, *kaivalya* – one who bestows the fifth state of salvation. 625th name *Kaivalyapadadāyinee* may also be referred. The four kinds of salvation, namely *sālokya*, *sāroopya*, *sāmeepya* and *sāyujya* are results of actions, dependent on each other and temporary. It has been explained that, hence they have name as status. Further there itself it has been described that the salvation called *Kailvalya* is the result of knowledge, has bliss as its character and is eternal. It has been reiterated here that **She** bestows that fifth type of salvation called *Kaivalya* (priceless has been added as an adjective). 948th name *Panchamee* may also be referred.
- (iii) One variation of this name is *Anarghyā Kaivalya Pada Dāyinee*. In this case this name can be split in two ways –
 - a. *Anarghya Ākaivalya Pada Dāyinee*– *Ā* means omnipresent. Hence the priceless and omnipresent *Kaivalya* salvation is being offered to the devotees.
 - b. *Anarghya Akaivalya Pada Dāyinee*– *Akaivalya* status – Without anything else, that is, reaching **Her** only is *Kaivalya*. There is nothing else called as *Kaivalya* status. The real meaning is that -

thus reaching **Her** is a priceless great status.

927. *Stotrapriyā* - स्तोत्रप्रिया

- (i) One who is fond of praises (*stotras*).
- (ii) The praises are of two types – *Vaidheeka* (based on *Vedas*) and *loukeeka* (not based on *Vedas*).
- (iii) The characters of *loukeeka stotras* have been divided into six types by learned. They are, "Salutation (*namaskāra*), blessing (*Āshirvāta*), praising the attainments (telling about the *siddhāntās*), praising exploits (*parākrama*), rehearsing glory (*vibhooti*) and prayer for prosperity (*prārthanā*);

Namskāras Tathāsheeshcha Siddhāntokti: Parākrama: I

Vibhooti: Prārthanā Cheti Shdvidham Stotra Lakshaṇam II

In this *Sahasranam*, all these six types are covered. The below names are shown as instances – one for each of the types;

627– *trijagadvandya*, 448 – *Svastimatee*,

735 – *Mithyājagadadhishṭhānā*,

79 – *Bhaṇḍāsurendranirmukta ShastrapratyastraVarshinee*,

658 – *Ichchāshaktijnānashakti-kriyāshaktisvaroopinee*,

692 – *Sāmrājyadāyinee*.

The 1000 names entirely fit in any one of these 6 types.

- (iv) It refers to the *Vedic* praise, namely chanting the *Vedic* verses relating to *Śree Devee* like *Rātri Sookta*, etc. **She** is very fond of it.
- (v) The word *Ap* indicates all the four types viz., *Devas*, human beings, *Pitrus* and demons. There are lot of evidences in this regard in *Vedas*. For instance;

Tāni Vā Etāni Chatvāryambhamsi...

Panchamyāmāhootāvāpa: Purushavachaso Bhavanti–

Chāndokya Upanishad (V-3-3)

Āpo Vā Idam Sarvam – MahāNārāyaṇa Upanishad (XIV-1) –

All these indeed are water.

In this sense, this name indicates that **She** is fond of *Deva*, human, *Pitru*(ancestors) and demon who praise **Her**. To suit this interpretation the name is split as *Stotree* + *Āpa:* + *Priya*.

- (vi) *Śree Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* for the 679th – *Stavya:* and 680th – *Stavapriya:* says – **He** is praised by all. but **he** does not praise anybody and hence *Stavya:*. Because of this he is interested in praising – *Stotrapriyā:*

928. *Stutimatee* - स्तुतिमती

- (i) One in about whom lots of praises have been sung.
- (ii) There are lots of praises about her – both *Vaidheeka* and *Loukeeka* and hence *Stutimatee*. Among the *Loukeeka* praises, the top ones are – *Lalitā Stavaratnam* by Śree Durvāsa, *Mooka Panchashatee* by Śree Mooka and *Soundaryalaharee* by Śree Ādi Śaṅkara.
- (iii) By splitting the name as *Stuti* + *Mati* + *E*, it can be construed as – by worshipping **Her**, one can get knowledge (*mati*) and dominion (*E*).

929. *Srutisamstutavaibhavā* - श्रुतिसंस्तुतवैभवा

- (i) One whose glory is praised in *Vedas*.
- (ii) Earlier it was mentioned that there are *Vaidheeka* praises. **She** is praised through them.
- (iii) According to the *Amara* dictionary (III-2-23), *samstuta* means experience; *Samstava: Syāt Parichaya:* i.e. **Her** greatness is enjoyed by the *Vedas* themselves.
- (iv) *Veda* indicates the number four – evidence; *Chanda: Sudhākaram*. **She** experiences **Her** glory as the four *Shaktis*. As mentioned in *Bahvruchopanishad*, She is in the form of the four groups viz. *Shareerapurush*(body), *Chanta:purush*(metre), *Vedapurush* and *Mahāpurush*(great).i.e. **Her**glory is experienced in four ways, the person in the body, the person in the metres, the person in the *Vedas*/ scriptures, and the great person.
- (v) The *KoormaPurāṇa* also says - "*Devee* has four *shaktis*; they declared to be her own nature, and **She** is the support of these four; Listen to me, Oh best of sages, these are *shānti* (peace), *vidyā* (knowledge), *pratishṭā* (fixity),and *nivrutti* (restraint). Hence the supreme Lord is said to be four-formed. By these four *shaktis* the supreme Lord enjoys his own bliss";

Chatasra: Shaktyo Devyā: Svaroopatve Vyavasthitā: I
Adhisṭānavashāttasyā: Shrunudhvam Munipungavā: II
Shāntirvidyā Pratishṭā Cha Nivruttishcheti Tā: Smrutā: I
Chaturvyoohastato Deva: Prochyate Parameshwara: II
AnayāParamo Deva: Svātmānandam Samashnute I
Chatursvapi Cha Deveshu Chaturmoortir Maheshwara: II

930. *Manāsvinee* - मनस्विनी

- (i) One who has self possessed mind.

- (ii) **She** does not have a mind dependent on others. **She** has it on her own.

P.S. The author quotes a grammar note to convince that this name ends with *Vinee*.

931. Mānavatee - मानवती

- (i) One who has high/ broadminded.
 (ii) *Māna* may mean the elevation of mind, regard, the expression indicating the forgiveness of sin, proof, or measurement. **She** has all these and hence *Mānavatee*.

932. Maheshee - महेशी

- (i) One who is the consort of *Maheshvara*.
 (ii) 208th name - *Māheshvaree* and 750th name - *Maheshvaree* may be referred.
 (iii) The *DeveePurāṇa* says, "As **She** was born from *Mahādeva* and worshipped by great men and as **She** is the consort of *Mahesha*, **She** is called *Maheshee*";

Mahadevāt Samupannā Mahadbhir Yata Ādrutā I

Maheshasya Vadhooryasmānmaheshee Tena Sā Smrutā II

- (iv) A part of *Śree Ādi Śaṅkara's* commentary for the 257th name in *Trishatee* – *Kāmeshwara Maheshwaree* – very great, with blemishless wealth – *Maheshwaree*;
Mahatee Cha Sā Eshwaree Nirupādhikaishvaryavatee,
"Mahānprabhurvai Purusha:" Iti Srute: II

933. Mangalākṛti: - मङ्गलाकृतिः

- (i) One who has a beneficent form.
 (ii) 116th name - *Bhadramoorti*: and 200th name – *Sarvamangalā* may be referred.

934. Vishvamātā - विश्वमाता

- (i) One who is the mother of the universe.
 (ii) This has been accepted by all right from *Moolaprakṛti* till the creation of this universe.
 (iii) *Vishva* means *Viṣṇu*. *ViṣṇuSahasranāma* itself begins with the name *Vishva*. *Śree Bhāskararāya* quotes the statement from *Veda* starting from *Soma: PavatetiJanitotaViṣṇu*.

935. Jagaddhātṛee - जगद्धात्री

- (i) One who is the sustainer and protector of the world.

- (ii) *Dhātreet* means mother or nurse. As mother nourishes her child, **She**, in the form of earth, protects the living beings.
- (iii) 337th name *Vidhātreet* may be referred.

936. *Vishālākshee* - विशालाक्षी

- (i) One who has long and large eyes.
- (ii) The eyes leading upto the ears will be beautiful.
- (iii) In *Soundaryalaharee* there are many verses describing the beauty and greatness of eyes of *Śree Dehee*. Specifically these verses may be referred; 52 to 57 – *Gate Karnābhyarnam, Vibhakta Traivarnyam, Pavitreekartum Na:, Nimeshon Meshābhyām, Tavāparne Karne* and *Drushā Dragheeyasyā*.
- (iv) In this *Sahasranāma* itself these names describe the beauty of the eyes of *Śree Dehee*; 18 – *Vaktralakshmee Pareevāhachalanmeenābhalochanā*, 332 – *Vāmanayanā*, 561 – *Mrugākshee* and 601 – *Darāndolitadeerghākshee*.
- (v) In *Trishatee* also **She** is addressed as *Kamalākshee* (7th name). That is, her eyes are like blossomed Lotus.
- (vi) According to *Padma Purāṇa*, *Vishālākshee* is the name of the deity worshipped at *Benaras*. **She** is of that form.
- (vii) 49th verse of *Soundaryalaharee* beginning with *Vishālā Kalyanee* may also be referred. *Vishālā* means blossomed sight. In commentaries this has been mentioned as energy that creates confusion.
- (viii) The word *Vishālā* indicates *Badrikāshrama*. Since it is in the Himalayas, it also indicates *Nepala Peeṭa*. In *Laghu Shodha Nyāsa (Peeṭa Nyāsā)*, *Brahmāṇḍa* and other *Purāṇas* say, that the *NepalaPeeṭa* should be meditated upon as situated in the eyes. The word *Akshee* indicates both the eyes. Hence it can be considered that **She** has *Vishāla Peeṭa* as her eyes.

937. *Virāṇī* - विराणिी

- (i) One who is dispassionate.
- (ii) That is, one who is with zeal.
- (iii) Already it was mentioned in 156th name as *Neerāga*.

938. *Pragalbhā* - प्रगल्भा

- (i) One who is daring and powerful.
- (ii) A lady who has courage and strength is called *Pragalbha*. **She** is

strong in the action of creation, etc., and hence *Pragalbha*.

939. *Paramodārā* - परमोदारा

- (i) One who is extremely generous.
- (ii) **She** is supremely generous, readily responding to the prayers of **Her** devotees.
- (iii) *Udārā* also means very big. **She** is very big both in space and time. Since **She** is very big, **She** is called as *Paramodārā*.
- (iv) This name can be split as – *Para* - supreme, *moda* - bliss, *Ārā* – complete. That is, **She** bestows complete and supreme happiness to **Her** devotees.
- (v) If the name is split as – *Parama* + *Uda* + *Ārā*. In that case, very great water i.e. ocean; ocean here meaning the ocean of worldly existence; *Ārā*- weapons. **She** is the destroyer of the worldly existence of her devotees.
- (vi) By prefixing *A* to the name we get *Aparamodārā*; if this is split as *Apama* + *Udāra*. *Apa* - gone, *Rama* – wealth or joy. i.e. for the poor and miserable people, **She** is, *Udāra*.

940. *Parāmodā* - परामोदा

- (i) One who is supremely reputed.
- (ii) *Para* – great, *Āmoda* - sweet smell, i.e. fame.
- (iii) *Para* - great, *Ā* – spread on all sides, *moda* - happiness. **She** embodies the ultimate bliss of realisation.

941. *Manomayee* - मनोमयी

- (i) One who has the mind itself as her form.
- (ii) The *Mahā Vāshiṭa Rāmāyana*, says, "That *Bhairava*, *Shiva*, is said to be *Chidākāsha*, his own active energy (*spandashakti*) known as *Manomayee*";

Sa Bhairava: Chidākāsha: Shiva Ityabhidheeyate I

Ananyām Tasya Tām Viddhi Spandashaktir Manomayee II

- (iii) The *Brhadāranya Upanishad* (IV-4-19) says "By mind alone it is to be seen"; *Manasaivānudrashtavyam*. According to this, mind is the chief instrument in creating self knowledge.

942. *Vyomakeshee* - व्योमकेशी

- (i) One whose hair is the form of ether – that is the form of *Virat*.
- (ii) Or *Vyomakesha*, i.e. *Shiva*, his consort. Since it is being said that the directions are his wives, it can be considered that **She** is in the form

of directions.

- (iii) If the letter *ka* is suffixed to a word it makes it small. For example *Balaka*:, *Udaka*:, etc. *Vyoma* means ether. If *ka* is suffixed, it becomes small sky or ether. **She** is the head of that also (the ether in the pot etc.). **She** is present in those also i.e. omnipresent.

943. *Vimānasthā* - विमानस्था

- (i) One who is no different from *Devas* in the celestial chariot i.e. flights.
- (ii) **She** is omniscient. Since **She** herself is in the form of *Devas*, this meaning is derived.
- (iii) *Vi* – specially or in a great way, *Māna* –in supporting her devotees, *Sthā* – one who is stubborn. That is, **She** is stubborn and has great interest in supporting her devotees.
- (iv) It can be split as – *Vi* – great, *Mā* – with lustre, *Ana* – cart or chariot, *Sthā* – **She** is there. That is, **She** is in various chariots like *Geyachakra*, *Girichakra* and *Chakrarāja*. That **She** herself is in the form of *Mantriṇee* and *Dandīnee* *Devees*.
- (v) If it is split as *Vimāna* – immeasurable + *sthā* – is there. **She** resides in the immeasurable *Brahmam*.
- i) *Māna* – dimension or measurement. The author says that *Stā* has to be taken as *stīti* and meant to be originated from status. *Vi* indicates the antonym. Hence **She** is not in a position to be measured i.e. immeasurable.
- i) Since it provides especially the true knowledge, the *Veda* can be considered as a flight. **She** is there, described by *Vedas*.
- (viii) **She** remains in the evidences, which are not opposed to the *Vedas*, in the form of righteousness.
- (ix) It can specially be taken as that, **She** lives in the fourteen *Vidyās*, (the scriptures, *nyāyās*, *meemāmsās* and others), which describe the form of limitations.

944. *Vajriṇee* - वज्रिणी

- (i) One who is the consort of *Indra*, the possessor of the weapon *Vajra*.
- (ii) Or one who has the thunderbolt in hand.
- (iii) Or adorned with jewels like diamond and other gems.
- (iv) Or *Kaṭopanishad* (VI-2) says, "The great terrible *Vajra*". *Vajra* means *Brahmam*. *Śrīe Devee* is called *Vajriṇee* as **She** is related with *Brahmam* as its limitator; *Mahadbhayam Vajramudyatam*.

(v) In *Mahāshoḍanyāsa* (Moorti Nyāsa), **She** is called as *Parameshṭin*.

945. *Vāmakeshvaree* - वामकेश्वरी

- (i) One who is in the form of *Vamakeshvaratantra*.
- (ii) This *tantra* is about *Śree Devee*. In this in the part called *Nityāshoḍashikārṇava* (*Śree Bhāskararāya* himself has written commentary for this in his book called *Sethu Bandam*), lot of important matters about *Śree Devee* (its importance and meanings), the method of worshipping her, etc., have been described. The 31st verse of *Soundaryalaharee* (beginning with *Chatu: ShasṭyāTantrai:*) says – *Parameshwara*, has cheated people, by creating 64 *tantras*, attracting them towards it and has entangled them in the cycle of births and deaths. However, because of your compulsion, he has made one *tantra* which bestows all the desires. *Śree Bhāskara Rāya* in his *Sethu Bandam*, has categorically mentioned that it is the 65th *tantra* viz., *Vāmakeshwara Tantra*.
- (iii) Those who follow the left path are called *Vāmakās*. They do not perform the five sacrifices viz., *Panchayajñās*. They do not repay the credits to *Devas*, sages (*rishis*) and *pitrus* (ancestors). The description given for the 912th name *Savyāpasavyamārgasthā* may be referred. **She** is head of them – i.e. **She** is worshipped by them.
- (iv) *Vāmana* indicates creation. *Daksha* and other *prajāpatis* who create the world are called *Vāmakās*. **She** is head of them.

946. *Panjchayajnapriyā* - पञ्चयज्ञप्रिया

- (i) One who loves the five types of sacrifices.
- (ii) Different books differently list down the five sacrifices. **She** is fond of all those.
- (iii) *Veda* lists – *Agnihotram*, *Darshapoornamāsam*, *Chāturmāsya*, *Pashuyāgam* and *Somayāgam*.
- (iv) *Smṛuti* lists – *Deva*, *Pitru*, *Brahma*, *Bootha* and *Manushya* sacrifices.
- (v) *Pāncharātra Āgama* lists – *Abhigamanam* (nearing the God), *Upādhānam* (compiling the things needed for worship), *Ijyam* (worship), *Svātyāyam* (repeating *Veda*, etc.) and *Yogam* (meditation).
- (vi) *Kulāgama* lists – *Kevala*, *Yāmala*, *Mishra*, *Charayug* and *Veerashankara*.
- (vii) *Nityā Tantra* explains the five types of worshipping methods with alcohol and others.

- (viii) Five types of ladies are explained in *Bruhattantra Mahotati* (and *Mantra Mahodadi* which was based on it) as – *Āturee*, *Soutakee*, *Tourpotee*, *Trāseesātanā* and *Bhavānee*.
- (ix) Five types of offerings in *Agnihotramis* also called as five sacrifices. Its meaning has been given in *Chāndogya Upanishad* (V-3-3). In the last sacrifice it becomes the human body itself. The places where these sacrifices are done are; *Soma world*, *Tyu world*, earth, male and female.
- (x) One of the meanings of *Pancha* is – to expand. Hence, it can be considered as the place of dwelling for those who create the universe.

947. *Panchapretamanchādhishāyinee* – पञ्चप्रेतमञ्चाधिशायिनी

- (i) One who is reclining on a couch made of five corpses.
- (ii) To indicate that **She** is greater than the five tasks (creation, protection, destruction, *tirodhāna* and *anugrahā*), the persons who do those tasks have been compared to the legs of the cot and its plank. *Brahma*, *Viṣṇu*, *Rudra* and *Eshvara* are the four legs of the couch and the *Sadāshiva* is the pure white sheet". **She** shines in that cot. These five are mentioned as corpses. They do their tasks through their respective *Shaktis* (energies) viz., *Vāmā*, *Jyeshthā*, etc. If the energies are not there, they cannot do anything. Hence they are indicated as corpses.
- (iii) The *Bhairavayāmala* says in the *Bahuroopāsatakaprastāra* - "On that great and pleasant couch whole pillow is *Mahesāna*, of whose four legs are *Brahma*, etc., and whose mattress is *Sadāshiva*, reclines the great *Tripurasundaree*, the Great Queen";

Shivātmake Mahāmanche maheshānopa Barhane I

Mrutakāshcha chatushpadā: Kashipushcha Sadāshiva: II

Tatrashete Maheshānee Mahātripurasundaree II

- (iv) *Lalitā Stavaratnam* (verses 151 and 152) also describes this bed;
Paryankasya Bhajāma Pādān Bimbāmbudendu Hemarucha:

Ajagarirudrechmayān Anlāsramārutesha Konasthān I

Phalakam Śadāshivamayam Pranoumi Sindoorā renu KiranābhamII

- (v) In *Soundaryalaharee* also (92nd verse) we read as – the four gods *Brahma* and others, though being the heads of their worlds, with the intention of being near *Śree Devee* and to serve her, take the form of the legs of the cots:

*Gatāste Manchatvam Druhina hari rudreshvara Bruta:
Shiva: Svachchachchāyā Gatitakapata Prachchadapata: I*

(vi) The commentators quote the below verse from *Rudrayāmala*. The details of this can be obtained from the explanations of *Śree Lakshmeedhara* and from the book called *Tatparyateepinee*;

BrahmaViṣṇushcha Rudrashcha Ēshwarashcha Sadāshiva: I

Ete Pancha Mahāpretā: Bhootādhipatayo Matā: I

Chatvāro Manchacharaṇā: Panchama: Prachchadha: Pata:

Sākshi Prakāsharoopena Shivenābhinna Vigrahā I

Tatrāsane Samāseenā Nirbharānandha Roopinee II

This bed has been described in detail in *Lalitopākyāna*. Further 952nd name *Shāshvataishvaryā* may be referred.

(vii) It is being explained in the book called *Saparyāpattati Vāsanā* by *ŚreeChidānanda Nātha* (page 67) as below;

1. *Brahma Maya Manchapāda* = Energy of creation = *Moolādhārā* = the seat of *Brahma*.
2. *Viṣṇu Māyā Manchapāda* = Energy of protection = *Swādishtānāna* = the seat of *Viṣṇu*.
3. *Rudra Maya Manchapāda* = Energy of destruction = *Maṇipoorakam* = the seat of *Rudra*.
4. *Ēshwara Maya Manchapāda* = Energy of complete annihilation = *Anāhata* = the seat of *Ēshwara*.
5. *Sadāshiva Manchapalakam* = Energy of *anugraha* = *Vishuddhi* = the seat of *Sadāshiva*.

(viii) The corpse form of *Brahma*, *Viṣṇu* and others has been explained in *Gnānārnavam* (verses 12 to 27);

Śree Devee said;

Pancha Pretān Maheshāna Bhroohi Teshām Tu Kāraṇam I

Nirjeevā Avināshāste Nityaroopā: Kadam Vibho II

Nirjeeve Nāsha Evāsti Te Katham Nityatām Gatā: I

Eshwara said;

Sādhu Prushtam Tvayā BhadrePanchapretamayamKatham II

BrahmaViṣṇushcha Rudrashcha Ēshwarashcha Sadāshiva: I

Panchapretā Varārohe Nishchalā Eva Sarvadā II

948. *Panjchamee* - पञ्चमी

(i) One who is the consort of *Sadāshiva*.

(ii) We read in *Soota Geetathat* *Brahma*, *Viṣṇu*, *Rudra*, *Ēshwara* and

Sadāshiva are one greater than the previous in that order;

Trishu Rudro Varishta: Syātteshu Māyee Para: Shiva: I

Māyāvishishtāt Sarvagnāt Sāmba: SatyādīLakshaṇa: II

Sadāshivo Varishta: Syānnātra Kāryā Vichāranā II

Among them **She** is the consort of *Sadāshivā*, the fifth god.

(iii) *Vārāhi Devee* is also called as *Panchamee*. It can be said that **She** is in that form. *Vārāhee* is the fifth of the eight *Matru Devees* (*Brāhmee* and others). *Vārāhee* is the last in *Pancharatna Devees*. *Vārāhee* is the last in *Pancha Kosha Devees*. In this way also, **She** can be called as *Panchamee*, the fifth. Further, *Dakshināmoorti Samhita* indicates in more than one place that *Panchāmee* is the natural name of *Vārāhee*.

(iv) The last in the five *Ms* is the bliss form. It can be said that **She** is in that form. Or, it can also be said that **She** is the group of five *Ms*. *Tripuropanishad* describes all these. *Śree Appayya Deekshitar*, who has written commentary for this has specified that this has to be used only for reading and the things mentioned, Brahmins should not think of using it even in their dream. Even though this was mentioned earlier in 330th name *Kādambareepriyā*, it has just been reiterated here.

(v) The five sacrifices are mentioned in 946th name *Panchayajnapriya*. The fifth one in that is a lady and it can be taken that **She** is in that form.

(vi) It can also be taken that **She** is in the form of the fifth type of salvation called *Kaivalya*. 625th name - *Kaivalyapadadāyinee* and 926th name - *Anarghyakaivalyapadadāyinee* may also be referred.

949. *Panjchabhooteshee* - पञ्चभूतेशी

(i) One who is head of five elements (earth, etc.).

(ii) Since *Śree Devee* is in the form of essence of all the five basic elements, it can be said that **She** is the head of them. This can further be read in *Panchadashee* and *Panchaboota Viveka* by *Śree Vidyāranya*.

(iii) It can also be considered that since **She** is in the form of five or **She** originated in five ways. She is the head of *Panchabhoota*, fivefold, because that is the garland called *Vaijayanti* formed of five elements and five gems. 267th name - *Govindaroopīṇee*, 838th - *Mukundā* and 893rd - *Viṣṇuroopīṇee* may also be referred.

It has thus been mentioned, since this garland is made of Pearl, Ruby, Diamond, Emerald and Blue Sapphire and since these gems originated from earth. As evidence to this, the author quotes the verses from *ViṣṇuPurāṇa* and *Viṣṇu Rahasyā*, "The club-bearer's (*Viṣṇu's*) garland called *Vaijayanti* consists of five elements, it is also called the element garland, Oh twice born one";

Prutivvyām Neela Samgnānamadbhyo Mukṭāphalāni Cha I

Tejasakoustubho Jāto Vāyor Vaidoorya Samgnakam II

Pushkarāt Pushparāgastu Vajayantyā Harerime II

950. Panchasankhyopachāriṇee - पञ्चसंख्योपचारिणी

- (i) One who is worshipped with five offerings.
- (ii) Sandal, flowers, incense, lamp and food are the five offerings mentioned here. By offering them it is imagined that the five elements are offered to *Śree Devee*. It is the practice that these five objects are offered mentally by pronouncing their five *beejas*.

951. Shāshvatee- शाश्वती

- (i) One who is omnipresent.
- (ii) 136th name *Nityā* may also be referred.
- (iii) According to *Amara* (III-6) dictionary, *Shāshvatā* means definite or always.
- (iv) *Shashvat* means often/ frequently. **She** is often worshipped by devotees and hence *Shāshvatee*.

952. Shāshvataishvaryā - शाश्वतैश्वर्या

- (i) One who is possessing eternal dominion. She is ever the giver of Eternal Bliss, which is the greatest of eternal kingdoms and dominions.
- (ii) It can be said that the prefixed syllable *E* is hidden in this name (it has gone as the last syllable of the previous name). In that case, the *Ēsas* - the rulers of the universe (*Brahma*, etc.), the five corpses, *Ashvatā* - the condition of being a horse (vehicle), *aishvaryā* - dominion, i.e. the five corpses (*Brahma* and others) form her seat. This message was already mentioned in 947th name *Panjchapretamanjchādhishāyinee* and is being reiterated here.

953. Sharmadā - शर्मदा

- (i) One who is the bestower of happiness.
- (ii) *Sharma* means the eternal bliss. After this there is no question of

sorrow.

- (iii) 125th name - *Sharmadāyinee*, 192nd - *Sukhapradā* and 968 *Sukhakaree* may be referred.
- (iv) *Śrīe Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* for the 459th name - *Sukhadā*: mentions - Since he bestows happiness to those who have good habits and destroys the happiness of those who have bad habits, **He** is *Sukhadā*.

The 889th name *Sukhadā*: - **He** gives the happiness of salvation to the devotees.

954. *Shambhumohinee* - शम्भुमोहिनी

- (i) One who bewitches even *Paramashiva*.
- (ii) Since he bestows well beings to the devotees, he has the names *Shambhu* or *Shankaran*.
- (iii) He is renowned for his self-control, but still he is bewitched by *Śrīe Devee*.
- (iv) It can be reminded that **She** has a succession of waves constituting an erotic play, which was mentioned in the 863rd name *Kāmakelitarangita*. **She** bewitches *Kāmeshwara* also.
- (v) The same message is being conveyed in the below names in *Trishatee*; 243 - *Kāmeshwara Manoharā*, 251 - *Kāmeshvara Mana: Priyā* and 253 - *Kāmeshwara Vimohinee*.

955. *Dharā* - धरा

- (i) One who is in the form of Earth.
- (ii) It can be taken that cryptically this has cryptically indicated all the other four primary elements also.
- (iii) **She** is in the form of *La*, which is the *bheeja* letter of earth.
 - a. This will indicate the Earth *Devee* including the mountains, forests and 51 *peetas*.
 - b. **She** is in the form of letter *La* in every hall of the root *vidya*.
- (iv) Since **She** supports the entire universe, **She** got this name.

956. *Dharasutā* - धरसुता

- (i) One who is the daughter of *Himalaya*.
- (ii) 246th name *Pārvatee* also conveyed the same message.

957. *Dhanyā* - धन्या

- (i) One who is grateful.
- (ii) As means of expressing gratitude to the devotees who worship **Her**,

She bestows the results.

- (iii) **She** bestows wealth. It can also be taken that **She** has wealth. The author quotes a grammar rule to confirm that this name ending with *ya*.
- (iv) **Dhanya** is a certain *Yogini* as mentioned in the *Jyotisha sāstra*, namely *Mangalā*, *Pingalā* and *Dhanya*.
- (v) The *Bhavishyottara Purāṇa* says, during the last period when the soul goes out of the body, four types of thought process may happen. Accordingly the results may vary. The gist of it is as below;
- Thought Ārta**; *Ārta* is the meditation, which arises through illusion, the desire to possess dominion, pleasure, beds, seats, women, scents, garlands, jewels, cloths and ornaments.
 - Thought Raudra**; *Raudra* is said by the wise to be that meditation, in which arises the desire and not indifference, though he had wounds, fire, beating, cruelty, bodily injury, breaking limbs, etc.
 - Thought Dhanya**; – *Dhanya* is said by the wise to be that meditation in which arises a thought by the following of the meaning of the *Upanishads* and by the performance of great vows, etc. about the causes of bondage and liberation and going and coming (reincarnation), and of the tranquility of the five senses, and compassion in all beings.
 - Thought Shuklā**; *Shuklā* is said by the wise to be that meditation in which by practice of Yoga which destroys the constructive imagination the senses are not tainted by material objects, the inner self is fixed on its unity with one reality i.e. *Brahmam*.
- (vi) *Śreemad Bhagavad Geeta* (VIII-8) says – whatever being a man thinks of at the last moment when he leaves his body, that alone does he attain, Oh Kaunteya, being ever absorbed in the thought thereof;

Yam Yam Vāpi Smaranbhāvam Tyajatyante Kalevaram I

Tam Tamevariti Kounteya Sadā Tadbhāvabhāvita: II

958. **Dharminee** - धर्मिणी

- (i) One who is with righteousness.
- (ii) Or **She** is with the experience of righteousness like bliss and eternity.

959. **Dharmavardhinee** - धर्मवर्धिनी

- (i) One who promotes righteousness.
- (ii) *Vāmana Purāṇa* says – *Śree Devee* promotes righteousness in her devotees, like control of senses, cleanliness, wealth and devotion to god;

*Jitendriyatvam Shoucham cha Māngalyam Bhaktireva Cha I
Shankare Bhāskare Devyām Dharmoyam Mānusha: Smruta: II
Dyāta: Samba Imān Dharmān Vrudhim Nayati Dehinām II*

- (iii) The verb *Vrudh* means to cut or to destroy. Righteousness indicates everything visible, for which *Brahmam* is the basis. **She** makes the *Brahmam* visible by cutting things, that is, by cutting the visible things, **She** is called as *Dharmavardhinee*.
- (iv) The presiding deity at *Thiruvaiyāru*, which is a city of five rivers, is *Dharmasamvardhinee*.

960. *Lokāteetā* - लोकातीता

- (i) One who transcends the worlds – **She** is beyond all the worlds.
- (ii) After crossing all the worlds from *Indra* to *Viṣṇu*, *Mahā Kailāsa*, the world of *Paramashiva* can be seen. **She** resides in this world. The *Shivadharmottara* says that the world of *Paramashiva* transcends all other worlds. It has been mentioned that those who reach here do not have re-birth. The original verses have not been mentioned. About *Kailāsā*, it has already been mentioned in 578th name *Mahākailāsanilaya*.
- (iii) It can also be considered as that **She** is beyond all worlds or souls (the souls originate from her only).

961. *Guṇāteetā* - गुणातीता

- (i) One who transcends the three qualities.
- (ii) **She** is in the form of *Brahmam*. **She** is earlier to root nature (*moolaprakṛti*). Hence **She** is also earlier to the three attributes.

962. *Sarvāteetā* - सर्वातीता

- (i) One who transcends all.
- (ii) **She** transcends everything, including the Universe of name and form. *Sarva* - all. Since **She** transcends all that includes transcends speech. 415th name *Manovāchāmagocharā* can be reminded.

963. *Shamātmikā* - शमात्मिका

- (i) One who is in the form of tranquility.
- (ii) The *Māṇḍukya Upanishad* (7) and *Narasimha Tāpinee Upanishad* (2)

say, "They hold that it is tranquility of the activity of the world, peace, non-dual and the fourth"; *Prapanchopashamam Shivam Shāntam Advaitam Chaturtham Manyante* || **She** is that *Brahmam*.

(iii) *Sham* – bliss. **She** has bliss as **Her** soul.

964. Bandhookakusumaprahyā - बन्धूककुसुमप्रख्या

- (i) One who has the lustre similar to the *Bandhooka* flower.
- (ii) *Bandhooka* (*Bandhujeeva*) is a famous big tree in Bengal. This belongs to Vengai race of trees (*pterocarpus bilobus*). This blossoms pretty yellow mixed with red coloured flowers. **Her** lustre is similar to that of this flower.

965. Bālā - बाला

- (i) One who is in the form of girl or *Śrīe Balātripura Sundaree*.
- (ii) *Bālāmbikā* is a girl of nine years, similar to the form of *Śrīe Devee* and *Śrīe Devee* is fond of her. (*Lalithopākyānā* may be referred). In 74th name – *Bhaṇḍaputra Vadhodhyuktabālāvikramananditā*, we read as – *Śrīe Devee* was pleased by killing of the sons of *Bhaṇḍa* by *Bālā*.
- (iii) Like a girl **She** is interested in games and *Śrīe Devee* is called as *Bālā*, says *Tripurā Sittāntam*; *Bālaleelā Vishishṭadbāleti Kathitāpriye* ||
- (iv) 172nd name of *Trishatee* – *Halleesa Lāsya Santuṣṭā* – **She** is pleased by looking at the girls playing *Kolāṭṭam* (a group dance game played with sticks according to rhythm).
- (v) The *Svetāshvatara Upanishad* (IV-3) says - "Thou art boy or girl"; *Tvam Kumara Uta Vā Kumāree*.
- (vi) *Mahāshoḍa Nyāsa* also says;

Pumroopam Vā Smaret Deveem Streeroopam Vā Vichintayet |
Athavā Nishkalam Dhyāyet Sachchitānanda Lakshanam ||

966. Leelāvinodinee - लीलाविनोदिनी

- (i) One who gets pleasure in amusement.
- (ii) *Leelā* is related to the Universe; **She** playfully does the activities like creation, protection and destruction and is happy with that. *Manu Smṛuti* (I-80) also says so.

Manvantarānyasankhyāni Sarga: Samhāra Eva Cha |

Ākreedannivāṭit Kurute Parameshtee Puna: Puna: ||

A sport is played for happiness. But, *Brahmam* does not do this for

happiness, since it is *Āptakāman*. *Śree Kullooka Battar* in his commentary explains this that it is said as like (*Iva*) a sport.

(iii) In *Brahma Sūtra* (II-1-33) also it is said as; *Lokavattu Leelā Kaivalyam*.

(iv) In *Yogavāsishtha* the story of *Leelā* is given thus; *LeelāDevee*, the wife of king *Padmarājā*, worshipped *Sarasvatee* and pleased her and received knowledge from *Sarasvati* and brought her husband back to life. If the word *Leelā* is taken as a separate name, it means *Lakshmee*. 865th name *Leelā Vighrahadhāriṇee*.

(v) The *DeveePurāṇa* explains it thus: "*Lakshmee* is called *Leelā* because **She** fondles (*Lālanā*)"; *Lakshmee Lālanato Leela*.

(vi) This name can be split into two as *Leelā* and *Vinodinee* and in that case the names 822 and 823 have to be combined and read as *Brahmajanane*.

967. *Sumangalee* - सुमङ्गली

(i) One who is very auspicious.

(ii) **She** has great auspicious. One whose husband is alive is called *Sumangalee* or *Suvāsinee*. (The author gives the grammar rules for the word ending with *E*).

(iii) Auspicious indicates *Brahmam*. Hence it means that **She** is in the form of auspicious *Brahmam*.

(iv) We read in *ViṣṇuPurāṇa*— the auspicious, which removes the sorrows and gives happiness, is called *Brahmam*;

Ashubhāni Nirāchashṭe Tanoti Shubhasantatim I

Sruti Matrena Yatpumsām Brahma Tanmangalam Vidu: II

(v) In *Atri Smruti* also says – the sages who talk about *Brahmam* say that by not doing the wrong deeds and doing the commendable deeds is called auspicious;

Prashastācharaṇam Nityamaprshasta Vivarjanam I

Etaddhi Mangalam Proktamrushiḥ Bhir Brahmavādibhi: II

(vi) 970th name *Suvāsinee* also conveys the same meaning.

968. *Sukhakaree* - सुखकरी

(i) One who gives the happiness.

(ii) It may be seen that the same message has been mentioned 125th name *Sharmadāyinee*, 192nd - *Sukhapradā* and 953rd – *Sharmada*.

969. *Suveshādhya* - सुवेषाध्या

- (i) One who is the decked with beautiful raiment and ornaments.
- (ii) Since **She** is *Sumangalee*, **She** is adorned with beautiful and auspicious raiment and ornaments.
- (iii) **She** is adorned with jewels - 51st name *Sarvābharaṇabhooshita*. **She** wears gold jewels – 163rd name of *Trishatee* – *Hātakābharanojvala*.

970. *Suvāsinee* - सुवासिनी

- (i) One who lives with her husband.
- (ii) Living with their husbands is a great thing for ladies and it is also the breath for them. They only can wear gorgeous dress (*vāvāmsi*).
- (iii) In *Śreemad Rāmāyana* (*Ayodhyā Kāndā* – 117th chapter) – *Anasooyā Devee* says; *Streenāmāryasvabhāvānām Paramam Daivatam Pati: ||*

39th chapter;

Sādhveenām Tu Sthutānām Hi Sheele Satye Shrute Sthite |
Streenām pavitram paramam patireko Vishishyate ||
Nātantree Vādyate Veenā Nāchakro vartate Ratha: |
Nāpati: Sukhmedheta Yā Syādapi Shatātmaajā ||
Mitam Dadāti Hi Pitā Mitam Mātā Mitam Suta: |
Amitasya Hi Dātāram Bhartāram Kā Na Poojayet ||
Ārye Kimavamanyeya Streenām Bhartā Hi Daivatam ||

971. *Suvāsinyarchanapreetā* - सुवासिन्यर्चनप्रीता

- (i) One who is pleased with the *archanā* done by *Suvāsinees*.
- (ii) Or one who is pleased by doing *archanā* to *Suvāsinees*.
- (iii) One of the important parts of worshipping *Śree Devee* is worshipping *Suvāsinees*.
- (iv) In *Saptashatee* (11th book) also we read as – all the ladies in all the worlds are to be treated as *Śree Devee*. Hence worshipping them is equal to worshipping *Śree Devee*; *Vidyās Samastās Tava Devee Bhedā: Striya: Samastā: Sakalā Jagastu ||*

972. *Āshobhanā* - आशोभना

- (i) One who is always and everywhere beautiful.
- (ii) The beauty of *Śree Devee* has been mentioned in many a place in this *Sahasranāma* itself.
- (iii) The second part of *Soundaryalaharee* (verses 42 to 100) is entirely devoted to describe the beauty of *Śree Devee*.

973. *Shuddhamānasā* - शुद्धमानसा

- (i) One who is pure minded.
- (ii) *Śree Devee* neither has birth nor death. There are no actions and the corresponding results.

974. *Bindutarpanasantuṣṭā* - बिन्दुतर्पणसन्तुष्टा

- (i) One who is pleased when *Her* devotees do *Bindu Tarpanā* (offerings).
- (ii) The worshippers do *tarpana* in the *Sarvānandamaya Chakra* (*Bindu*). *She* is pleased with the same.
- (iii) *She* is happy with the special *arghyabindus*.
- (iv) The details of *Bindu* offerings can be found in *Parasurama Kalpa Sūtra*, *Paramānanda Tantra* and *Lagu Stuti*.
- (v) *Śree Chidānanda* streamlined the method of *bindu* offerings by the worshippers other than the main devotee.
- (vi) According to the saying; *Binduricchhu*: - *Bindu* also means the wise men and *She* is pleased by their offerings.

975. *Poorvajā* - पूर्वजा

- (i) One who is the first born.
- (ii) *She* is the first movement of consciousness towards creation, as *IchhaShakti*, also known as *Avyakta*. *Ahamasmi Prathamajā Rutasya* - I am the first born of the truth – says *Taitreeya Upanisad* (III-10-6).
- (iii) It can be said that *She* is the first creation or *Moola Prakruti* (the root nature).

976. *Tripurāmbikā* - त्रिपुराम्बिका

- (i) One who is in the form of *TripurāDevee*.
- (ii) *Tripurāmbikā* is the name of the deity of the eighth *chakra* of *Śree Chakra*. *She* is not different from *Her*.
- (iii) *She* creates the three states awaken, dream and deep sleep. *She* also creates the soul which enjoys these three states.
- (iv) *She* originates the *Vāmā* and other *shaktis*. *Tantra sāstras* mention that *Vāmā*, *Jyeshtā* and *Roudhree shaktis* take the male form, *Brahma*, *Viṣṇu* and *Rudra* and their corresponding *Devees*, *Bhāratee*, *Lakshmee* and *Rudrani*. They only take the form *Ichchā* (desire), *Gnana* (knowledge) and *Kriyā* (action) *shaktis* and the three qualities *Satva*, *Rajas* and *Tamas*.
- (v) *Śree Devee*, who delivered them, shines in their combined form and

the *Shakti* called *Shāntā* with the name *Ambika.Vāmakeshvara Tantra* and *Prātānika Rahasya* of *Saptashatee* describe these.

- (vi) They only are being worshipped in *Bindu*, in the eighth hall as *Kāmeshwaree*, *Vajreshwaree* and *Bagamālinee*. Again in the ninth hall as *Śrīe Devee* and in combined form as *Mahātripurasundaree*.

977. *Dashamudrāsamārādhya* - दशमुद्रासमाराध्या

- (i) One who is well worshipped by ten *mudras* (signs or symbols of hands).
- (ii) Some schools say in worshipping method, in the *Navāvarṇa Pooja*, at the end of each *pooja*, a symbol has to be shown. Some other schools say, at the end of every *pooja* all the symbols have to be shown. The tenth symbol mentioned here is called as *Trikanta*. This has to be shown by those who are initiated with *Shoḍasee mantra*. (However, even those who are not initiated with *Shoḍasee mantra* can show this symbol by filling it with flowers and stabilising *Śrīe Devee* in *Śrīe Chakra* from their hearts). This *Trikantā* symbol is the combined form of all the symbols.
- (iii) In general to be known – this has to be done using both the hands. Since the right side of the body indicates *Shiva* and the left side indicates *Śrīe Devee*, both the hands put together indicate the unison of *Shiva-Shakti*. The symbols shown in dance have relevant meanings. In the same way, these symbols also have characters and meanings. These are explained in *tantra sāstras* particularly *Tantra Rāja Tantram*, and *NityāShoḍasi Kārnavam*. But, these are to be learnt only through a proper teacher.
- (iv) If these symbols are correctly shown the presiding deities of the concerned halls get satisfied and permit the worshipper to move on to the next hall. *Mudham* – happiness, *rādhī* – to give or to create, hence it is *Mudra*. A *mudrā* is like an identity to be shown to the concerned deities that the worshipper is our person.
- (v) Depending on the doing method, *mantra* and *tatva*, these *mudrās* differ in meaning like *Stoola* (physical), *sookshma* (subtle) and *para*. They also have individual *beeja* letters.
- (vi) In *poojas* there are various *mudrās* viz., *āvahanādhi* (installation), *nyāsa*, to be done during fixing of vessels, *bāna*, *nivedana* (offering food) and *yonī*(praying).
- (vii) All the *mudras* are to be shown in a secret way – not in a public

place or when others are looking at.

978. *Tripurāshreevashankaree* - त्रिपुराश्रीवशन्करी

- (i) One who has attracted *Tripurāshree Devee* towards **Her**.
- (ii) The presiding deity of the *Sarvārtha Sādaka Chakra*, the fifth one in *Śree Chakra* is called as *Tripurāshree*. **She** is in that form.
- (iii) The philosophy of the fifth hall is *guroopasādanam* (reaching a proper teacher) – i.e. to understand the philosophy of *Brahmam* to be taught by him. The learned worshippers of *Śreevidyā* do the *pooja* for the fifth hall twice, with the feeling - to get self knowledge by the blessings of the teacher and that knowledge to be permanent with them. It is believed similar to the belief of *Āvahanti* sacrifice to have continuous teacher-student race.
- (iv) The names of all the presiding deities of all the halls have been mentioned in this *Sahasranāma* either explicitly or implicitly. It seems, *Vasinee Deves* reiterate and confirm again that only *Śree Devee* is in the form of all the presiding deities.

Number	Name	Chakra Number	Deity of Chakra
626	<i>Tripurā</i>	1	<i>Tripurā</i>
271	<i>Ishvaree</i>	2	<i>Tripureshee</i>
997	<i>Shreemattripurasundaree</i>	3	<i>Tripurasundaree</i>
970	<i>Suvāsinee</i>	4	<i>Tripuravāsinee</i>
978	<i>Tripurāshreevashankaree</i>	5	<i>Tripurashree</i>
455	<i>Mālinee</i>	6	<i>Tripuramālinee</i>
471	<i>Siddheshvaree</i>	7	<i>Tripurasiddhā</i>
976	<i>Tripurāmbikā</i>	8	<i>Tripurāmbikā</i>
234	<i>Mahātripurasundaree</i>	9	<i>Mahātripurasundaree</i>

979. *Jnānamudrā* - ज्ञानमुद्रा

- (i) One who is in the form of *Gnānamudra* (symbol of knowledge).
- (ii) This is called as *Chin mudra*. It has been told that *ŚreeDakshināmoorti* shows the *chin* sign and teaches the knowledge to *Sanaka* and others. Joining the ends of thumb and fore fingers of the right hand is called as *chin* sign.
- (iii) It can also be considered as – **She** bestows happiness through knowledge. *Sāstras* say that those who have got the self knowledge

enjoy the bliss.

- (iv) It can also be told that **She** hides both knowledge (part of *chit*) and bliss.

980. Jnānagamyā - ज्ञानगम्या

- (i) One who can be reached through knowledge.
(ii) Though it has been mentioned in 113th name - *Bhāvanāgamyā* and 119th name - *Bhaktigamyā*, devotion and meditation lead to knowledge and **She** can be reached only through knowledge. In *Śreemad Bhāgavatam* (I-7-10) it has been mentioned that even after getting the knowledge devotion can be there – the sages who enjoy in the soul, even if all the desires are removed they have devotion over gods without any reason;

Ātmārāmām Cha Munayo Nirkrantā Apyurukrame I
Kuvantyahetukeem Bhaktimittham Bhotaguno Hari: II

- (iii) *Śreemad Bhagavad Geeta* (X-10, 11) says;

Teshām Satatayuktānām Bajatām Preetipoorvakam I
Dadāmi Buddhiyogam Tam Yena Māmuyayānti Te II
Teshāmevānukampārthamahamagnānajam Tama: I
Nāshyāmyātmabhāvastho Gnānadeepena Bhāsvatā II

Śreemad Bhagavad Geeta (IV-33) says;

Sarvam Karmākhilam Pārtha Gnane Parisamāpyate II

Śreemad Bhagavad Geeta (IV-39) says;

Gnanam Labdhvā Parām Shāntimachirenādhigachchati II

Śreemad Bhagavad Geeta (VII-19) says;

Bahoonām Janmanāmante Gnanavānmām Prapadhyate II

- (iv) *Koorma Purāṇa* says – the blemish-less form of *Śree Devee* can be reached only through knowledge;

Yattu Me Nishkalam Roopam Chinmātram Kevalam Shivam I
Sarvopādhivinirmuktamanandamamrutam Param II
Gnanenaikena Tallabhyam Kleshena Paramam Padam I
Gnanameva Prapashyanto Māmeva Pravishanti II

981. Jnānajneyasvaroopiṇee - ज्ञानज्ञेयस्वरूपिणी

- (i) One who is in the form of knowledge and the object of knowledge.
(ii) This can be compared to what is mentioned in *Śreemad Bhagavad Geeta* (XIII-17); *Gnānam Gneyam Gnānagamyam Grudi Sarvasya Vishtitam* I He, in the form of the knowledge, the knowable and the goal of knowledge, seated in the hearts of all.

- (iii) This is called as the object and the sight. (There is a book by name *Drik Drishyam Vivekam*, the author of which is not clearly known. Someone has mentioned that this is written by Śrīe Ādi Śaṅkara).
- (iv) It can also be mentioned that **She** is reachable only through knowledge.

982. *Yonimudrā* - योनिमुद्रा

- (i) One who is in the form of *Yoni Mudra*.
- (ii) Out of the ten symbols mentioned earlier this is to be done in the ninth hall. Even at the end of every hall one has to bow with *Yoni mudra*. This is also told as the first *mudra*. The character and the results of this *mudra* can be read from the book called *Sethu Bandam* by Śrīe Bhāskara Rāya.
- (iii) It can also be considered that **She** gives happiness in *Yoni*.
- (iv) It can also be stated that **She** is in the form of *Bindu*, which is veiled behind *Yoni*.
- (v) *Yoni* is that part between anus and the genital organs in the body. Śrīe Bhāskararāya mentions that the use of this *mudra* is to remove mistakes in the *mantra* and must be learned from a proper teacher. (This *mudra* is done to get the *mantras* initiated, by controlling the breath with pressure).

983. *Trikhāṇḍeshee* - त्रिखण्डेशी

- (i) One who is the head of *Trikhāṇḍa mudra*.
- (ii) This is the tenth one of the *mudras* mentioned above. This is being used to stabilise Śrīe Devee in the Śrīe Chakra.
- (iii) It can also be said as that **She** is the presiding deity of the three halls of Śrīe Vidya.

984. *Triguṇā* - त्रिगुणा

- (i) One who is endowed with the three qualities.
- (ii) The *Vāyu Purāṇa* says, "This *Yogeshvari* creates as well as destroys forms, **She** has many forms, many functions and many names, by function and by **Her** sport **She** is threefold in the world, hence **She** is called *Triguṇā*";

Yogeshvaree Shareerāni Karoti Vikaroti Cha |
Nānākrutikriyā Roopa Nāma Vrutti: Sva Leelayā ||

- (iii) The *Viṣṇu Purāṇa* also says, "I admire that eternal energy, which is thy energy which is in all beings and in all souls, the basis of the

qualities";

Sarbhootesu SarvātmanyāShaktiraparā Tava I

Guṇāshrayā Namstasyai Shāshvatāyai Sureshvaree II

(iv) In 139th name *Nirguṇā*, **She** was mentioned as without qualities. Depending on the qualities of the worshippers, **She** can be worshipped with or without qualities.

(v) *DeveePurāṇa* explains in another way - "As **She** has three steps, the three paths of Ganga, the three qualities, etc"; for it says, "Bali was bound by three steps, the Ganga came from three places, heaven, etc., by the three qualities *satva*, *rajas* and *tamas*. **She** performs the functions of creation, preservation and destruction, hence **She** is called *Triguṇā*";

Padastribhir Balir Baddha: Svargādi Tripathāngatā I

Utpatti Sthiti Nāshashacha Sattvādyais Trigūnocyate II

985. *Ambā*—अंबा

(i) One who is the mother.

(ii) **She** is the mother of the three qualities mentioned above. That is, these qualities originate from **Her**. This form is called in the *Tantras* as the soul of the *mantras* (*mantrajeeva*). The *Tantrarāja* says, "The three qualities are the cause of *tejas*, of the forms of *Shakti* and of the universe. The cause of these qualities is *Śrīe Devee*; that *samyuktva* (rightly) means the attainment of perpetual contemplation of the nature of that;

Tejesām Shaktimooteenām Prapanchasyāpikāraṇam I

Guṇatrāyamameeshām cha Yatkāraṇamudāhṛtam II

Tat Svaroopānu sandhāna Siddhi: Samyaktvameeritam I

Tan Mantraveeryamuddishtam mantranām Jeeva Ērita: II

(iii) Already we read many names in this *Sahasranāma* giving the meaning of mother; 1 - *Shreemātā*, 295 - *Ambikā*, 337 - *Vidhātṛee*, 457 - *Mātā*, 823 - *Jananee*, 826 - *Prasavitṛee* and 934 - *Vishvamātā*. **She** is the mother of the entire universe.

986. *Trikoṇagā* - त्रिकोणगा

(i) One who resides in the *Yoni chakra*, which is in the form of a triangle.

(ii) The innermost triangle of *Śrīe Chakra* is the *Yoni chakra* in a triangle form. **She** is in that form. This has been mentioned in *Trishatee*;

Trikoṇaroopīṇee Shakti: Bindu Roopa: Para: Shiva: Smṛuta: I

Avnābhāva Sambandha: Tasmāt Bindu Trikoṇayo: ॥

- (iii) It can also be told as – The second letter of *Panchadaseemantra* is in the form of a triangle - **She** is in that letter form. 21st name of *Trishatee* – *Ekāra Roopā* – may be referred.

987. Anaghā - अनघा

- (i) One who is without any *Agham* (sorrow or sin).

988. Adbhutachāritrā - अद्भुतचारित्रा

- (i) One who has surprising stories (history).
 (ii) Many sports (stories) like killing of *Bhaṇḍāsurā*, blessings to Cupid, etc.
 (iii) It can also be taken that **She** protects all from the ill effects of earthquake and other similar dangers.

989. Vānchitārthapradāyinee - वाञ्छितार्थप्रदायिनी

- (i) One who bestows what was sought for by the devotees, in plenty.
 (ii) The devotees need not ask for, just thinking is enough. **She** bestows those things. This is clear from the usage of the word *Vānchita*.
 (iii) In *Trishatee*, in the names 43 – *Ēpsitārtha Pradāyinee*, 144 – *Kāmitārthadā* and 260 – *Kānksitārthatā* – it has been commented that **She** bestows whatever asked for by the devotees both in this and the other worlds including the salvation.
 (iv) Unlike other gods, *Śree Devee* does not have *varada* (bestowing boons) *mudra*. No need for it. *Śree Ādi Śaṅkara*, in his *Soundaryalaharee* 4th Verse mentions as - **Her** Lotus feet itself bestows more than what is sought for, by the devotees;

Tvadanya: Pānibhyām Abhayavarado Daivatagaṇa:

Tvamekā Naivāsi Prakatita Varābheetyabhinayā ।

Bhayāt Trātum Dātum Phalamapi Cha Vānchāsamathikam

Sharanye Lokānām Tava Hi Charaṇāveva Nipunou ॥

990. Abhyāsātishayajnātā - अभ्यासातिशयज्ञाता

- (i) One who can be recognised through frequent practice.
 (ii) According to the saying; *Āsoopte: Āmrute: Kālam Nayet Vedānta Chintayā* – Till going to sleep, even till death, the thought of *Vedānta* should continue. Continuously – without any gap – it has to be meditated that *Brahmam* and the self are one and the same. Its summary meaning is that once this meditation increases/ progresses, the knowledge about *Śree Devee* is obtained. The same

message is conveyed in *Brahma Sūtra* (IV-1-1) and *Kapila Sūtra*; *Āvṛuttirasakrudupateshāt*.

(iii) We read the same message in *BrahmāṇḍaPurāṇa* also;

Dhyānaika Drushyā Gnānānkee Vidyātmā Hrudayāspadā I

Ātmaikyādvaktimāyāti Chirānushtāna Gouravāt II

(iv) In *Śreemad Bhagavad Geeta*(IX-22) Lord Śree Kṛṣṇahimself confirms;

Ananyāshchintayanto Mām Ye Janā: Paryupāsate I

Teshām Nityābhīyuktānām Yogakshemam Vahāmyaham II

991. *Shaḍadhvāteetarooṇee* - षडध्वातीतरूपिणी

(i) One who transcends the six modes of devotion.

(ii) It is told that there are six methods of worshipping Śree Devee viz., *Varṇa* (race), *Pada*, *Mantra*, *Kalā* (art), *Tatva* and *Bhuvana* (world). 203rd name *Sarvamayee* may be referred.

a. *Varṇātvāis* formed with the letters beginning from A till Ksha.

b. *Padātvā* is of words - are group of letters.

c. *Mantratvā* is of *mantra* – a group of words.

d. *Kalātvāis* of *kalās* – abolition, etc.

e. *Tatvādhvā* is of *tatvās* – *tatvās* are being mentioned differently in *Sivāgamam*, etc.

f. *Bhuvātvā* is of *Bhuvanas* (worlds).

(iii) Out of the above, the first three are in the form of sounds and hence they are part of *Vimarshās* i.e. part of *Shaktis*. The other three are in *artha* (meaning) forms and hence they are part of brightness, i.e. part of *Shiva*. This has been mentioned in *Vāyaveeya Samhita* and *Viroopāksha Panchāshika*.

(iv) While describing the imagination of Śree Chakra these are mentioned in *Dakṣiṇāmoorti Samhitā* (published by Tanjore Saraswatee Mahal – 26th chapter). These are mentioned while detailing the be images to be deified in *ŚreeChakra*;

Padādhvā Chakrapatreshu Bhuvanādhvā Trisandhishu I

Varṇādhvā Matrukāpeeṭhe Sarvamantravijrumbhite II

Shaṭtrimshattatvabharitam Chakram Moolārṇaroopata: I

Panchasimhāsanonnaddha: Kalādhvā Chakrashāsanāt II

Navadhāchakrabharitām Tathāntyaparayā Yutām II

Shoḍaśhārṇasvaroopā Cha Chakram Vyāpya Vijrumbhite II

Mantradhveti Tadākhyāta: Neerajāyatalochane I

Evam Shaḍadhvabharitam Śreechakram Parichintayet II

- (v) This has been explained still in detail in *Gnānārṇava* (X chapter verses 89 to 98).
- (vi) *Śree Padmapādāchariyar* tells about the *tatva* examining to be done by the teacher to his disciple before initiation, in *Prapancha Sārā* (VI chapter 119th verse). Still further in detail this has been described in *Paramānanda Tantra* – 12th *Ullāsā*, verses 170 to 177 and again in 15th *Ullāsā* verses 98 to 100.
- (vii) *Śree Raghunātha Mishrā* wrote commentary for *Chitkakana Chandrikā* of *Kālidāsā* (published by *Sampoornānanda Sanskrit University*, Varanasi). He describes about these 6 *atvās* in the start of the 36th verse.
- (viii) **She** transcends all these 6 *atvās*.
- (ix) Worshipping of *Shiva*, *Viṣṇu*, *Shakti*, *Sun*, *Gaṇapati* and *Kumāra* (or *Indu*, which means Jainism) can be taken as six *atvās*. It has been mentioned that those who got his mind cleaned by these worships in the previous births, gets to worship *Śree Devee* in this birth. Hence it can be said as **She** transcends all these 6 *atvās*.

992. *Avyājakaruṇāmoorti*: - अव्याजकरुणामूर्तिः

- (i) One who has compassion without partiality.
- (ii) *Avyāja* means without gambling or deceit or partiality. **She** has so much compassion.
- (iii) In some other book, *Avyāja* has been used to mean interest on the loans. Hence this name is interpreted as - **She** has compassion towards her devotees without any expectations.
- (iv) The compassion of *Śree Devee* has been mentioned in various names. Even in the meditation verse we read as - *AruṇāmKarūṇātarangitāksheem*. In the meditation verse of *Trishatee* we read as - *AthishayaKarūṇām*. These names may be referred - 197 - *Sāndrakaruṇā*, 326 - *Karuṇārāsa Sāgarā* and 581 - *Dayāmoorti*. These names in *Trishatee* are also worth noting - 9 - *KaruṇāmrutaSāgarā*, 151 - *Kaṭākshasyandikaruṇā* and 153 - *Kārunya Vighraha*.
- (v) All devotees have sung praises about the compassion of *Śree Devee*. For instance; *Jayati Karuṇā Kāsitaruṇā* - Glory to *Śree Devee*, the compassionate one.

993. Ajnānadhvāntadeepikā - अज्ञानध्वान्तदीपिका

- (i) One who dispels the darkness of ignorance.
- (ii) As mentioned above, **She** is so compassionate to her devotees that **She** removes the darkness called ignorance around the beings and bestows them with well being. Once a light is lit, the darkness goes away. The light does its duty of encompassing brightness, immediately the darkness escapes. That is, once knowledge is lit, the ignorance runs away.
- (iii) In *Śreemad Bhagavad Geeta* (X – 11) also we read as;

*Teshāmevānukampārthamahamagnānam Tama: I
Nāshayāmyātmabhāvastho Gnānadeepena Bhāsvatā II*

994. Ābālagopaviditā - आबालगोपविदिता

- (i) One who is known even to children and cowherds.
- (ii) Even immature children and lay men who do not have the thought of *Brahmam*, since they have their complete focus in managing the cattle, can recognise **Her**. In this context, managing the cattle should be taken as sub-character of any task. That is, it has to be taken as that those who have their complete focus only on their tasks, who do not think of *Brahmam*. In *Śree Rudram*, we read;

Uthainam Gopā Adrushannadrushannudahārya: II

- (iii) The words in this name are interestingly split by the author; Who supports children and *Brahma* (and others) is called *Bālagopa*. One who is like children and as cowherd is called *Bālagopa*. In the above two definitions of *Bālagopa*, one indicates *Shiva* and the other the *Krishṇa* incarnation (above *Brahma*, *Viṣṇu* and *Rudra* – these three are like his children or young boys). The second indicates lay men.
- (iv) The same meaning is conveyed in *Soota Samhita* (I-8-36) – All beings recognize Him in the shape of the idea of, "I" (self). That is, *Śree Devee* in the inner self is recognised as 'I' (myself) instead of **Herself**;

Tām Aham Pratyaya Vyājāt Sarve Jānanti Jantava: II

- (v) Is that **Her** respect is reduced among the people, since **She** is known to all? No, **Her** orders cannot be disobeyed by anybody, says the next name.

995. Sarvānullanghyashāsanā - सर्वानुल्लङ्घ्यशासना

- (i) One whose commands cannot be disobeyed by anybody.

- (ii) **She** is understood by learned and lay men as well. However, nobody can exploit the nearness and disobey **Her** orders. Even the three Gods *Brahma*, *Viṣṇu* and *Rudra* understand the commands of *Śrīe Devee* just by her blinking of eye brows and execute the same. 24th verse of *Soundaryalaharee* conveys the same meaning -*Brahma* creates the universe, *Viṣṇu* protects it and *Rudra* destroys it. *Shiva* annihilates all these three as well as himself and finally, under thy order indicated by the movement of thy creepers-like brows, *Sadāshiva* approves the same;

Jagatsoote Dhātā Hariravati Rudra: Kshapayate

Tirskurvannetat Svamapi VapurĒshwastirāyati I

Sadā Poornā: Sarvam Tadidamanugruhnāti Cha Shiva

Stavāgnā Mālambya Kshanachalitayor Bhroolatikayo: II

996. *Shreechakrarājanilayā* - श्रीचक्रराजनिलया

- (i) One who is abiding in the royal *Śreechakra*.
 (ii) **She** abides in *Śree Chakra*, in the form of *Bindu*, triangle, etc.
 (iii) *Trishatee* says that, "*Śreechakra* is the body of *Shiva* and *Śrīe Devee*". The meaning is that just as the soul resides in the body so they reside in the *Śreechakra*; *Śreechakram Shivayor Vapu:*.
 (iv) Since it is the greatest of all the *chakras*, it is called as *Śree Chakram*, *Chakra Rājam* and *Śree Chakrarājam*.

997. *Shreematripurasundaree* - श्रीमत्रिपुरसुन्दरी

- (i) One who is the consort of the great *Tripura*.
 (ii) The bodies of *Brahma*, *Viṣṇu* and *Shiva* are called as *purās*. The *Paramashiva* who has three *purās* as part of his body is called as *Tripura*. This has been mentioned in *KālikāPurāṇas*, - by the will of the *pradhāna* the body of *Shiva* become triple. Then the upper part became *Brahma* with five faces, four arms, and whose body had the colour of the pericarp of the lotus. His middle part became *Viṣṇu* with the blue colour, having one face, four arms, bearing the conch, disc, club and lotus. The lower part became *Rudra* having five faces, four arms and the colour of a white cloud and the Moon as a crest jewel. As these three *Puras* are in him, he is called *Tripura*;

Pradhānecchā Vashācchambho: Shareeramabhavattridhā I

Tatrordhva Bhāga: Sanjāta: Panchavaktrash Chaturbhuja: II

Padma Kesara Gorānga: Kāyo Brāhmo Maheshware I

Tanmadhya Bhāgo Neelānga Ēkavaktrash Chaturbhuja: II

Shankha Chakra Kadā Padma Pāñji: Kāya: Sa Vaishṇava: I

Abhavattadhobhāge Panchavaktrash Chaturbhuja:II

Sphaṭikābhramaya: Purair Shukla:Sa Kāyashchāndrashekhara: I

Evam Tribhi: Purair Yogāt Tripura:Parama: Shiva: II

(iii) **She** is *Śreemathi* (one with wealth), further **She** is *Tripurasundaree* or one with *Śree* (Lakshmee) and the consort of the above said *Tripura*.

(iv) **She** is *Chakreshvaree*, the presiding deity of the 3rd hall. 978th name *Tripurāshreeva-shankaree* may also be referred.

998. *Shree Shivā* - श्री शिवा

(i) One who is the blessed *ŚreeShiva*.

(ii) **She** is *Shivai* with *Śree* (wealth). Since **She** is the sacred consort of *Shiva* and since **She** is an integral part of *Shiva*, **She** got the name as *Shiva*. Hence whatever meaning applicable to *Shiva* is applicable to **Her** also. The verses like; *Yā Te Rudra Shivā Tanooraghorāpā-pakāshinee* in *Śree Rudram* may be refereed.

(iii) 53rd name *Shivāmay* also be referred.

(iv) **She** is called as *Nimesha Roopā* in *MahāShoḍa Nyāsā* (*Prāpancha Nyāsa*).

(v) *Śree Ādi Śaṅkara* in his commentary of *ViṣṇuSahasranāmam* for the 27th name – *Shivā* mentions;

Since he is pure and not influenced by the three qualities, he is called as *Shiva*. *Nārāyaṇopanishad* advises the integrated form, *Viṣṇu* only is being worshipped as;

Shivā; Nistraiguṇyatayā Shuddhatvāt Shiva: I "Sa Brahma Sa Shiva:"

Ityabhedopadeshāt Shivādināmabhi: Harireva Stooyate II

999. *Shivashaktyaikyaroopiṇee* - शिवशक्त्यैक्यरूपिणी

(i) One who is the unison of *Shiva* and *Shakti*.

(ii) **She** embodies the union of *Shiva* and *Shakti*.

(iii) **She** is the universal absolute and cannot be considered as individual *Shiva* or *Shakti* forms – must be considered in the integrated unison form. Many an example can be given in this regard – light and illumination, word and its meaning, Sun and heat, Moon and coolness, till and oil, match box and fire, etc.;

Bhāvakasyoshnateveyam Bhāskarasyeva Dheedhiti: I

Chandrasya Chandrikeveyam Shivasya Sahajā Shivā II

Shivechayā ParāShakti: Shivatatvaikatām Gatā I

Tata: Parisphuratyādou Sarge Tailam Tilādiva II

- (iv) Here "union" means the supreme equality, the being of absolute unity without any differences. The *Saura Samhita* says, "The *Shakti*, which is separate from *Brahmam* is not different from *Brahmam* itself. Such being the case it is only called *Shakti* (as separate) by the ignorant. It is impossible to distinguish the difference, between the *Shakti* and the possessor of *Shakti*";

Brahmajñobhinna Shaktistu Brahmaiva Khalu Nāparā I

Tathā Sati Vruthā Proktam Shaktirityavivekbhi: II

ShaktiShaktimator Vidvan Bhedābhetastu Durghata: II

- (v) In *Vāsishṭa Rāmāyana*, also it is mentioned as, "as there is only one movement of air, only one *oḍyāna Peeṭa* (in the world), and only one manifested *Chitshakti*, also there is only one union (of *Shiva* and *Shakti*).

Yathaikam Pavanaspanda Meka Moushnyāna Lou Yathā I

Chinmātram Spanda Shaktishcha Tathavaikātma Sarvadā II

- (vi) We read the same message in *Tripuropanishad* also;

Bhaga: Shaktir Bhagavān Kāma Esha Ubhā Dātārāviha Soubhagānām I

Sama Pradhānou Samasttvour Samotayo: Samshaktrārājarā Vishvayoni: II

- (vii) The commentaries for *Soundaryalaharee* (34th verse) mentions that there are five different characteristics for *Shiva-Shakti*. They are;

- Equality in worshipping with *chakra*, etc., - *Atishṭāna Sāmyam* (quality in installation)
- Equality in tasks like creation, protection, etc., - *Anushtānā Sāmyam* (quality of tasks)
- Equality in actions like dance, etc., - *Avastāna Sāmyam* (quality of actions)
- Equality in names like *Shivā-Shiva*, *Bhairavee-Bhairava*, etc., - *Nāma Sāmyam* (quality of names)
- Equality in Red colour (this has originated from white), three eyes, crescent Moon, etc., - *Roopa Sāmyam* (quality of form)

Shareeram Tvam Shambho: Shashimihira Vakshoruh Yugam

Tavātmānam Manye Bhagavati Navātmāna Managham I

Ata: Shesha: Shesheetayam Ubhayasādhāranatayā

Sthita: Sambandho Vām Samarasa parānanda Parayo: II

- (viii) In *Śrīe Chakra*, Her form is the union of *Shiva Chakra* and *Shakti Chakra*. In *Śrīe Chakra* the upward four *chakras* are *Shiva*

Chakras and downward five *chakras* are *Shakti Chakras*. This has been described in the 11th verse of *Soundaryalaharee* (*Chaturbhi: Śreekantai:...*). The commentary may be referred for further details.

- (ix) It can be noted that *Trishatee* describes in details about the formation of *Śree Chakra* and its parts – which are integrated and mingled with each other.
- (x) It can also be construed that **She** is in the form of *Hamsa mantra*, which indicates the union of *Shiva-Shakti*, for in this *mantra* is declared that union of *Shiva-Shakti*. This *mantra* has the inner meaning of the *Mahāvākyās*. This has been cryptically indicated in *Soota Samhita*, (IV-7-2) - "*Shakti* of *Shiva* is said to be the end of the syllable *Sā* and end of that *ha*, which is called *Beeja*. The *Beeja* is the *Vidyāshakti*. That itself is *Shiva*. Therefore this supreme *mantra* is said to signify *Shiva* as well as *Shakti*";

Shāntāntam Shaktrasyoktā Tadantam Bheejamuchyate I

VidyāShaktibhavedbheejam Shiva Eva Na Chānyathā II

Tenāyam Paramo Mantra: Shiva Shakyātmaka: Smṛta: II

- (xi) The *Viroopāksha Panchāsikā* (verses 27 and 28) says **She** is the collective form of the five *Shaktis* (*Dhoomāvatee* and other 4) of *Shiva*. The list of their names, action, place, etc., goes as below;

Name	Action	Place
<i>Dhoomāvatee</i>	<i>Tirodānam</i> – veiling	Earth
<i>Bhāsvati</i>	Revealing	Fire
<i>Spanda</i>	<i>Kshopana</i> - Stimulation	Air
<i>Vibhvee</i>	<i>Vyāpakam</i> – pervading	Ether
<i>Hlādā</i>	<i>Pushti</i> – nourishing	Water

- (xii) *ŚreeKānchiKāmakotiParamāchārya's* talk in this regard is (The book *Deivathin Kural*, 6th Volume, Pages 690);

Śreevidyā does the role of merging non-duality and duality themselves as non-dual. It says that *Shiva* (who is so peaceful and not known to the second) and *Shakti* (who is the cause of duality) are unified without being able to be split.

- (xiii) Before ending this *Sahasranāma* with the name *Lalitāmbikā*, this name *Shivashaktyaikyaroopinee*, is a befitting last but one.

1000. *Lalitāmbikā*—ललिताम्बिका

- (i) One who is a beautiful mother called *Lalitā*.
- (ii) This is the end of 1000 names. In some other schools we read more than 1000 names. However in this book we have exactly 1000 names.
- (iii) The message of a book has to be decided with 6 characters viz., commencement, conclusion (summing up), explanatory remarks, communicating quiet a new things, practice and strength. In this book, in the first three names, *Vasinee Deves* tell us that *Śrīe Deves* does the three tasks of creation, protection and destruction. They themselves say in other names that *Śrīe Deves* does the other two tasks of complete dissolution and re-creation which are the cause of bondage and salvation. In some other places, the first three tasks are again reiterated. For instance 264 - *Srushtikartree*, 266 – *Goptree* and 268 – *Samhāriṇee*. After advising the state of *Brahmam* without any qualities and secret of *Śrīe Chakra*, now they advise what are not available with other gods and what is special of *Śrīe Deves* and the great name of *Śrīe Deves*.
- (iv) *Parameshwara*, gave the initiation as *Pittā* (Tamil word which means lunatic), for the devotee who wanted to sing prayers on him. We read in the *Poorva*(first) part itself that *Śrīe Deves* ordered *Vasinee Deves* to sing about **Her**– this can be reminded now. *Śrīe Deves* ordered *Vasinee Deves* with the intention of doing good to the devotees and since they –
- Are *Vāg* (speech) *Deves*,
 - Have great oratory competency with the blessings of *Śrīe Deves*,
 - Have been appointed by *Śrīe Deves* to bestow speaking capability to others,
 - Know the secret of the *chakra* of *Śrīe Deves* and
 - Have passion towards the names, which are in the form of *mantras*, of *Śrīe Deves*.

She has cryptically indicated that the above characters should be in this *Sahasranāma*. That is, this *Sahasranāma*, should cover the secret of the *chakra* and other *mantras*. The message is that this should be understandable by those who read with interest and their oratory

competency should improve. According to the saying; *Kurudhvam Ankitam Stotram* - it should be the flagship (*ankitam*) verse about *Śree Devee*. Keeping the primary name as the last one is called *ankitam*. *Śree Devee* has countless names, but *Lalitā* is an important one. Hence as a befitting finale, *Vasinēe Deves* have kept this name at the end. Though **She** is of the form of *Brahmam*, devotees can easily access **Her** as a mother. As it started with the name *Śreemātā* (mother) at the end also *Vāg Deves* mention **Her** as *Ambikā* (mother).

(v) This *Sahasranāma* advises *Brahmam*. Hence it is a secret. Each name has many a meaning. There is no duplication of names. There are no meaningless words like *Cha*, *Vai*, etc. All the names begin with one of the 32 blemish-less letters. It includes *mantras*. It mentions about the secret of *Śree Chakra*. It has all the six characters mentioned in 927th name – *Stotrapriya*. On account of all these reasons, those who heard this for the first time in the assembly of *Śree Devee*, they were much surprised.

[The footnote of the book by Śree R AnandaKriṣṇa Sastry in English (page 28) is worth noting here;

“The science showing the potency and virtues of the letters says that the selected 32 letters for the beginning *Sahasranāma* are good and the rejected 19 letters are bad. This indicates according to *Nrsimha*, the author of the *Paribhāshā*, that the compiler of this hymn had great responsibility in selecting auspicious letters for the beginning of the 1000 names of this collection].

(vi) Since **She** is the mother of the entire universe, **She** is *Ambika*. Since **She** is also *Lalitā*, **She** is called as *Lalitāmbika*.

(vii) Since **She** is always playing (in 648th name - *Leelākluptabrahmaṇḍa-manḍalā* - it was mentioned that the tasks like creation, etc., are themselves like sports for **Her**), **She** is called as *Lalitā*.

Padma Purāṇa says; *Lokānateetya Lalate Lalitā Tena Sochyate* II – in this context the word *Lokā* indicates rays or presiding deities. Controlling all of them, *Śree Devee* occupies the place *Bindu* with a unexplainable lustre. Hence the name *Lalita*.

(viii) Any imagination that gives happiness to the mind can be indicated by the word *Lalitām*. Wise men say that these eight constitute *Lalitām* - brightness, origination, sweetness, depth, stability, energy, flattering and magnanimity;

Shobhā Vilāso Madhuryam Gāmbheeryam Sthairya Tejasee I

Lālityam Chatathoudāryamityashṭou Pourushāguṇā: II

(ix) It is so famous in *Kāma Sāstra* that softness and eroticism are *Lalitām*. **She** is great in eroticism and compassion as well.

(x) Since **She** has all these qualities, **She** is called *asīḌalita*.

(xi) Further, wise men say, everything depending on **Her** is *Lalitām* and hence this name is very much apt for **Her** – everything with you like nine divine services, sugarcane bow, flowers as arrows, etc., are *Lalitām*;

Laliteti Nāma Yuktam Tava Kila Divyā nāḷāvrutaya: I

Dhanuraikshavamastrānyapi Kusumāni Tathākilam Lalitām II

(xii) In *Shabdārnavam*, it has been mentioned that *Lalitā* means beautiful.

(xiii) According to *Padma Purāṇa*, **She** is the deity worshipped in *Prayāga*.

(xiv) There is a temple for *Lalitā* in Tirumeeyachchoor. In the beginning of this book, the description of the specialties of this book may be referred.

(xv) At the end of this name 'Om' has to be pronounced.

Thus ends the elevent *Kalā* called *Dhāriṇee*.

Thus chanting all the 1000 names again the *Shadanga* (six organs) *nyāsa*, chanting of meditation verse and *Pancha-pooja* (five-poojas) are to be done. Then this chanting itself has to be dedicated to *Śree Devee*. Then it has to be prayed to get the fruits of this *mantra*. There ends the 182½ verses as chant by *Vasinee* and other *Vāg Devees*.

Thus ends the second chapter of *BrahmāṇḍaPurāṇa* in the form of dialogue between *Śree Hayagreeva* and sage *Agasthya*.

Śree Lalitā Sahasranāmam

Uttara Bhāga (End part)

Phalaśruti (The fruits)

Section 12: Kshamā Kalā

The results that can be obtained or results of chanting this *Sahasranāma* are described in the below verses.

1. *Ityetannāmasāhasram Khathitam Te Ghaṭodbhava* I

- (i) Thus this *Sahasranāma* was told to you Oh Agastya!
- (ii) This sentence if read in conjunction with what *Śree Hayagreeva* said "I told you as told by *Vāgdevées*" in the previous chapter. The word *Nāmasāhasram* is repeated many a time - this repetition reiterates that this hymn has exactly 1000 names, not even one more or less.

2. *Rahasyānām Rahasyam Cha Lalitāpreetidāyakam* I

***Anena Sadrusham Stotram Na Bhootam Na Bhavishyati* II**

- (i) These 1000 names are secret of the secrets and are very dear to *Śree Lalitā Devee*. Hence this type of hymn has never existed in the past or neither will exist in the future.
- (ii) The following verses describe some of the specialties of this hymn. In the same way various benefits of chanting this are also explained.
- (iii) Since this has to be read only with *Nyāsa, japa*, etc., and also since it contains the meanings of lot of *mantras*, it has to be treated as most secret.
- (iv) Two special characters viz., secret and most dear to *Śree Devee* are mentioned in this verse. These will be reiterated in the following verses again and again.

3. *Sarvarogaprashamanam Sarvasampatpravardhanam* I

***Sarvāpamrutyushamanam Kālamrutyunivāranam* II**

- (i) This cures all diseases and helps in creating all types of wealth. It prevents all accidental deaths and is an antidote to untimely death.
- (ii) To start with it cures all the diseases resulting in a healthy life. Poverty is also considered as a disease and it removes it by bestowing all wealth.
- (iii) The word *Apamrutyu* means untimely death due to accident, snake bite, forest animals, etc. One result is, this avoids such deaths. *Kālamrutyu* indicates the whole life defined for a person. That is, it

gives long life. How can this be mentioned as *Kālamrutyunivāranam*? Who can prevent the death at the end of the life? Prevention of death does not mean to evade death. The 100 years lifetime mentioned in *Vedas* is called long life and death at the end of it is indicated as *Kālamrutyu*. Further according to *Vedāntas* death is for the body and not for the soul. Death after living a complete life and not undergoing rebirth, etc., can be considered as *kālamrutyunivāranam* (protecting from regular death also).

- (iv) Śree G.V.Gaṅesaiyer explains the words *apamrutyu* and *kālamrutyu* in an interesting manner as below. If a lamp having oil and wicketis puts off itself, itis equivalent to *kālamrutyu*. If the same lamp is put off by wind even when it has adequate oil and wicket, then it can be equated to *apamrutyu*.
- (v) The word *sarva* appears in the first three parts of this verse. It is considered with the meaning 'all'. The same can be considered to 'mean to all' or 'belonging to all'. This is also an apt meaning only. That is, it implies - all diseases or diseases of all.

**4. Sarva jwarārtishamanam Deergāyushyapradayakam I
Putrapradamaputrānām Purushārthapradayakam II**

- (i) It is a cure for the sufferings from all types of fever. It gives rise to long life. It bestows the issueless with child. *Purushārtham* – that is, it gives the salvation, which is greatest need among all.
- (ii) In the previous verse it was mentioned as all types of diseases. Now the fever is *separately* mentioned. This implies that fever is a special type or an important disease. Further since there are many types of fevers, it has to be mentioned as all fevers.
- (iii) Not only is this – later in the 24thverse, the chanting method of this *Sahasranāma*, for getting rid of a fever is again described. In that verse, the word *jwarārtthi*, which indicates all sufferings like headache, etc., on account fever is *separately* mentioned.
- (iv) Long life mentioned here is 100 years as mentioned in *Vedas*. Chanting of this *Sahasranāma* will bestow long life. If that has to be given, isn't that the obstructing diseases have to be wiped off?
- (v) Since long life does not specifically mention any number, it can further extend beyond 100 years as a result of this *Sahasranāma*.
- (vi) Those who chant without any specific expectation or wish will get

the salvation. This has been reiterated in all hymns describing worshipping of Śree Devee – this stresses that only in the last birth, one will get interest in worshipping Śree Devee.

**5. Idham Visheshāchreedevya: Stotram Preetividhayakam I
Japennityam Prāyatnena Lalitopāstitatpara: II**

- (i) This special prayer of Śree Devee has to be chant by the devotees with full focus, concentration and interest and with an aim to please Her, after worshipping Her.
- (ii) The word *Visheshāt* mentioned in this verse indicates some of the special characteristics of this hymn. Especially giving great fruits is its one specialty. That too, Śree Ādi Śaṅkara mentions two characters; *Sakalapurushārttha Sādhanam Sukhasampādyam, Alpaprayāsam* – with least effort most benefit is reaped.
- (iii) *Lalitāpreetividhāyakam* – the hymn which gives limitless enjoyment to Śree Devee. Earlier in 2nd verse it was mentioned as *Lalitāpreetidhāyakam*. Further again this will be stressed.
- (iv) It is often indicated that the happiness got by Śree Devee, from this *Sahasranāma* is not got by her from any other hymn or worship.
- (v) According to *Karma Kāṇḍa*, depending on the strength of the actions the results will also vary. *Meemāmsā* argues that there are variations even in heaven. There are no such partialities/ variations in this *Sahasranāma*. It is the most befitting character “very less effort leading to maximum result”.
- (vi) If the statement that “if the effort is more then the result will also be proportionately higher” is considered to be true, then more effort than chanting of this *Sahasranāmā* may lead to higher fruits. The specialty of this verse is that it says “that is not the case”

**6. Prāta: Snatwā Vidhānena Sandhyakarma Samāpya Cha I
Poojāgruham Tato Gatvā Chakrarājam Samarchayet II**

- (i) After taking bath in the morning, finishing the oblations like *Sandhyāvandanam*, etc., according to the individual’s tradition, the prayer room has to be entered and worship to the Śree Chakra has to be done first.
- (ii) The summary is bathing and *Sandhyāvandanam* have to be done according to tradition/ practice (*vidhānena*). For the tri-castes two *Sandhyāvandanams* are prescribed – *Vaidheeka* and *Tāntreeka*. For others only the latter.

- (iii) Entering the prayer room is one of the actions part of worshipping Śree Chakra. *Samarchayet* – i.e. *Samyak* + *Archayet* – *Archana* has to be done in a proper way. It is also acceptable, if it is done by others, but only when it is not possible by self.

**7. Vidyām Japetsahasram Vā Trishatam Shatameva Vā I
Rahasya Nāmasāhasramidam Pashchāt Patennara:II**

- (i) Śree Devee'smantra has to be chant 1000 or 300 or 100 times, and then this *Sahasranāma* should be read.
- (ii) The word *Vidyām* means *mantra* - that is, *Panchadashee* or *Shodasheemantra*.
- (iii) Whether it is 1000 or 300 or 100 times, 8 times have to be added in chanting.
- (iv) The word *Pashchāt* means 'later'. That is after chanting this hymn and before offering flowers – that is to be done in between these two. This rule is applicable only when all these three are done - chanting of *mantra*, reading this hymn and offering of flowers. If only the reading of this hymn is done, it is not applicable.

**8. Janmamadhye Sakruchchāpi Ya Yetatpāṭhathesooudhee: I
Tasya Puṇyaphalam Vakshye Srunutvam Kumbhasambhava II**

- (i) Oh, sage *Agastya*! Please hear the results of reading this hymn in the middle of his life even once by devotees.
- (ii) Śree *Hayagreevā* insists to hear in an attentive manner, since if these are going to be results for reading once in the life time, what would be results for regular reader of this hymn.

**9. Gangādisarvateerthesu Ya: Snāyātkoṭijanmasu I
Koṭi Lingapratishṭhām Cha Ya: Kuryādh Avimuktake II**

**10. Kurukshethre Tu Yo Dadhyātkoṭivāram Ravigrahe I
Koṭim Sournabhārānām Srotreyeshu Dwijanmasu II**

**11. Ya:Koṭim Hayamedhānām Āharedgāngarodhase I
Ācharethkoopā Koṭiryo Nirjale Marubhootale II**

**12. Durbhikshe Ya: Pratidinam Koṭibrāhmanabhojanam I
SraddhayāParayā Kuryāt Sahasraparivatsarān II**

**13. Thatpunyam Koṭiguṇitam Labhetpunya Manuthamam I
Rahasya Nāma Sāhasre Nāmnāpyekasya Keerthanāth II**

- (i) If a devotee chants even one name out of these 1000, he gets crore times the benefits of doing all the actions mentioned below:
- a. Taking bath in sacred rivers like Ganges and others for one crore

births

- b. Consecrating one crore *Shivalingas* in Benaras, which is called as *Avimukta* place.
 - c. Giving one crore *bhāra* (a weighing measure – detailed below) of gold ornaments to Brahmins who have learnt *Vedas*, one crore times in *Kurukshetra*, during solar eclipse
 - d. Performing one crore *Ashwamedha* sacrifices in the shores of the Ganges.
 - e. Digging one crore wells with water in the deserts.
 - f. Feeding one crore Brahmins daily during the time of famine.
- (ii) Since it is mentioned as Ganges and other (all) holy waters, it includes all holy lakes/ tanks also. Again since it was mentioned as Ganges and other rivers, it includes all the holy rivers in all the three worlds.
- (iii) The result of taking bath in the holy rivers daily in one crore births.
- (iv) *Avimuktam* is another name for Banares. It has been mentioned that in Banares, there are four holy places viz., Kāsi, Vāranāsi, *Avimuktam* and *Antargruham* inside one another like five sheaths. Among these *Antargruham* is the most holy, innermost and sacred place. This is really the body of *Paramashiva*.
- (v) The word *Avi* means sins. *Linga purāṇa* says that since the sins are removed and *Paramashiva* himself dwells there, that place is called *Avimuktam*. By inserting the letter *ka* we get *Avimuktakam*. This word indicates unidentified *Antargruham*. Hence it refers the most holy virtual *mānastalam*.
- (vi) *Kurukshetra* is the place where the *Mahābhārata* battle did happen. This is also indicated as place of *Dharma* (righteousness). Hence the results of the action of given away things is much more than the same action in other places.
- (vii) The virtue that is got by the giver is equal to the sin got by the receiver. Hence he has to do adequate expiation to remove the sin. But, it has been mentioned that if he receives anything in *Kurukshetra*, there is no expiation for this and hence the giver gets limitless virtue.
- (viii) Cows, earth and the knowledge are said to be the great things that can be given away. These three can be attained through gold and hence giving away gold is said to be the greatest one.

- (ix) Here is the calculation for one *bhārā* (of gold mentioned above) – 100 *palam* equal 1 *tulām* and 20 *tulāms* equal one *bhāra*. That is one *bhārā* equal 2000 *palams* (approximately equal to 70 kilograms).
- (x) It has been mentioned that we have to give away to *srotrias*. *Brahmavaivartta Purāṇa* defines *srotria* with three characteristics viz., birth, *Upanayanam* (the sacred thread is first worn) and knowledge.
- (xi) *Ashwamedha* sacrifice is said to be the greatest of all sacrifices. It removes the sins in toto. The virtue got by performing one crore *Ashwamedha* sacrifices in the banks of river Ganges with great *purohits* is mentioned here.
- (xii) The gist of this verse is that by just chanting one name out of 1000, a devotee gets one crore times the results of all the above summed up.
- (xiii) Repeatedly mentioning the numbers crore, thousand etc., is just to indicate that it is infinite or countless.

14. Rahasyanāmasāhasre Nāmaikamapi Ya: Patet I

Tasya Pāpāni Nashyanti Mahāntyapi Na Samshaya: II

- (i) Even if one among the thousand secret names is chant, all the sins committed by the devotee would be destroyed – there is no doubt about it.
- (ii) The earlier verses talked about the virtues and this verse talks about destruction of sins.
- (iii) By the word *Mahāntyapi*, even very great sins are indicated. In that case, is there no need to separately talk about ordinary sins.

15. Nityakarmānushtānannishiddhakaraṇādhapī I

Yatpāpam Jāyate Pumsām Tatsarvam Nashyatidhruvam II

- (i) The sins caused by the very bad act of not doing the ordained daily sacred routines and the sins caused by doing objected actions, would go away and all the sins would be destroyed speedily.
- (ii) If the ordained actions are not done at the appropriate time sins will accrue. This depends on the race/ caste one follows.
- (iii) The daily routines will also include the special occasions like New Moon Day, the eclipse time, etc.
- (iv) By the word *druvam*, it has been indicated that no other expiation is needed. Just chanting of one name will do.

- (v) In addition to these two types of sins, there is a third type – non-control of organs. This is the root cause of the other two types and hence not been mentioned explicitly.

16. *Bahunātrakimuktena Srunutvam Kumbhasambhava I*

- (i) Why to talk too much? Oh Agastya! Hear what I say.
Ātraika Namno YāShakti: Pātakānām Nivarttane I
Tannivartyam Agam Kartum Nālam Lokachchadurdasha II
- (ii) The capability of removing the sins by chanting one name from this hymn is that much –that as many sins cannot be done by fourteen worlds.
- (iii) All the living beings in all the fourteen worlds cannot do as many sins, which cannot be removed by the single name from this hymn.

17. *Yastyaktvā Nāmasāhasram Pāpahānimabheepsati I*

Sa Hi Sheetanivrttyarttam Himashailam Nishevate II

- (i) If a person is desirous of getting rid of the sins, but hates to chant this hymn, it is like going to Himalayas to avoid cold.
- (ii) If a worshipper of *Śreevidyā*, does not reach to *nāmasangeertanam* for expiation but tries some other methods, he gets one more sin. That is, with any other expiation methods, the sins cannot be got destroyed.

18. *Bhakto Ya: Keertyan Nityam Idam Nāmasāhasrakam I*

Tasmai ŚreeLalitā Devee Preetābheeshtam Prāyachati II

- (i) Devotees, who sing these thousand names daily, would be blessed and their wishes fulfilled by very much pleased *Śree Devee*.
- (ii) That is the reason it was earlier mentioned as *Śreedevyā: Preeti Vidāyakam*. That is the chanting of this hymn has to be done by the devotees on a daily basis. Chanting of the complete hymn has to be done till the life time. It has been mentioned that this has to be added to the daily chore of actions like early morning bath, etc.
- (iii) Since it has been repeatedly mentioned as *Nāmasāhasrakam*, it implies the entire 1000 names in toto. The word *Nityam* indicates daily as well as till the life time.

19. *Akeertayennidam Stotram Kathambhakto Bhavishyati I*

- (i) How can one become a devotee without chanting this hymn? The implied meaning is that he cannot.
- (ii) For a worshipping devotee, only the happiness of the presiding deity is important. Since that happiness is reached by chanting of

this hymn, it becomes important for him.

- (iii) In *ŚreemadBhagavad Geeta*, *ŚreeKṛṣṇa* says that there are four types of devotees - "*Ārtto Jignāsu: Arttārttee Gnānee*".

Ārtto is – one who is suffering from sorrows on account of sinful actions.
Jignāsu: is – one who wants to get knowledge. Since he does not have any interest in anything he get his mind purified by chanting this *Sahasranāmā* and gets knowledge.

Arttārttee is - one who likes things. The chanting of this hymn is capable of giving more things and happiness than what is sought for.

Gnānee is – one who has reached the knowledge of *Brahmam*. He does devotion and chanting of this hymn just to show this world.

In all these four types, chanting of this hymn is necessary for the devotees.

**20. *Nityam Sankeerttanāshakta: Keerttayet Puṇyavāsare I*
Sankrantou Vishuvechaiva Svajanmatritaye Ayane II
*Navamyām Vā Chaturdashyam Sitāyām Sukravāsare II***

- (i) People who cannot sing it daily should chant it on the special occasions, viz., first day of every month, first of the New Year and the three birthdays, on ninth and/ or on fourteenth days or Fridays of the waxing moon, and on the full Moon day - singing this hymn is very special.

- (ii) Special days include *Arddhodayam*, *Mahodayam* and the below detailed days.

- (iii) *Vishu* means the first day of the months *Chaitra* and *Tula*.

- (iv) Three birth days include self, spouse's and son's.

Or the three days - self birth day, the initiation day and the day of *poornābhishekam*.

Or the three days - self birth day, the previous and the next days.

Or the three days - self birth day, the 10th and the 19th stars (*janmānujanmam*).

- (v) *Ayane* means the first day of the *Kataka* and *Makara* months.

- (vi) It can be construed that the word *Navamyām Vā* (ninth day) includes the eight day also.

21. *Keertyen Nāmasāhasram Pournamāsyām Viśeshata:*

- (i) The chanting of this hymn has to be done especially on the full Moon days.

- (ii) If the days, stars, etc., mentioned so far fall on the same day, it is

there is no such usage in *Parasurama Kalpasūtra*. But it is said that it has been subtly indicated. It can be construed as that this has been mentioned in some other *kalpasūtras*.

- (vi) This and other usages detailed in the following verses can be done only by those who do their daily chores regularly. It can be for self or for others. The method of this usage has been detailed in the original commentary book.

**24. Jwarārttam Shirasi Sprushtvā Patennāma Sahasrakam I
Tatkshnāth Prashamam Yāti Shirastodo Jvaropi Cha II**

- (i) If one has fever, if the other person touches his head and chants this hymn names, the fever and the consequent headache would descend away immediately.
- (ii) This usage is also explained in detail. The first part of this hymn has to be read, the 1000 names has to be read with a hand on the diseased person and again after removing the hand this last part has to be read.
- (iii) If a person is attacked with fever, he himself can also chant this hymn by having his own hand on his head. Any number of times this can be chant, till the fever is cured.

**25. Sarvavyādhi Nivruttyartham Sprushtvā Bhasma Japedidam I
Tadbhasmadhāranādeva Nashyanti Vyādhaya: Kshanāt II**

- (i) For getting rid of all diseases this has to be chant by touching the holy ash. And by smearing that ash on the body all diseases would immediately be cured.

**26. Jalam Samantrya Kumbhastham Nāmasahasrathomune I
Abhishinched Grahagrastān Grahā Nashyanti Tatkshanāt II**

- (i) Oh *Agastya*! Storing the water in a pot and chanting this hymn, and anointing the person affected by any planet with that water would remove all problems created by planets.
- (ii) The word planets imply the planets that are in affecting positions, the sinful planets and evil beings.

**27. Sudhāsāgaramadhyastham Dhyatva Śreelalitāmbikām I
Ya: Patennāmasāhasram Visham Tasya Vinashyati II**

- (i) Meditating on *Śrīe Devee* as *She* is in the ocean of nectar and chanting this hymn will remove any effect of poison.
- (ii) 61st name *Sudhāsāgaramadhyasthā* may be referred.

28. Vandhyānām Putralābhāya Nāmasāhasramantritām I

Navaneetham Pradadhyattu Puthralābho Bhaveddhruvam II

- (i) For blessing with a male issue, for those who do not have, chant this hymn and make them eat the butter offered Śrīe Devee. By this they will be blessed with a son soon.
- (ii) The word *Vandhyā* indicates four types of issueless ladies – one who has not conceived at all, one who got a baby and it has died, one who has got only girl children and one who has got a single child. All these type of ladies will get the baby of their choice.
- (iii) *Putralābhāya* means not necessarily male child, but any child.
- (iv) If the issueless lady herself is a worshipper, she can do this usage for herself.
- (v) The word *dhruvam* stresses that it is definite to have a child.

- 29. **Devyā: Pāshena Sambaddhāmākrushtāmangushena Cha I**
Dhyātvābheeshtām Striyam Ratrou Japennāmasahasrakam II
- 30. **Āyāti Svasameepam Sā Yadhyapyanta:puram Gatā I**

- (i) If a worshipper chants this hymn in the night with a lady of his liking, as binding with a noose and attracted by a goad, then she will come near him, even she is in the queen's wing of a palace.
- (ii) The queen's wing, in a palace, is a secluded place, where men are not allowed. Even if the lady is in that place, by the attraction of this hymn, she will come out and reach the worshipper.

- 31. **Rajākarshana Kāmaschedrājā Vasathadingmukha: I**
Triratram Ya: PatedetachchreeDevee Dhyāna Tatpara: II
- 32. **Sa Rājā Pāravashyena Turangam Vā Matangajam I**
Āruhyāth Nikatam Dāsavat Prānipatyacha I
Tasmai Rājyam Cha Koshamcha Dadyādeva Vasam Gata: II

- (i) If a worshipper wants to attract a king, he can face the palace of the king, and chant this hymn for three days, meditating on Śrīe Devee. Definitely then the king would be under the control of the worshipper. He would ride a horse or elephant, come near the worshipper and would salute and serve him as a slave. He would even offer his country or a state of his country or a treasure.
- (ii) *Rājāvasathadingmukha:* - the direction in which the king resides from the dwelling place of the worshipper.
- (iii) *Triratram* – to be chant for three nights and days continuously.

There is no limit on number of times.

**33. Rahasyanāma Sāhasram Ya: Keertayati Nityasha: I
Tan Mukhāloka Matrena Muhyellokatrāyam Mune II**

- (i) Oh sage! The three worlds immediately faint, as soon as the face of a person, who chants this secret hymn daily, is seen.
- (ii) It need not be the aim of the worshipper that all the worlds be attracted to him. Even then, if he is regularly chanting this hymn, this fruit will automatically be reaped.

**34. Yastvidam Nāmasāhasram Sakrutpatati Bhaktimān I
Tasya Ya Shatrava: Theshām Nihantā SharabhEshwara: II**

- (i) The enemies of the devotee, who reads this hymn once, would be killed by arrows by *Sharabheshwarar*.
- (ii) *Sakrut* means once. The word *Nityacha:* mentioned in the previous verse should be read with this and has to be considered as once daily.
- (iii) *Sharabheshwarar* is one of the incarnations of *Shiva*. *Linga Purāṇa*, *KālikāPurāṇa*, etc., say that when *ŚreeViṣṇu* took the incarnation of *Narasimha* and killed the demon *Hiranyakasipu*. Even after this his anger did not subside and he was about to destroy the entire world. At that time *Shiva* took the incarnation of *Sharabheshwarar* and controlled *Narasimha*. *Narasimha* is a combined form of man and lion. In the same manner *Sharabheshwarar* is a combined form of man, lion and a bird.
- (iv) *Āmnāya* worship is a part at the end of *Śreechakranāvāvarṇa* worship. In general it is a practice that this is done in a group in an abridged form with all the *mantras* in it. For those who are initiated with *Panchadasheemantra*, 4 *Āmnāya* worships and for those who are initiated with complete *Shodashee* worship, 6 *Āmnāya* worships are prescribed. Four for the 4 directions – East, South, West and North. In addition above and below are two more. It can be said that there is no *mantra* or deity, which is not there in these *Āmnāyās*. In the *Āvarṇa Pooja* itself, all the deities happen to be worshiped with their respective *mantras*. That is the reason it has been mentioned that *Sharabha* kills the enemies of those who chant this hymn. The devotee does not worship *Sharabheshwarar* directly. Further it has been mentioned that some more deities themselves do what is needed for the devotees who chant this hymn.

- (v) The *mantras* of *Sharabheshwarar* mentioned here occur as a group of *mantras* for the 8th deity in the South *Āmnāya*. There are two *mantras* – one indicating *Sharabhar* and the other indicating *Sharabhasālva*, a king of birds. Both these deities are for usage of highly vehement *mantras* and for saving from such *mantras* also. These two *mantras* have high vigor. Even a person who do not chant these *mantras*, but just chant this hymn, will get the results of those *mantras*.

35. Ye Vābhichāram Kurute Nāmasāhasrapatake I

Nivartya Tatkriyām Hanyat Tamvai Pratyangirasvayam II

- (i) He who does black magic against the person, who reads this hymn, would automatically be killed by *PratyangiraDevee* herself for protecting the devotee, by returning the black magic to the person, who used it.
- (ii) Black magic is one, for which the source cannot be identified, but does a lot of hardship on the person, whom it was aimed at – including death - witchcraft, conjuring, sorcery, an elf, imp, etc., are forms of black magic.
- (iii) If anybody tries black magic on a devotee of *Śrīe Devee*, *PratyangiraDevee* will return it on the person who originated and will even kill him.
- (iv) *PratyangiraDevee* is *Kāli* herself. As mentioned earlier, the *mantras* of *PratyangiraDevee* occur as a group of *mantras* for the 12th deity in the East *Āmnāya*. According to what is said in this *Āmnāya*, there are 5 deities – *Brāhmee*, *Nārāyaṇee*, *Roudhree*, *Ugrakrutya* and *Atharvanabadrakālee*. We read as in these *mantras* themselves as; *Pratyakkarttāram Ruchchtu* –will destroy who originates it.
- (v) This *Atharvanabadrakālee PratyangiraDevee* has a *rūḍe* (fearful) form and the deity is strong and fervent. There are 32 *mantras* in the *Sounaka* branch of *AtarvaṇaVeda* and 48 *mantras* in the *Pippalāta* branch about this *Devee*. The usage of these *mantras* has been described in *Nārada Tantra*.
- (vi) *PratyangiraDevee* and *Shoolinee* are the consorts of *Sharabheshwarar* mentioned earlier.

36. Yo Krooradhrushtyā VeekshyanteNāmasāhasrapatakam I

Tān Andhān Kurute Kshipram Svayam Mārtandabhairava: II

- (i) He, who sees, with cruelty, the one who reads these thousand

names, would be made blind, immediately by *Mārtanḍa Bhairava* himself.

- (ii) This was mentioned in the 785th name *Mārtanḍa Bhairavārādhyā*.
- (iii) The name *Mārtanḍa Bhairava* indicates the Sun. The Sun rays have the capacity of giving or taking away the eye-sight. If Sun is worshipped with devotion, eye-sight will improve. On the other hand, if anybody sees the Sun directly his sight will be affected.
- (iv) A deity called, *Mārtanḍa Veerabhairava*, has been mentioned as one among the 10 *Veerabhairavas* in the West *Āmnāya*.

**37. Dhanam Yo Harate Chorai: Namasāhasra Jāpina: I
Yatra Kutra Stitam Vāpi Kshetrapālo Nihanti Tām II**

- (i) He, who tries to steal the wealth of the devotee, who reads these thousand names, through thieves, would be killed by *KshetraPālā*, wherever he is.
- (ii) It has to be noted that it is not been mentioned as “one who steals”, but it has been mentioned as “one who steals through thieves”.
- (iii) *KshetraPālā* is a form of *Shiva* only. The details may be seen in the commentary for 345th name – *Kshetrapālasamarchita*.

**38. Viddhyasu Kurute Vādam Yovidvān Nāmajāpeena: I
Tasyavāk Stambhanam Sadhya: Karoti Nakuleshwaree II**

- (i) He who argues with the learned man, who reads these thousand names, would be made dumb immediately by *Nakuleshwaree*.
- (ii) *Nakuleshwaree* is one of the organ deities of *Shyāmalā*, the minister of *Śree Devee*. She is in-charge of speech. Hence she makes the person dumb or causes speech obstructions. Her *mantra* is available in *Parasurāma Kalpasūtra*. She, who is one of the army deities of *Śree Devee*, is being worshipped in the *Navāvarṇa Pooja*.

**39. Yo rāja kurute vairam nāma sāhasra japina: I
Chaturanga balam tasya ḍaṇḍinee samharet svayam II**

- (i) The four armies (chariots, elephant, horse and human) of the king, who shows enmity on the devotee, who chants this hymn, would be immediately destroyed by *ḌaṇḍineeDevee* herself.
- (ii) *ḌaṇḍineeDevee* is commander-in-chief of *Śree Devee*. She heads the army in the battle between *Śree Devee* and the demons. She herself fights with the enemy of the devotee of *Śree Devee* and kills him.
- (iii) *ḌaṇḍineeDevee* is *Vārāhee* only. She is also worshipped in the *Navāvarṇa Pooja* alongwith other the army deities of *Śree Devee*.

(iv) By the word *samharet* – hostility, cursing and killing are indicated.

40. Ya Paten Nāma Sāhasram Shanmāsam Bhaktisamyuta: I

Lakshmee: Chānchalya Rahita Sadathishtati Tadgruhe II

- (i) He, who reads these thousand names daily for six months with devotion, will have *Lakshmee*, the Goddess of wealth, live in his house permanently.
- (ii) It has been mentioned everywhere that *Lakshmee* or wealth is fickle minded and never stays continuously in one place. She herself stays permanently in house of the devotee who chants this hymn daily for six months.

41. Māsamekam Pratidinam Trivāramya: Paten Nara: I

Bharathee Tasya Jihvāgre Range Nrutyati Nithyasha: II

- (i) He, who reads it daily three times for a month, will have *Saraswatee*, the goddess of knowledge, always dancing on the tip of his tongue.
- (ii) *Rangam* means the dancing platform. *Saraswatee* will be dancing with his tongue as the platform.

42. Yastvekavāram Patati Pakshmātram Atandrita: I

Muhyanti Kāmavashagā Mrugāshyastasya Veekshanāt II

- (i) If a devotee chants this hymn at least once in a day, without feeling lazy, for a fortnight, he will have ladies attracted and gets erotic towards him just by his sight.
- (ii) *Atandrita*: means one who is without laziness, tiredness or sleep. This indicates that this usage has to be done in the night.
- (iii) So far the results like succeeding the enemies, getting back the lost things, attracting ladies, knowledge, etc., were discussed. Further the results like righteousness, etc., are being discussed.

43. Ya Paten Nāmasāharamjanmamadhye Sakrunnera: I

Thaddhrushtigocharā: Sarve Muchyanthe Sarvakil Bishai: II

- (i) If a person reads these thousand names at least once, in the middle of his life, whoever is sighted by him would be pardoned of all the sins.
- (ii) The word *Thaddhrushtigocharā*: indicates – whoever is seen by him, all their sins would be pardoned off. Since it is mentioned as *Sarve* – this not only means human being, but all living beings.
- (iii) So far it was mentioned as entire life time, six months, one month, one fortnight, and that too daily once, three times, unlimited times

continuously, etc., were mentioned. Now it is mentioned even if it is once in a life time, so much results will reaped.

44. *Yo Vetti Nāmasāhāsrām Tasmai Dheyam Dvijanmane I*

Annam Vasthram Dhanam Dhanyam Nānyebhyastu Kadāchana II

- (i) The Brahmin, who has completely understood this hymn, should be given food, clothes, wealth, cereals and all that he wishes and definitely not others.
- (ii) The capacity of the receiver is very important when anything is given. One of the must qualities of the receiver is the knowledge of this hymn.
- (iii) A Brahmin gets the quality of receiving anything by chanting this hymn.

45. *Śreemantrarājam Yovetthi Śreechakram Ya: Samarchati I*

Ya: Keertayati Nāmāni Tam Satpātram Vidu: Budha II

- (i) He who has learned *Śreevidyā*, one who does worship to *Śreechakra* and one who chants these thousand names, would be considered as holy by the learned.
- (ii) *Mantrarājam* means *Śreevidyāmantra*.
- (iii) For a person to be considered as *Satpātram* (holy) three qualities have been mentioned *Śreevidyā*, worshipping *Śreechakra* and chanting this hymn. Such a Brahmin is great and holy. In these, if the first two are individually or both together are known then it is the next stage. One who chants this hymn is still in a higher stage than the other two. It is normally not possible to have one such person. Because one do not get a right to learn this hymn without *Śreevidyāmantra*. That is the reason all the three specialties are mentioned together.

46. *Tasmai Deyam Prāyatnena Śree Devee Preetimichatā I*

- (i) A devotee, who likes to the blessings of *Śree Devee*, should take effort to search for such an eligible Brahmin and give him anything.

47. *Na Keertayati Nāmāni Mantrarājam Na Vetti Ya: I*

Pashutulya: Sa Vijneya: Tasmai dattam Nirarthakam II

- (i) One who does not chant this hymn or one who does not know *Śreevidyā* is equal to an animal. Nothing should be given to such a Brahmin.
- (ii) Though only two qualities are mentioned here, all the three qualities mentioned earlier are to be considered.

(iii) *Nirarthakam* means useless. That is, since it was earlier mentioned that the result of such a giving is for satisfying Śree Devee, **She** does not get satisfied with this.

(iv) Since *sāstras* say; *VidhyāViheena: Pashu:* - he has to be considered as an animal.

Pareekshya Viddhyā Vidhushastebhyo Daddhyādvichakshana: I

(v) Hence anything has to be given only to those who have knowledge and that too after proper evaluation.

(vi) To properly evaluate and choose the holy man to give anything is the duty of the giver.

(vii) Once who has the capacity to evaluate and choose the holy man has been mentioned as *Vichakshana:*.

48. **Śreemantrarāja Sadrusho Yatha Mantra Na Vidhyate II**

49. **Devatha Lalitātulyā Yathā Nāsti Ghaṭodhbhava I**

Rahasya Nāma Sāhasratulyā Nāsti Tatha Stuti: II

(i) There is no other *mantra* equal to *Śreevidya*.

(ii) *Śreevidyāmantra*, *Śree Devee* and this hymn are the three very great things and nothing else equal or higher or even comparable exists.

(iii) *Śreevidyā* means *Panchadashee* or *Shoḍashee*.

(iv) In this verse again *Agastya* has been addressed as *Ghaṭodhbhava* or born out of a pot.

50. **Likhitvā Pustake Vasthu Nāmasāhasra Muthamam I**

Samarchayedsada Bhaktya Tasya Tushyati Sundaree II

(i) He who writes this great hymn in a book, and worships it with devotion, *Śree Devee* becomes very much satisfied with him.

(ii) As it is indicated as "one who" – it may be a worshipper or otherwise – whoever it is. If he is a worshipper he has the qualification and duty to chant and this type worshipping the book is not a must for him. It has been mentioned earlier that chanting of this hymn is a daily chore for him.

(iii) It is enough if he worships the book, if he is not initiated with the *mantras*. Even then *Śree Devee* is much pleased.

(iv) The word *Sundaree* is the short form of *Śreelalitā Mahātripurasundaree*.

(v) The word *sadā* indicates always.

Bahunātra Kimuktena Shrunutvam Kumbhasambhava I

(vi) Why to tell again and again? Oh *Agastya*! Hear what I say.

(vii) This statement has been mentioned in the 15.5th verse also.

**51. Nānena Sadrusam Stotram Sarvatantreshu Drushyathe I
Tasmādupāsako Nityam Keertayedhida Mādarāt II**

- (i) There is no such prayer anywhere in literature of *Tantra*, and hence the worshipper has to practice it with devotion on a daily basis.
- (ii) The word *Keertayed* indicates chanting after understanding the meaning. *Devee Bhāgavatam* says “if the worshipper understands the meaning of at least one name and chants it, he lives in the *Śreepuram* for crores of years”.

Abhyekam Nām Yovetti Tātvartta Nigamatibhi: I

Sopi Śreelalitā Loke Kalpakoteervaset Nara: II

- (iii) Further, chanting it without knowing the meaning is equal to adding fuel (a wooden stick) to a fire after it is put out.

Anateetam Avignātam Nigatenaiva Patyate I

Anagnāviva Shushkaito Natatdvalatikarihichit II

- (iv) One who does not have the capacity or ability to know the meaning can read it as it is. He gets some benefits based on the knowledge of sounds. In the same manner, one who is a literate can just worship the book. In the next birth he will get the knowledge to read and further to know the meaning step by step.

- (v) This hymn will bestow its blessings even for those who do not worship.

**52. Yebhir Nāma Sahasraistu Śreechakramyorārchayedh Sakruth I
Padmair Vā Tulaseepushpai: Kalhārair Vā Kadambakai: II**

**53. Champakair Jāti Kusumai: Mallika Karaveerakai: I
Utpalair Bilvapatrairivā, Kuṇḍakesara Patalai: II**

**54. Anyai: Sugandhi Kusumai: Ketakee Mādhaveemukhai: I
Tasya Puṇya Phalamvaktum Nasaknoti Maheshvara: II**

- (i) Even Lord *Shiva* would not be able to tell comprehensively, the effect of worshipping the *Śreechakra* using the thousand names at least, with lotus flower, flower of basil, *Kalharrā*, *kadamba* flowers, Jasmine, *Champak*, *Karaveera*, *Uthpala* leaves of *Bilwa* (cratava religious), Jasmine buds, Kesara flowers and other scented flowers like, *Ketakee*, *Mādhavee*, *Mukha*, etc.

- (ii) *Archanā* means – chanting each name with the fourth case ending by prefixing *Om* (*praṇava mantra*) and suffixing with *Om Nama: I* (bow) and offer one flower at the feet of *Śree Devee*. For instance

Om Śreemātre Om Nama:; Om Śree Mahāragnai Om Nama:; Om Śreelalitāmbhikāyai Om Nama: and so on.

- (iii) Fifteen types of flowers have been mentioned as a sample. Other than these any fragrant flower can be used.
- (iv) When it is mentioned as flower of basil, it is not the leaves or tri-leaves. It is the flower per se.
- (v) Ordained or restricted flowers can also be used for this purpose.
- (vi) The flower of European Saffron tree is very much significant to use.
- (vii) When many a flower is being used, it has to be offered one by one after sorting and not in a group in a combined fashion. After completing one set of flowers, the sets have to follow.
- (viii) Even *Maheshvarā* does not have the capability or capacity, to convey the results of such an *Archana*.

55. *Sā Vetti Lalitā Devee Svachakrarjanajam Phalam I*

Anye Katham Vijāneeyu: Brahmaddhyā Svalpamedhasa: II

- (i) Only *Śree Devee* can tell something about the result of worshipping *Herchakra*. How can Lord *Brahma* and others, who have lesser intellect may be able to.
- (ii) The reason that *Brahma* and others could not know this is that they have lesser intellect (*medhā*). Here *medhā* means the capacity of understanding and retaining things.
- (iii) One specialty of this *Archanā* is that in the *sankalpa* (declaration of intention to do a *pooja*) itself it can be declared that such-and-such flower is going to be used and the same flower used for all the 1000. Like chanting, the declaration has to be made, the three *nyāsās* to be done and the names have to be pronounced as described above. The flowers are to be used looking above, as it was in the tree. At the end again the *nyāsās* to be performed and this last part has to be read.

56. *Pratimāsam Pourṇamāsyām Ebhir Nāmasahasrakai: I*

Ratrou Ya: Chakrarājastām Archayet Paradevatām II

57. *Sa Yeva Lalitā Roopastadroopā Lalitā Svayam I*

Na Tayor Vidhyate Bhedho Bhedhackrut Pāpakruthbhavet II

- (i) In every month during the full moon day, if *She* is worshipped, with the thousand names as described above, in the night by imagining *Śree Devee's* form on the *Śreechakra*, the worshipper would himself have the form of the goddess *Lalitā*, and he cannot be seen as

another one, for it is a sin to see him as anything else.

- (ii) In earlier verses it was mentioned that the result of once worshipping Śrīe Devee would be known only to Her. Here it is mentioned that if the devotee worships Herevery month, he himself becomes the form of Śrīe Devee. That is the unity/ integrity. That is why it was detailed as; *Sa Yeva Lalitā Roopa: Tad Roopā Lalitā Svayam.*

- (iii) It is mentioned that those who do not see him in the form of Śrīe Devee becomes a sinner.

**58. Mahānavamyām Yo Bhakta:Śrīe Deveem Chakramadhyagām I
Archayen Nāmasāhasrai: Tasyamukti: Karesthitā II**

- (i) That devotee who worships Her on a *Mahānavami* day, on the Śrīechakra using these thousand names, the salvation is in his hands.
- (ii) *Mahānavami* is the last two days of *Shāradā Navarātri*. *Māhanavami* is the form of unison of *Shiva-shakti*.
- (iii) This worship is also to be done in the night only. There is another school of thought that the eighth day worship has to be done in the night and the ninth day done in the day time.
- (iv) It has been said that the eighth day is special to *Shiva* and the ninth day to *Śrīe Devee*. If in a particular if both these *thithis* are conjoined then that day is special to *Ardha Nāreeshwaran* (the combined form of *Shiva* and *Shakti*, with *Śrīe Devee* in the left half).
- (v) People of all caste have the right to do this worship.

**59. Yastu Nāma Sahasrena Shukravare Samarchayeth I
ChakrarājemahāDeveem Tasya Puṇyaphalam Shrunu II**

- (i) If a person does the *Archanā* in a great manner, using these thousand names on a Friday, to the Śrīechakra of Śrīe Devee, please hear the benefits he would reap.
- (ii) By Friday, it has to be construed as many weeks.

**60. Sarvān Kāmānavāpyeha Sarvasoubhāgya Samyuta: I
Putrapouthrādhisamyukto Bhuktvā Bhogān Yathepsitān II**

**61. Anthe Śrīelalitādevyā: Sāyujyamatidurlabham I
Prārthaneeyam Shivādhyāischaprapnotyeva Na Samshaya: II**

- (i) The devotee mentioned in the previous verse gets all his desires fulfilled here (in this world) itself. He would lead a life with all the blessings, would be surrounded by children and grand-children and

enjoy all the pleasures of life more than what he expected. At the end he would get the salvation, which is very difficult to obtain and there is no doubt in this.

- (ii) *Iha* means in this world itself. He enjoys all the pleasures with children and grand-children means, not only he is benefitted, but also his entire family/ race.
- (iii) *Anthe* means at the end when the body falls down, he reaches the salvation of *Śree Devee* by taking the route of *Devas*. The details can be seen in 912th name *Savyapasavyamārgastha*.
- (iv) *Sāyujyam* (salvation) also indicates the *Kailvalya* stage. *Śree Devee* is *Kaivalyapadadāyinee*.

62. *Ya: Sahasram Brāhmanānam Ebhirnāma Sāhasrakai: I
Samarchaya Bhojayedh Bhaktyā Pāyasāpoopashadrasai II*

63. *Tasmai Preenāthi Lalitā Svasāmrajyam Prāyachathi I
Natasya Durlabhamvasthu Trishulokeshu Varddhte II*

- (i) Dedicating these thousand names to thousand Brahmins, feeding them with sweet *Pāyāsam*, *Vada* made out of black gram and a meal with all the six tastes, would make one dear to *Śree Devee*. **She** would bless him with her kingdom and there would be nothing in the three worlds, that would be difficult to get for this man.
- (ii) It is enough if this type of feeding the Brahmins is done once.
- (iii) By the word *Brāhmanānam* it has to be construed as worshippers of *Śreevidya*.
- (iv) The word *Svasāmrajyam* means it is un-distinguishable stage of *Kaivalyam* only. In this stage of *Sāmrajyam* in the path of *Vedānta*, even ruling of a world is not possible for a devotee who has reached this *Sāmrajyam*. Though *Vedāntam* through *Brahma Sūtra* (4-4-17) says; *Jagatvyā Bhāratvavarjam Prakaranāt Asannihi Tatvātch* – since the *Śreevidyā* devotees are integrated with *Śree Devee*, they get all the *shaktis* of *Śree Devee*. *Śree Bhāskara Rāyah* has proved this through various arguments.
- (v) The method of feeding of 1000 Brahmins has not been described here. However, it has been explained as below in the results part of *Trishate*:. It has been explained in 7 verses starting with;

Nityāshoḍashikāroopānprānātoutu Bhojayet I

Nityāshoḍashikāroopānvibrānātoutu Bhojayet II

And ending with; *Tasyaivam Sabalam Tasyamuktistasya Karestitā II*

The method follows:

After doing regular *Prānāyāmā*, details of the place, time, etc., in the declaration, it has to be announced that I feed 1000 Brahmins through *Lalitā Saharanāmā* for the satisfaction of *Śree Devee*. Then for purity of the place and all the things used, *Punyāhavāchanam* has to be performed. Sixteen Brahmins have to be chosen and offered water, cleaning of feet, seat, oil bath in hot water, etc. The 15 *thithi nityāDevees* and *Mahānityā* have to be imagined on these 16 Brahmins. Worshipping them with 16 offerings has to be completed. All the 16Devees have to be worshipped like *HreemŚreem Kāmeshwaryai Namahā*, *Hreem Śree Bagamālinyai Namahā* and so on. *Tarpaṇa* has to be done by them. These 16 Brahmins are made to sit facing East or North. They have to be offered clothes, sandal paste, jewels, flowers, other fragrant materials, fragrant smoke, light, etc. Then they have to be fed with food with sweet, fruits, etc. They have to be bowed after given betel leaves and money. Such worship is called *Nitya Bali*. This has to be followed with feeding of 1000 Brahmins. If it could be done on a single day that would be great, else, it could be for 100 days at the rate of 10 per day. Thus the count of 1000 has to be completed. If it is *LalitāTrishatee* based feeding it could be for 15 days at the rate 20 per day – this is also a great accomplishment. That too it can be from the first day of the bright lunar fortnight till the full Moon day – the Brahmins have to be imagined with the 300 names in *Trishatee*. All these days the worshipper has to follow the vow obligations. The *Niyābali*worship has to be done on the starting day.

(vi) The feeding of 1000 brahmins has been mentioned in the *DharmaSūtra* of *Bhodhāyana*. It is understood that *Śree Bhāskaraarāyah* has written his commentary for this. Whatever mentioned here is based on it.

(vii) The feeding of 300 brahmins has been described in the results part of *Trishatee* and it has been mentioned that feeding of 1000 brahmins also to be done in the same manner;

Rahasyanāmasāhasrabhojanepyevamevahi I

Ādounityābalim Kuryāt PashchātBrahmaṇa Bhojanam II

64. *Nishkāma: Keertayedhyasthu Nāma Sāhasramuttamam I*

Brahmagnānamavāpnoti Yenamuchyatebandhanath II

He, who chants these thousand names, without any specific desires or

attachments, would get the knowledge of *Brahmam* and would be released from the bonds of life.

- (i) *Nishkāmanai* means – nothing is sought by self – the chanting is done thinking only the satisfaction of *Śrīe Devee*.
- (ii) The knowledge of *Brahmam* is that the stage of the soul getting integrated with the supreme being. That is the stage of *Kaivalya*.

**65. Dhanārthee Dhanamāpnoti Yashortheechāpnuyādyasha: I
Vidhyārtheechāpnuyad Vidhyam Nāmasāhasra Keertanāt II**

- (i) By singing these thousand names, one who wants money would get money, one who wants fame would get fame, and one who wants knowledge would get knowledge.
- (ii) The word knowledge (*vidyā*) here does not mean the knowledge of *Śrīevidyā*, since one cannot chant this hymn without the knowledge of it. It can be construed as 18 types of knowledge.
- (iii) Or by the word *vidyā*, it can be taken as the knowledge of *Brahmavidyā* or *Brahmam*.

**66. Nānena Sadhrusham Stotram Bhogamokshapradhammune I
Keerthaneeyam Idham Tasmādbhoga Mokshārthibhir Narai: II**

- (i) Oh Sage! There is no prayer similar to this one, which would give pleasures as well as salvation, for human beings chanting this hymn, would get both pleasures and salvation.
- (ii) The word *Vidyā*, in the previous verse, was given the meaning as knowledge of *Brahmam*. Hence to get the zeal, which is a tool to reach that knowledge, the pleasure as well as the salvation are bestowed.
- (iii) The pleasure and salvation can be considered with a special meaning. If an action is aimed at the pleasure and some mistake happens, it may lead to salvation or vice versa.
- (iv) If the word *Vidyā*, in the previous verse, is given the meaning as knowledge of *Brahmam*, then the zeal can be considered as its previous step - to get the eligibility to reach the salvation by moving away from the pleasures.

**67. Chaturāshrama Nishtaichcha Keertaneeyamidam Sada I
Svadharmā Samānushtāna Vaikalya Paripoortaye II**

- (i) In all the four stages of life, chanting these thousand names, and also following one's own tradition, would help reach his goal without any obstrucles.

- (ii) The four stages are - bachelors (*brahmacharyam*), married (*grahastam*) or *vānaprastās* or ascetics (*sanyāsins*). For each of these stages various chores are prescribed. Only if those are followed according to *sāstras*, without any flaws, the full result can be obtained. To follow everything without any flaws, especially under the present day circumstances is next to impossible. That is the reason, as expiation, this hymn has been prescribed.

68. Kaloupāpaikabahule Dharmānushtānavarjate I

Nāmasankeerthanam Muktvā Nrunām Nānyatparāyanam II

- (i) In the era of *Kali*, when sins have increased and following the prescribed chores by *sāstras* have been forsaken, there is no other alternative for human beings other than singing these names.
- (ii) It is very common to make flaws while doing the actions. Lot of other actions are prescribed as expiation for them. At lease these expiation actions are to be done 100% perfect to get the full results. Otherwise some other expiation actions have to be searched for it. It will become endless vicious cycle. That is the reason, if the expiation is done through this hymn; there is no chance for making flaws. Just by thinking the *Devee*, all the sins are pardoned and hence this hymn is *Devee* all sins. The same message is conveyed by this *Devee* said that even if the name of *Śrīe Devee* is *Devee* iciously uttered, the sins are pardoned;

Aspashj

Tatāti I

opi Bāshitam I

api Sarvadā II

(*DeveeBhāgavatam*)

Matātpmamātāt unmatat utsvapnāt Skalanātapi I

Katitam Nāma Te Gouri Nrunām Pāpāpanuttaye II

(*Shakti Rahasyam*)

- (iii) *Matam* is unconsciousness due to alcohol, the *pramātam* is carelessness, *unmātam* is specter, *utsvapnam* is clamor during sleep and *skalanam* is talking differently due slip of tongue – If the name of *Śrīe Devee* is told due to any of these, even then the sins are removed.
- (iv) This logic called *koopā kānakam* (well logic) has been explained here - When a well is being dug, the person working on it may get dirty with mud. He will use the well water itself for cleaning his body

and other purposes, may be not for drinking. In the same manner, to remove other sins this hymn is used. While doing so, if any flaws happen then the same hymn is used to remove those sins also.

- (v) The same message is communicated at the end of the commentary also as below;

Tatāpyanta: Santa: Satayahrutayā Nāma Mahimā I

Pyapoorvastasmānme Nakalu Kalapāpopayamayam II

- (vi) Śree Bhāskararāya does not vouch for the statement that singing of these names will be the expiation for the flaws happened in other expiation activities. Hence he says in his book called *Shivastavam* as: "Purāṇas say that chanting the name of Shiva twice as Shiva-Shiva with devotion, is the expiation for the sins that occur due to not properly doing ordained actions and doing restricted actions. Hence instead of doing the ordained actions, not doing the restricted actions and doing expiation for all these, why can't I say your name right from the beginning? Will it not take me to the shore? Hence I have renounced all my actions".

- (vii) If singing these names is the way out for getting the sins removed, what is the specialty of these 1000 names over others? This question is replied in the following verses. All these viz., electric-fly, Sun, Moon and fire are used to remove the darkness. However, there is difference in their energies. In the same way this hymn differ is treated as the greatest when compared to all the others.

69. *Loukikādvachanān Mukhyam Viṣṇu Nāmanu Keerthanam I*

- (i) Singing the names of Viṣṇu is more important than the unwanted chit-chat.

- (ii) *Eka: Shabda: Samyak Gnāta: Sushtu Prayukta: SvarggheLoke Kāmaduk Bhavati.*

A single word, completely comprehended and used at the appropriate place, has the capacity to reach the heaven, get everything wanted and enjoy them. The fundamental reason for this is that all the words originated from the sound of *udukkai* (a small percussion instrument tampered in the middle) in the hands of Lord *Parameshvara*. Hence all of them have divine energy.

- (iii) Singing the names of Viṣṇu is much greater than such ordinary 1000 words.

70. *Viṣṇu Nāma Saḥarāchcha Shivanāmaikamuthamam II*

(i) Thousand names of *Shiva* are much greater than 1000 names of *Viṣṇu*.

71. *Shivanāma Sahasrāchcha Devyā Nāmaikamuthamam* I

(i) Better than the thousand names of *Shiva* are the name of *Śree Devee*.

(ii) The word *Devyā* indicates *Tripurasundaree Devee*.

(iii) All these statements are made to explain the greatness of this hymn. In any hymn, it is quiet natural, that not only the presiding deity is placed at the highest stature and there are some words which bring down the greatness of other deities. This is being accepted by the learned with various reconciliations. The first route is the argument called *Nahi Nintānyāyam*. That is, the aim of those statements is not to degrade others, but place the presiding deity in a higher platform. In Tamil literature this is called as *Ikazchchi Navilal*.

(iv) The second method is based on officer argument. This is the method *Śree Bhāskararāya* also followed in his commentary called *Setubandam*. In early childhood a father encourages his son to play. But the same father after some years, at the age when he has to learn *Vedas* and *sāstras*, obstructs him from playing and encourages reading. In reality in the life of a boy there is some period for playing. During that time it gets priority over other activities. In the next stage only learning is important. During childhood whoever is in-charge of playing becomes the in-charge of epics during the start of education. This is what mentioned in *sāstras* as *Guṇavat Kāvyaṃ*— epics are to be read and again as *Kāvyaḷā Pāncha Varjayet*— epics are to be restricted – we read contradicting statements. Then the books, which will lead to self realisation are only to be read. The argument here is that worship of whichever Lord or *mantra*, one is for, that is the priority or important for him when compared to all other *mantras*. Every human has crossed many a birth and hence depending on the self perspective or dimension, he gets interest and capacity to learn and follow one or more *vidyās*. With respect to him the other things are not important.

(v) The third method is explained with an example. If a person looks at the same turning and object in a bridge once at a distance of one

kilometre and again from at the other end of the bridge, it will look differently in size, but the object and the turning remain the same. In the same manner the matter on hand looks greater than anything else.

- (vi) The reconciliations given so far lead to the assumption that the statement that *Lalitā Sahasranāma* is greater than other hymns and this needs some explanation. But in reality, the argument that whatever mentioned, about the greatness of this hymn so far are completely true, is put forth. The presiding deity of this hymn is *Śree Lalitāmbika*. Each name indicates **Her** only. This *Lalitā Devee* is called as *Shakti* because, all the other various deities indicated by *tatvas* explain worshipping method of the concerned deities, their forms, symbols, idols, etc. But this *tatva* called *Shakti* indicate the *Shakti* (energy) of so many great deities. This energy is integrated in all the forms and hence there is no difference. Isn't that the names, which explain the separate internal *tatvas* is better than all other descriptions?

Devee Nama Sahasrāni Koṭisha Santhi Kumbhaja II

- (vii) Oh Agastya! There are crores of thousand names of *Śree Devee*.

**72. Teshu Mukhyam Dashavidham Nāmasāhasramuchyate I
Rahasya Nāmasāhasramidam Sastamdashasvapi II**

- (i) It is said that there are ten important thousand-names out of those crores of thousand-names. Among those ten this hymn is the greatest one.
- (ii) The ten important thousand-names indicated here are "Gan, Gāshyā, La, Kā, Bā, La, Rāsa and Ba" viz., *Ganga, Gāyatree, Shyāmalā, Lakshmee, Kali, Bālā, Lalitā, Rājarājeshvaree, Saraswatee* and *Bhavani*).
- (iii) It can also be taken that all the ten thousand-names are in the name of *LalitāHerself*.

- (iv) Only this *Lalitā Sahasranāma* has got an adjective as secret.

73. Tasmāt Sankeerttayennityam Kalidosha Nivruttaye I

- (i) Singing this hymn daily would cure the ill effects of *Kali* era.
- (ii) The major flaw of *Kali* era is that the daily chores prescribed will not be followed regularly and doing prohibited actions will increase.
- (iii) This is what mentioned earlier as; *Kaloubhā Bhoubagabahule*.

74. Mukhyam Śreemātrunāmeti Na Jānanti Vimohitā: II

Viṣṇu Nāmaparā: Kechichchivanāma Parā: Pare I

Na Kashchidapi Lokeshu Lalitānāma Tatpara: II

- (i) People, who are confused, do not understand that only *LalitāSahasranāma* is the greatest. Some people sing *Viṣṇu Sahasranāma* and some else sing names of *Shiva*. No one is to sing *Lalitā Sahasranāma*.
- (ii) Those, who are bewildered on account of illusion, try to devote various deities. They do not recognise that this *Lalitā Sahasranāma* aims at the integrated form of the energies of all those deities.

75. Yenānya Devatānāma Keertitam Janmakoṣishu I

Tasyaiva BhavatishraddhāŚree Devee Nāma Keertane II

- (i) Only the person, who has sung the names of other deities in crores of births, will get interest in this hymn.

76. Charame Janmaṇiyatha Śreevidyopāsakobhavet I

Nāma Sāhasra Pātascha Tatha Charame Janmaṇi II

- (i) A person becomes the worshipper of *Śreevidyā* only in his last birth. In a similar fashion reading these thousand names would also happen only in the last birth.
- (ii) This *Sahasranāma* is equal in all respects to the *mantra* of *Śree Devee* and hence this will happen only in the last birth.

77. Yataiva Virala Loke Śreevidyārājavedina: I

Tathaiva Viralo Guhya Nāma Sāhasra Pataka: II

- (i) In this world it is very rare to find the people who know the methods of *Śreevidyā*, and it is also rare to find those who read these thousand secret names.
- (ii) In worshipping *Śreevidyā*, chanting of *Śreevidyāmantra*, which is the king of *mantras* and worshipping *Śreechakra*, which is the king of *chakras*, are two important parts. This is very rare. In the same manner chanting of this hymn is also rare and hence both are equal.

78. Mantrarāja Japashchaiva Chakrarājārchanam Tathā I

Rahasya Nāma Patashcha Nālpasya Tapasa:phalam II

- (i) Chanting the king of *mantras* viz., *Śreevidyāmantra*, followed by worship of *Śree Chakra* and reading these thousand names is not the results low-end penance.
- (ii) All these three will be got only with great results of penance. They will not be got by ordinary people.

79. Apatannāmasāhasram Preenayedhyo Maheshvareem I

Sa Chakshushā Vinā Roopam Pashyedeve Vimoodadhee: ||

- (i) Without reading these thousand names and trying to please Śree Devee, is like a fool trying to see a form without eyes.
- (ii) A blind person cannot see any form. In the same manner one who has not chant this hymn cannot satisfy Śree Devee.

80. Rahasyanāma Sāhasram Tyaktvā Ya: Siddhikāmuka: I

Sa Bhojanam Vinānoonam Kshunnivruttim Abheepsati ||

- (i) Forsaking the thousand names and trying to get occult powers, is like satiating hunger after forsaking all food.
- (ii) For the disease of hunger food is the only medicine. In the same fashion to get the worshipping initiation, chanting of these 1000 names is the only way out.

81. Yo Bhakto Lalitā Devyā: Sa Nityam Keerthayedidam I

Nānyathā Preeyatā Devee Kalpa Koṭishatairapi ||

- (i) One who is a devotee of Śree Devee has to sing these 1000 names of Lalitā Devee, else She does not get pleased with anything else even for hundreds of eons.
- (ii) Only those who chant this hymn become the devotee of Śree Devee and nobody else.

82. Tasmādrahasya Nāmāni Śreemātu: Prāyata: Patet I

- (i) Hence these secret thousand names of the mother are to be read with repression.
- (ii) The word Prāyata: will mean – with repression, with devotion, with holy thought, with interest and with control of organs. It has to be chant with all these.

Iti Tey Kathitam Stotram Rahasyam Kumbha Sambhava ||

- (iii) Thus these 1000 names were told to you, Oh sage Agastya!

83. Nāvidyāvedine Brooyānnābhaktāya Kadachana I

Yathaiva Gopyā Śreevidyā Tathā Gopyamidam Mune ||

- (i) This should never be taught to those who do not have the knowledge of Śreevidyā and who is not a devotee. Oh sage! Just as Śreevidyā, this hymn also has to be protected as a secret.
- (ii) The inherent meaning is – even if he is a devotee, if he does not have the knowledge of Śreevidyā, he should not be taught with this.
- (iii) This has to be protected from non-devotees and who do not know

the *mantras*.

84. Pashutulyeshu Nabrooyājjaneshu Stotramuttamam II

- (i) This hymn should not be told to people who are like animals.
- (ii) Earlier in the 46th verse it was mentioned that a person who do not know this hymn and *Śreevidyāmantra* is equal to an animal. In this verse it is mentioned that animal like people are ineligible to learn this hymn.

85. Yodadāti VimoodātmaŚreevidyā Rahitāyacha I

Tasmai Kupyantiyoginya: Sonartha: Sumahān Smruta: II

An idiotic soul only will teach this hymn to a person who does not have the knowledge of *Śreevidya*. The *Yogis* would be very angry with that fool. It has been mentioned that the anger of a yogi will have adverse effects.

- (i) The word *cha* in this verse will mean that the teacher and the student will be aimed at by the anger of *yogis*.
- (ii) The bad result means sorrows, accident, bad luck, etc.
- (iii) This verse indicates what will happen if the secrecy mentioned earlier is not protected.

Rahasyanāma Sāhasran Tasmāt Sangopayedidam II

- (v) Hence the secrecy of this hymn has to be well protected.

86. Svatantrena Māyānoktam Tavāpi Kalashodbhava I

Lalitā Preranenaiva Mayoktam Stotramuttamam II

- (i) Oh Agastya! Even to you, I have not told this on my own. I have told you about this great hymn, only by the order of *Śree Devee*.
- (ii) *Śree Hayagreevā* reminds that to protect the secrecy of this great hymn, he did not reveal this till he got the order from *Śree Devee*.
- (iii) According to the saying; *Sarvottame Chottamānke Kumbhesha Kalasadvani* – it can be considered by the word *Kalasee* that *Śree Devee Herself* was indicated. Hence with the word *Kalaseesudha*, *Agastyā* was addressed as son of *Śree Devee*. It is not a mistake to address a great devotee of *Śree Devee* as son of *Śree Devee*. Only because of the affection *Śree Devee* had on *Agastyā*, he was taught with this hymn, by *Her* order, by *Śree Hayagreeva*.
- (iv) The word *Preranā* indicated order. Since *Śree Devee's* order cannot be disobeyed, *Śree Hayagreevā*, most obediently, told this hymn to

Agastya. Isn't that *Lalitā* is *Sarvānullankya Shāsana* (995th name)?

87. ***Keertaneeyam Idam Bhaktyā Kumbhayone Nirantaram I
Tena Tushtā Mahādevee Tavābheeshtam Pradāsyati II***

- (i) Hence this hymn has to be chant by you continuously. Oh sage Agastya! Śree Devee will be very much pleased and fulfill your desires.
- (ii) The word *Nirantaram* indicates continuous, permanent and an integrated mind (without differentiating self and Śree Devee)

88. ***Śree Soota Uvacha:***

Ityuktva Śree Hayagreevo Dhyātvā Śreelalitāmbikām I

Ānandamagna Hrudaya: Sadhya: Pulakitobhavat II

Śree Sootha said:

- (i) After telling thus, Śree Hayagreevā meditated on Śree Devee, was drowned in bliss and became enraptured.
- (ii) *Ānanda* means the state of supreme bliss. Śree Hayagreevā reached this state by the thought of Śree Devee in his mind. Because of this state of bliss, his body was enraptured. This is what was indicated as *Pulakit*.
- (iii) The last name in the list of 1000 names was *Śreelalitāmbika*. In the same manner this end part also closes with the word *Śree Lalitāmbika*.

***Iti ŚreeBrahmāṇḍa Purāṇe Uttarakāṇḍe Śree Hayagrrevāgastya
Samvāde Śree Lalitā Rahasyanāmasahasre Phalaniroopanam Nāma
Trutiyodhyāya:***

Thus ends the narration of fruits of reciting *Lalitā Sahasranāmam* in *BrahmāṇḍaPurāṇa*, in the form of discussion between Śree Hayagreeva and Sage Agastya.

Thus ends the twelfth *Kalā* called *Kshama*.

No.	Name in English	Name in Samskrit
	-samanvitā	
79	Bhaṇḍāsurendranirmuktashastra -pratyastravarshinee	भण्डासुरेन्द्रनिर्मुक्तशस्त्र- प्रत्यस्त्रवर्षिणी
678	Bhāshārōopā	भाषारूपा
680	Bhāvābhāvavivarjitā	भावाभावविवर्जिता
843	Bhavachakrapravartinee	भवचक्रप्रवर्तिनी
742	Bhavadāvasudhāvrushṭi:	भवदावसुधावृष्टिः
841	Bhāvajnā	
113	Bhāvanāgamyā	भावनागम्या
175	Bhavanāshinee	भवनाशिनी
112	Bhavānee	भवानी
114	Bhavāranyakūṭhārikā	भवारण्यकुठारिका
842	Bhavarogaghnee	भवरोगघ्नी
121	Bhayāpahā	भयापहा
179	Bhedanāshinee	भेदनाशिनी
293	Bhoginee	भोगिनी
666	Bhoomarōopā	भूमरूपा
294	Bhuvaneshvaree	भुवनेश्वरी
380	Bindumaṇḍalavāsinee	बिन्दुमण्डलवासिनी
974	Bindutarpanasantuṣṭā	बिन्दुतर्पणसन्तुष्टा
111	Bisatantutaneeyasee	बिसतन्तुतनीयसी
822	Brahma	ब्रह्म
100	Brahmagranthivibhedinee	ब्रह्मग्रन्थिविभेदिनी
676	Brahmanandā	ब्रह्मानन्दा
821	Brahmānee	ब्रह्माणी
674	Brāhmanee	ब्राह्माणी
265	Brahmarōopā	ब्रह्मरूपा
672	Brahmātmaikyavarōopinee	ब्रह्मात्मैक्यस्वरूपिणी
675	Brāhmee	ब्राह्मी
83	Bramopendramahendradideva samstutavaibhavā	ब्रमोपेन्द्रामहेन्द्रदिदेवसंस्तुतवैभवा
673	Bruhatee	ब्रुहती

Appendix 1

Śree Lalitā Sahasranāmama stotra

॥ श्रीललितादेव्यै नमः ॥

श्रीललितासहस्रनामस्तोत्रम्

अस्य श्रीललितासहस्रनामस्तोत्रमन्त्रस्य वशिन्यादिवाग्देवता ऋषयः, अनुष्टुप् छन्दः, श्रीललिताम्बा देवता, प्रथमकूटं बीजम्, तृतीयकूटं शक्तिः, द्वितीयकूटं कीलकम् श्रीललिताम्बाप्रीत्यर्थे जपे विनियोगः ॥ कूटत्रयेण षडङ्गन्यासः ॥

ध्यानम्

सिन्दूरारुणविग्रहां त्रिनयनां माणिक्यमौलिस्फुरत्
तारानायकशेखरां स्मितमुखीमापीनवक्षोरुहाम् ।
पाणिभ्यामलिपूर्णरत्नचषकं रक्तोत्पलं विश्रुतीं
सौम्यां रत्नघटस्थरक्तचरणां ध्यायेत् परामम्बिकाम् ॥*

हयग्रीव उवाच

श्रीमाता श्रीमहाराज्ञी श्रीमत्सिंहासनेश्वरी ।
चिदग्रिकुण्डसम्भूता देवकार्यसमुद्यता ॥ १ ॥
उद्यद्भानुसहस्राभा चतुर्बाहुसमन्विता ।
रागस्वरूपपाशाढ्या क्रोधाकाराङ्कुशोज्ज्वला ॥ २ ॥

मनोरूपेक्षुकोदण्डा	पञ्चतन्मात्रसायका ।	
निजारुणप्रभापूरमज्जद्ब्रह्माण्डमण्डला		॥ ३ ॥
चम्पकाशोकपुत्रागसौगन्धिकलसत्कचा		।
कुरुविन्दमणिश्रेणीकनत्कोटीरमण्डिता		॥ ४ ॥
अष्टमीचन्द्रविभ्राजदलिकस्थलशोभिता		।
मुखचन्द्रकलङ्काभमृगनाभिविशेषिका		॥ ५ ॥
वदनस्मरमाङ्गल्यगृहतोरणचिल्लिका		।
वक्त्रलक्ष्मीपरीवाहचलन्मीनाभलोचना		॥ ६ ॥
नवचम्पकपुष्पाभनासादण्डविराजिता		।
ताराकान्तितिरस्कारिनासाभरणभासुरा		॥ ७ ॥
कदम्बमञ्जरीक्लृप्तकर्णपूरमनोहरा		।
ताटङ्कयुगलीभूततपनोदुपमण्डला		॥ ८ ॥
पद्मरागशिलादर्शपरिभाविकपोलभूः		।
नवविद्रुमबिम्बश्रीन्यक्कारिदशनच्छदा		॥ ९ ॥
शुद्धविद्याङ्कुराकारद्विजपंक्तिद्वयोज्ज्वला		।
कर्पूरवीटिकामोदसमाकर्षिदिगन्तरा		॥ १० ॥
निजसंलापमाधुर्यविनिर्भर्त्सितकच्छपी		।
मन्दस्मितप्रभापूरमज्जत्कामेशमानसा		॥ ११ ॥
अनाकलितसादृश्यचिबुकश्रीविराजिता		।
कामेशबद्धमाङ्गल्यसूत्रशोभितकन्धरा		॥ १२ ॥
कनकाङ्गदकेयूरकमनीयभुजान्विता		।
रत्नग्रैवेयचिन्ताकलोलमुक्ताफलान्विता		॥ १३ ॥

कामेश्वरप्रेमरत्नमणिप्रतिपणस्तनी	।
नाभ्यालवालरोमालिलताफलकुचद्वयी	॥ १४ ॥
लक्ष्यरोमलताधारतासमुन्नेयमध्यमा	।
स्तनभारदलन्मध्यपट्टबन्धवलित्रया	॥ १५ ॥
अरुणारुणकौसुम्भवस्त्रभास्वत्कटीतटी	।
रत्नकिङ्किणिकारम्यरशनादामभूषिता	॥ १६ ॥
कामेशज्ञातसौभाग्यमार्दवोरुद्वयान्विता	।
माणिक्यमुकुटाकारजानुद्वयविराजिता	॥ १७ ॥
इन्द्रगोपपरिक्षिप्तस्मरतूणाभजङ्घिका	।
गूढगुल्फा कूर्मपृष्ठजयिष्णुप्रपदान्विता	॥ १८ ॥
नखदीधितिसञ्छन्ननमज्जनतमोगुणा	।
पदद्वयप्रभाजालपराकृतसरोरुहा	॥ १९ ॥
शिञ्जानमणिमञ्जीरमण्डितश्रीपदाम्बुजा	।
मरालीमन्दगमना महालावण्यशेवधिः	॥ २० ॥
सर्वारुणाऽनवद्याङ्गी सर्वाभरणभूषिता	।
शिवकामेश्वराङ्गस्था शिवा स्वाधीनवल्लभा	॥ २१ ॥
सुमेरुशृङ्गमध्यस्था श्रीमन्नगरनायिका	।
चिन्तामणिगृहान्तःस्था पञ्चब्रह्मासनस्थिता	॥ २२ ॥
महापद्माटवीसंस्था कदम्बवनवासिनी	।
सुधासागरमध्यस्था कामाक्षी कामदायिनी	॥ २३ ॥
देवर्षिगणसङ्घातस्तूयमानात्मवैभवा	।
भण्डासुरवधोद्युक्तशक्तिसेनासमन्विता	॥ २४ ॥

सम्पत्करीसमारूढसिन्धुरव्रजसेविता	।
अश्वारूढाधिष्ठिताश्वकोटिकोटिभिरावृता	॥ २५ ॥
चक्रराजरथारूढसर्वायुधपरिष्कृता	।
गेयचक्ररथारूढमन्त्रिणीपरिसेविता	॥ २६ ॥
किरिचक्ररथारूढदण्डनाथपुरस्कृता	।
ज्वालामालिनिकाक्षिसवह्निप्राकारमध्यगा	॥ २७ ॥
भण्डसैन्यवधोद्युक्तशक्तिविक्रमहर्षिता	।
नित्यापराक्रमाटोपनिरीक्षणसमुत्सुका	॥ २८ ॥
भण्डपुत्रवधोद्युक्तबालाविक्रमनन्दिता	।
मन्त्रिण्यम्बाविरचितविशुक्रवधतोषिता	॥ २९ ॥
विषङ्गप्राणहरणवाराहीवीर्यनन्दिता	।
कामेश्वरमुखालोककल्पितश्रीगणेश्वरा	॥ ३० ॥
महागणेशनिर्भिन्नविघ्नयन्त्रप्रहर्षिता	।
भण्डासुरेन्द्रनिर्मुक्तशस्त्रप्रत्यस्त्रवर्षिणी	॥ ३१ ॥
कराङ्गुलिनखोत्पन्नानारायणदशाकृतिः	।
महापाशुपतास्त्राग्निनिर्दग्धासुरसैनिका	॥ ३२ ॥
कामेश्वरास्त्रनिर्दग्धसभण्डासुरशून्यका	।
ब्रह्मोपेन्द्रमहेन्द्रादिदेवसंस्तुतवैभवा	॥ ३३ ॥
हरनेत्राग्निसन्दग्धकामसञ्जीवनौषधिः	।
श्रीमद्वाग्भवकूटैकस्वरूपमुखपङ्कजा	॥ ३४ ॥
कण्ठाधःकटिपर्यन्तमध्यकूटस्वरूपिणी	।
शक्तिकूटैकतापन्नकट्यधोभागधारिणी	॥ ३५ ॥

मूलमन्त्रात्मिका मूलकूटत्रयकलेवरा ।
 कुलामृतैकरसिका कुलसङ्केतपालिनी ॥ ३६ ॥
 कुलाङ्गना कुलान्तःस्था कौलिनी कुलयोगिनी ।
 अकुला समयान्तःस्था समयाचारतत्परा ॥ ३७ ॥
 मूलाधारैकनिलया ब्रह्मग्रन्थिविभेदिनी ।
 मणिपूरान्तरुदिता विष्णुग्रन्थिविभेदिनी ॥ ३८ ॥
 आज्ञाचक्रान्तरालस्था रुद्रग्रन्थिविभेदिनी ।
 सहस्राराम्बुजारूढा सुधासाराभिवर्षिणी ॥ ३९ ॥
 तडिल्लतासमरुचिः षट्चक्रोपरिसंस्थिता ।
 महाशक्तिः कुण्डलिनी बिसतन्तुतनीयसी ॥ ४० ॥
 भवानी भावनागम्या भवारण्यकुठारिका ।
 भद्रप्रिया भद्रमूर्तिर्भक्तसौभाग्यदायिनी ॥ ४१ ॥
 भक्तप्रिया भक्तिगम्या भक्तिवश्या भयापहा ।
 शाम्भवी शारदाराध्या शर्वाणी शर्मदायिनी ॥ ४२ ॥
 शाङ्करी श्रीकरी साध्वी शरच्चन्द्रनिभानना ।
 शातोदरी शान्तिमती निराधारा निरञ्जना ॥ ४३ ॥
 निर्लेपा निर्मला नित्या निराकारा निराकुला ।
 निर्गुणा निष्कला शान्ता निष्कामा निरुपप्लवा ॥ ४४ ॥
 नित्यमुक्ता निर्विकारा निष्प्रपञ्चा निराश्रया ।
 नित्यशुद्धा नित्यबुद्धा निरवद्या निरन्तरा ॥ ४५ ॥
 निष्कारणा निष्कलङ्का निरुपाधिर्निरीश्वरा ।
 नीरागा रागमथनी निर्मदा मदनाशिनी ॥ ४६ ॥

निश्चिन्ता निरहङ्कारा निर्मोहा मोहनाशिनी ।
 निर्ममा ममताहन्त्री निष्पापा पापनाशिनी ॥ ४७ ॥
 निष्क्रोधा क्रोधशमनी निर्लोभा लोभनाशिनी ।
 निःसंशया संशयघ्नी निर्भवा भवनाशिनी ॥ ४८ ॥
 निर्विकल्पा निराबाधा निर्भेदा भेदनाशिनी ।
 निर्नाशा मृत्युमथिनी निष्क्रिया निष्परिग्रहा ॥ ४९ ॥
 निस्तुला नीलचिकुरा निरपाया निरत्यया ।
 दुर्लभा दुर्गमा दुर्गा दुःखहन्त्री सुखप्रदा ॥ ५० ॥
 दुष्टदूरा दुराचारशमनी दोषवर्जिता ।
 सर्वज्ञा सान्द्रकरुणा समानाधिकवर्जिता ॥ ५१ ॥
 सर्वशक्तिमयी सर्वमङ्गला सद्गतिप्रदा ।
 सर्वेश्वरी सर्वमयी सर्वमन्त्रस्वरूपिणी ॥ ५२ ॥
 सर्वयन्त्रात्मिका सर्वतन्त्ररूपा मनोन्मनी ।
 माहेश्वरी महादेवी महालक्ष्मीर्मृडप्रिया ॥ ५३ ॥
 महारूपा महापूज्या महापातकनाशिनी ।
 महामाया महासत्त्वा महाशक्तिर्महारतिः ॥ ५४ ॥
 महाभोगा महैश्वर्या महावीर्या महाबला ।
 महाबुद्धिर्महासिद्धिर्महायोगेश्वरेश्वरी ॥ ५५ ॥
 महातन्त्रा महामन्त्रा महायन्त्रा महासना ।
 महायागक्रमाराध्या महाभैरवपूजिता ॥ ५६ ॥
 महेश्वरमहाकल्पमहाताण्डवसाक्षिणी ।
 महाकामेशमहिषी महात्रिपुरसुन्दरी ॥ ५७ ॥

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 देशकालापरिच्छिन्ना सर्वगा सर्वमोहिनी ।
 सरस्वती शास्त्रमयी गुहाम्बा गुह्यरूपिणी ॥ १३७ ॥
 सर्वोपाधिविनिर्मुक्ता सदाशिवपतिव्रता ।
 सम्प्रदायेश्वरी साध्वी गुरुमण्डलरूपिणी ॥ १३८ ॥
 कुलोत्तीर्णा भगाराध्या माया मधुमती मही ।
 गणाम्बा गुह्यकाराध्या कोमलाङ्गी गुरुप्रिया ॥ १३९ ॥
 स्वतन्त्रा सर्वतन्त्रेशी दक्षिणामूर्तिरूपिणी ।
 सनकादिसमाराध्या शिवज्ञानप्रदायिनी ॥ १४० ॥
 चित्कलानन्दकलिका प्रेमरूपा प्रियङ्गुरी ।
 नामपारायणप्रीता नन्दिविद्या नटेश्वरी ॥ १४१ ॥
 मिथ्याजगदधिष्ठाना मुक्तिदा मुक्तिरूपिणी ।
 लास्यप्रिया लयकरी लज्जा रम्भादिवन्दिता ॥ १४२ ॥
 भवदावसुधावृष्टिः पापारण्यदवानला ।
 दौर्भाग्यतूलवातूला जराध्वान्तरविप्रभा ॥ १४३ ॥
 भाग्याब्धिचन्द्रिका भक्तचित्तकेकिघनाघना ।
 रोगपर्वतदम्भोलिर्मृत्युदारुकुठारिका ॥ १४४ ॥
 महेश्वरी महाकाली महाग्रासा महाशना ।
 अपर्णा चण्डिका चण्डमुण्डासुरनिषूदनी ॥ १४५ ॥

क्षराक्षरात्मिका सर्वलोकेशी विश्वधारिणी ।
 त्रिवर्गदात्री सुभगा त्र्यम्बका त्रिगुणात्मिका ॥ १४६ ॥
 स्वर्गापवर्गदा शुद्धा जपापुष्पनिभाकृतिः ।
 ओजोवती द्युतिधरा यज्ञरूपा प्रियव्रता ॥ १४७ ॥
 दुराराध्या दुराधर्षा पाटलीकुसुमप्रिया ।
 महती मेरुनिलया मन्दारकुसुमप्रिया ॥ १४८ ॥
 वीराराध्या विराड्रूपा विरजा विश्वतोमुखी ।
 प्रत्यग्रूपा पराकाशा प्राणदा प्राणरूपिणी ॥ १४९ ॥
 मार्तण्डभैरवाराध्या मन्त्रिणीन्यस्तराज्यधूः ।
 त्रिपुरेशी जयत्सेना निस्त्रैगुण्या परापरा ॥ १५० ॥
 सत्यज्ञानानन्दरूपा सामरस्यपरायणा ।
 कपर्दिनी कलामाला कामधुक्कामरूपिणी ॥ १५१ ॥
 कलानिधिः काव्यकला रसज्ञा रसशेवधिः ।
 पुष्टा पुरातना पूज्या पुष्करा पुष्करेक्षणा ॥ १५२ ॥
 परंज्योतिः परंधाम परमाणुः परात्परा ।
 पाशहस्ता पाशहन्त्री परमन्त्रविभेदिनी ॥ १५३ ॥
 मूर्तामूर्ता नित्यतृप्ता मुनिमानसहंसिका ।
 सत्यव्रता सत्यरूपा सर्वान्तर्यामिणी सती ॥ १५४ ॥
 ब्रह्माणी ब्रह्मजननी बहुरूपा बुधार्चिता ।
 प्रसवित्री प्रचण्डाऽऽज्ञा प्रतिष्ठा प्रकटाकृतिः ॥ १५५ ॥
 प्राणेश्वरी प्राणदात्री पञ्चाशत्पीठरूपिणी ।
 विशृङ्खला विविक्तस्था वीरमाता वियत्प्रसूः ॥ १५६ ॥

मुकुन्दा मुक्तिनिलया मूलविग्रहरूपिणी ।
 भावज्ञा भवरोगघ्नी भवचक्रप्रवर्तिनी ॥ १५७ ॥
 छन्दःसारा शास्त्रसारा मन्त्रसारा तलोदरी ।
 उदारकीर्तिरुद्दामवैभवा वर्णरूपिणी ॥ १५८ ॥
 जन्ममृत्युजरातमजनविश्रान्तिदायिनी ।
 सर्वोपनिषदुद्धृष्टा शान्त्यतीता कलात्मिका ॥ १५९ ॥
 गम्भीरा गगनान्तःस्था गर्विता गानलोलुपा ।
 कल्पनारहिता काष्ठाकान्ता कान्तार्धविग्रहा ॥ १६० ॥
 कार्यकारणनिर्मुक्ता कामकेलितरङ्गिता ।
 कनत्कनकताटङ्का लीलाविग्रहधारिणी ॥ १६१ ॥
 अजा क्षयविनिर्मुक्ता मुग्धा क्षिप्रप्रसादिनी ।
 अन्तर्मुखसमाराध्या बहिर्मुखसुदुर्लभा ॥ १६२ ॥
 त्रयी त्रिवर्गनिलया त्रिस्था त्रिपुरमालिनी ।
 निरामया निरालम्बा स्वात्मारामा सुधास्त्रुतिः ॥ १६३ ॥
 संसारपङ्कनिर्मग्नसमुद्धरणपण्डिता ।
 यज्ञप्रिया यज्ञकर्त्री यजमानस्वरूपिणी ॥ १६४ ॥
 धर्माधारा धनाध्यक्षा धनधान्यविवर्धिनी ।
 विप्रप्रिया विप्ररूपा विश्वभ्रमणकारिणी ॥ १६५ ॥
 विश्वग्रासा विद्रुमाभा वैष्णवी विष्णुरूपिणी ।
 अयोनिर्योनिनिलया कूटस्था कुलरूपिणी ॥ १६६ ॥
 वीरगोष्ठीप्रिया वीरा नैष्कर्म्या नादरूपिणी ।
 विज्ञानकलना कल्या विदग्धा वैन्दवासना ॥ १६७ ॥

तत्त्वाधिका तत्त्वमयी तत्त्वमर्थस्वरूपिणी ।
 सामगानप्रिया सौम्या सदाशिवकुटुम्बिनी ॥ १६८ ॥
 सव्यापसव्यमार्गस्था सर्वापद्विनिवारिणी ।
 स्वस्था स्वभावमधुरा धीरा धीरसमर्चिता ॥ १६९ ॥
 चैतन्यार्घ्यसमाराध्या चैतन्यकुसुमप्रिया ।
 सदोदिता सदातुष्टा तरुणादित्यपाटला ॥ १७० ॥
 दक्षिणादक्षिणाराध्या दरस्मेरमुखाम्बुजा ।
 कौलिनीकेवलाऽनर्घ्यकैवल्यपददायिनी ॥ १७१ ॥
 स्तोत्रप्रिया स्तुतिमती श्रुतिसंस्तुतवैभवा ।
 मनस्विनी मानवती महेशी मङ्गलाकृतिः ॥ १७२ ॥
 विश्वमाता जगद्धात्री विशालाक्षी विरागिणी ।
 प्रगल्भा परमोदारा परामोदा मनोमयी ॥ १७३ ॥
 व्योमकेशी विमानस्था वज्रिणी वामकेश्वरी ।
 पञ्चयज्ञप्रिया पञ्चप्रेतमञ्चाधिशायिनी ॥ १७४ ॥
 पञ्चमी पञ्चभूतेशी पञ्चसंख्योपचारिणी ।
 शाश्वती शाश्वतैश्वर्या शर्मदा शम्भुमोहिनी ॥ १७५ ॥
 धरा धरासुता धन्या धर्मिणी धर्मवर्धिनी ।
 लोकातीता गुणातीता सर्वातीता शमात्मिका ॥ १७६ ॥
 बन्धूककुसुमप्रख्या बाला लीलाविनोदिनी ।
 सुमङ्गली सुखकरी सुवेषाढ्या सुवासिनी ॥ १७७ ॥
 सुवासिन्यर्चनप्रीताऽऽशोभना शुद्धमानसा ।
 विन्दुतर्पणसंतुष्टा पूर्वजा त्रिपुराम्बिका ॥ १७८ ॥

दशमुद्रासमाराध्या त्रिपुराश्रीवशंकरी ।
ज्ञानमुद्रा ज्ञानगम्या ज्ञानज्ञेयस्वरूपिणी ॥ १७९ ॥
योनिमुद्रा त्रिखण्डेशी त्रिगुणाम्बा त्रिकोणगा ।
अनघाऽद्भुतचारित्रा वाञ्छितार्थप्रदायिनी ॥ १८० ॥
अभ्यासातिशयज्ञाता षडध्वातीतरूपिणी ।
अव्याजकरुणामूर्तिरज्ञानध्वान्तदीपिका ॥ १८१ ॥
आबालगोपविदिता सर्वानुल्लङ्घ्यशासना ।
श्रीचक्रराजनिलया श्रीमत्त्रिपुरसुन्दरी ॥ १८२ ॥
श्रीशिवा शिवशक्त्यैक्यरूपिणी ललिताम्बिका ॐ ॥

Appendix 2

The 1000 names in alphabetical order

No.	Name in English	Name in Samskrit
994	Ābālagopaviditā	आबालगोपविदिता
990	Abhyāsātishayajnātā	अभ्यासातिशयज्ञाता
283	Ābrahmakeetajanane	आब्रह्मकीटजननी
554	Achintyaroopā	अचिन्त्यरूपा
988	Adbhutachāritrā	अद्भुतचारित्रा
615	Ādishakti:	आदिशक्तिः
649	Adrushyā	अदृश्या
828	Āgnā	आग्ना
521	Āgnāchakrabjanilayā	आज्ञाचक्राब्जनिलया
103	Āgnāchakrantarālasthā	आज्ञाचक्रान्तरालस्था
553	Agraganyā	अग्रगण्या
866	Ajā	अजा
663	Ajājetree	अजाजेत्री
993	Ajnānadhvāntadeepikā	अज्ञानध्वान्तदीपिका
860	Akāntā	अकान्ता
489	Akshamālādidharā	अक्षमालादिधरा
96	Akulā	अकुला
537	Amati:	अमतिः
985	Ambā	अंबा
295	Ambikā	अंबिका
616	Ameyā	अमेया
814	Amoortā	अमूर्ता
483	Amrutādimahāshaktisamvrutā	अमृतादिमहाशक्तिसंवृता
296	Anādinidhanā	अनादिनिधना
987	Anaghā	अनघा
485	Anāhatābjanilayā	अनाहताब्जनिलया
29	Anākalitasādrushyachibukashree virājītā	अनाकलितसादृश्यचिबुकश्री विराजिता

No.	Name in English	Name in Samskrit
729	Anandakalikā	आनन्दकलिका
926	Anarghyakaivalyapadadāyinee	अनर्घ्यकैवल्यपददायिनी
50	Anavadyāṅgee	अनवद्याङ्गी
620	Anekakoṭibrahmaṇḍajanane	अनेककोटिब्रह्माण्डजननी
517	Angkushādipraharanā	अङ्कुशादिप्रहरणा
815	Anityatruptā	अनित्यतृप्ता
669	Annadā	अन्नदा
870	Antarmukhasamārādhya	अन्तर्मुखसमाराध्या
273	Anugrahadā	अनुग्रहदा
541	Anuttamā	अनुत्तमा
642	Aparicchedyā	अपरिच्छेद्या
754	Aparnā	अपर्णा
413	Aprameyā	अप्रमेया
476	Āraktavarṇā	आरक्तवर्णा
37	Aruṇārunakousumbhavastrabhāsvat -kaṭeetaṭee	अरुणारुणकौसुम्भवस्त्रभास्वत -कटीतटी
972	Āshobhanā	आशोभना
15	Ashṭameechandra Vibhrājadalikasthala Shobhitā	अष्टमीचन्द्र विभ्राजदलिकस्थल शोभिता
662	Ashṭamoorti:	अष्टमूर्ति:
67	Ashvārōḍhādhishtitāshvakoṭikoṭi Bhirāvratā	अश्वारूढाधिष्ठिताश्वकोटिकोटि भिरावृता
516	Asthisamsthītā	अस्थिसंस्थिता
508	Atigarvitā	अतिगर्विता
617	Ātmā	आत्मा
583	Ātmavidyā	आत्मविद्या
639	Avaradā	अवरदा
992	Avyājakaruṇāmoorti:	अव्याजकरुणामूर्ति:
398	Avyaktā	अव्यक्ता
427	Ayee	अयी
894	Ayoni:	अयोनि:
871	Bahirmukhasudurlabhā	बहिर्मुखसुदुर्लभा

No.	Name in English	Name in Samskrit
824	Bahuroopā	बहुरूपा
905	Baindavāsanā	बैन्दवासना
965	Bālā	बाला
677	Balipriyā	बलिप्रिया
546	Bandhamochanee	बन्धमोचनी
511	Bandhinyādisamanvitā	बन्धिन्यादिसमन्विता
964	Bandhookakusumaprakhyā	बन्धूककुसुमप्रख्या
547	Bandhurālakā (Barbarālakā)	बन्धुरालका (बर्बरालका)
116	Bhadramoorti:	भद्रमूर्ति:
115	Bhadrapriyā	भद्रप्रिया
277	Bhagamālinee	भगमालिनी
715	Bhagārādhyā	भगाराध्या
279	Bhagavatee	भगवती
746	Bhāgyābhdhichandrikā	भाग्याब्धिचन्द्रिका
276	Bhairavee	भैरवी
747	Bhaktachittakeki Ghanā Ghanā	भक्तचित्तकेकि घना घना
404	Bhaktahārdatamobhedabhānu -madbhānusantati:	भक्तहार्दतमोभेदभानुमद्भानुसन्तति:
372	Bhaktamānasahamsikā	भक्तमानसहंसिका
567	Bhaktanidhi:	भक्तनिधि:
117	Bhaktasoubhāgyadāyinee	भक्तसौभाग्यदायिनी
119	Bhaktigamyā	भक्तिगम्या
353	Bhaktimatkalpalatikā	भक्तिमत्कल्पलतिका
118	Bhaktipriyā	भक्तिप्रिया
120	Bhaktivashyā	भक्तिवश्या
593	Bhālāsthā	भालस्था
275	Bhānumaṇḍalamadhyasthā	भानुमण्डलमध्यस्था
74	Bhaṇḍaputravadhodyuktabālā -vikramananditā	भण्डपुत्रवधोद्युक्तबाला -विक्रमनन्दिता
72	Bhaṇḍasainyavādhodyuktashakti -vikramaharshitā	भण्डसैन्यवधोद्युक्तशक्तिविक्रमहर्षिता
65	Bhaṇḍāsuraavadhodyuktashaktisenā	भण्डासुरवधोद्युक्तशक्तिसेनासमन्विता

No.	Name in English	Name in Samskrit
	-samanvitā	
79	Bhaṇḍāsurendranirmuktashastra -pratyastravarshinee	भण्डासुरेन्द्रनिर्मुक्तशस्त्र- प्रत्यस्त्रवर्षिणी
678	Bhāshāroopā	भाषारूपा
680	Bhāvābhāvavivarjitā	भावाभावविवर्जिता
843	Bhavachakrapravartinee	भवचक्रप्रवर्तिनी
742	Bhavadāvasudhāvruṣṭi:	भवदावसुधावृष्टिः
841	Bhāvajnā	भावज्ञा
113	Bhāvanāgamyā	भावनागम्या
175	Bhavanāshinee	भवनाशिनी
112	Bhavānee	भवानी
114	Bhavāraṇyakūṭhārikā	भवारण्यकुठारिका
842	Bhavarogaghnee	भवरोगघ्नी
121	Bhayāpahā	भयापहा
179	Bhedanāshinee	भेदनाशिनी
293	Bhoginee	भोगिनी
666	Bhoomaroopā	भूमरूपा
294	Bhuvaneshvaree	भुवनेश्वरी
380	Bindumaṇḍalavāsinee	बिन्दुमण्डलवासिनी
974	Bindutarpaṇasantuṣṭā	बिन्दुतर्पणसन्तुष्टा
111	Bisatantutaneeyasee	बिसतन्तुतनीयसी
822	Brahma	ब्रह्म
100	Brahmagranthivibhedinee	ब्रह्मग्रन्थिविभेदिनी
676	Brahmanandā	ब्रह्मानन्दा
821	Brahmānee	ब्रह्माणी
674	Brāhmaṇee	ब्राह्मणी
265	Brahmaroopā	ब्रह्मरूपा
672	Brahmātmaikyavaroopinee	ब्रह्मात्मैक्यस्वरूपिणी
675	Brāhmee	ब्राह्मी
83	Bramopendramahendradideva samstutavaibhavā	ब्रमोपेन्द्रामहेन्द्रदिदेवसंस्तुतवैभवा
673	Bruhatee	बृहती

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679	<i>Bruhatsenā</i>	बृहत्सेना
825	<i>Budhārchitā</i>	बुधार्चिता
919	<i>Caitanyakusumapriyā</i>	चैतन्यकुसुमप्रिया
918	<i>Caitanyārghya Samārādhya</i>	चैतन्यार्घ्य समाराध्या
245	<i>Cakrarājaniketanā</i>	चक्रराजनिकेतना
68	<i>Cakrarājarathārōḍhasarvāyudha-parishkrutā</i>	चक्रराजरथारूढसर्वायुध-परिष्कृता
13	<i>Campakāshokapunnāgasougandhi kalasatkachā</i>	चम्पकाशोकपुन्नागसौगन्धि-कलसत्कचा
435	<i>Cāmpyakusumapriyā</i>	चाम्प्यकुसुमप्रिया
434	<i>Candanadravadigdhāngee (ngā)</i>	चन्दनद्रवदिग्धाङ्गी (ङ्गा)
240	<i>Candramaṇḍalamadhyagā</i>	चन्द्रमण्डलमध्यगा
592	<i>Candranibhā</i>	चन्द्रनिभा
239	<i>Candravidyā</i>	चन्द्रविद्या
756	<i>Caṇḍamuṇḍāsuranishoodinee</i>	चण्डमुण्डासुरनिषूदिनी
755	<i>Caṇḍikā</i>	चण्डिका
244	<i>Carācarajagannāthā</i>	चराचरजगन्नाथा
243	<i>Cārucandrakalādhara</i>	चारुचन्द्रकलाधरा
242	<i>Cāruhāsā</i>	चारुहासा
241	<i>Cāruropā</i>	चारुरूपा
236	<i>Catu:shasṭīkalāmayee</i>	चतुःषष्टिकलामयी
235	<i>Catu:shasṭīyupacārādhyā</i>	चतुःषष्टियुपचाराढ्या
691	<i>Caturangabaleshvaree</i>	चतुरन्गबलेश्वरी
7	<i>Caturbāhusamanvitā</i>	चतुर्बाहुसमन्विता
505	<i>Caturvaktramanoharā</i>	चतुर्वक्त्रमनोहरा
417	<i>Cetanāroopā</i>	चेतनारूपा
844	<i>Chanda:sārā</i>	छन्दःसारा
416	<i>Cicchakti:</i>	चिच्छक्तिः
4	<i>Cidagnikuṇḍasambhootā</i>	चिदग्निकुण्डसंभूता
364	<i>Cidekarasaroopīnee</i>	चिदेकरसरूपिणी
251	<i>Cinmayee</i>	चिन्मयी

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57	Cintāmaṇigruhāntasthā	चिन्तामणिगृहान्तस्था
362	Citi:	चितिः
728	Citkalā	चित्कला
512	Dadhyannāsaktahrudayā	दध्यन्नासक्तहृदया
560	Dādimeekusumaprabhā	दाडिमीकुसुमप्रभा
609	Daharākāsharoopiṇee	दहराकाशरूपिणी
599	Daityahantree	दैत्यहन्त्री
696	Daityashamane	दैत्यशमनी
484	Ḍākineeshvaree	डाकिनीश्वरी
600	Dakṣhayajnavināshinee	दक्षयजुर्विनाशिनी
598	Dākshāyanee	दाक्षायणी
923	Dakṣiṇādakṣiṇārādhyā	दक्षिणादक्षिणाराध्या
725	Dakṣiṇāmoortiroopiṇee	दक्षिणामूर्तिरूपिणी
498	Ḍāmaryādibhirāvratā	डामर्यादिभिरावृता
488	Damshṭrojvalā	दंष्ट्रोज्ज्वला
608	Danḍaneetisthā	दण्डनीतिस्था
602	Darahāsojvalanmukhee	दरहासोज्ज्वलन्मुखी
601	Darāndolitadeerghākshee	दरान्दोलितदीर्घाक्षी
924	Darasmeramukhāmbujā	दरस्मेरमुखाम्बुजा
977	Dashamudrāsamarādhyā	दशमुद्रासमाराध्या
581	Dayāmoorti:	दयामूर्तिः
695	Deekshitā	दीक्षिता
701	Deshakālaparicchinā	देशकालपरिच्छिन्ना
5	Devakāryasamudyatā	देवकार्यसमुद्यता
64	Devarshiganasamghātastooya- mānātmavaibhavā	देवर्षिगणसंघातस्तूय- मानात्मवैभवा
607	Deveshee	देवेशी
886	Dhanadhānya Vivardhinee	धनधान्य विवर्धिनी
885	Dhanādhyakshā	धनाध्यक्षा
957	Dhanyā	धन्या
955	Dharā	धरा

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956	Dharasutā	धरसुता
884	Dharmādhārā	धर्माधारा
255	Dharmādharmavivarjitā	धर्माधर्मविवर्जिता
959	Dharmavardhinee	धर्मवर्धिनी
958	Dharmiṇee	धर्मिणी
916	Dheerā	धीरा
917	Dheerasamarcitā	धीरसमर्चिता
446	Dhruṭi:	ध्रुतिः
254	Dhyānadhyātrughyeyaroopā	ध्यानध्यातृध्येयरूपा
641	Dhyānagamyā	ध्यानगम्या
631	Divyagandhāḍhyā	दिव्यगन्धाढ्या
621	Divyavigrahā	दिव्यविग्रहा
195	Doshavarjitā	दोषवर्जिता
744	Dourbhāgyatoolavātoolā	दौर्भाग्यतूलवातूला
650	Drushyarahitā	दृश्यरहिता
191	Du:khahantree	दुःखहन्त्री
194	Durācārashamane	दुराचारशमनी
772	Durādarshā	दुरादर्शा
771	Durārādhya	दुराराध्या
190	Durgā	दुर्गा
189	Durgamā	दुर्गमा
188	Durlabhā	दुर्लभा
193	Duṣṭadoorā	दुष्टदूरा
668	Dvaitavarjitā	द्वैतवर्जिता
423	Dvijavrundanishevitā	द्विजवृन्दनिषेविता
768	Dyutidharā	द्युतिधरा
712	Ē	ई
665	Ekākinee	एकाकिनी
855	Gaganāntasthā	गगनान्तस्था
854	Gambheerā	गम्भीरा
857	Gānalolupā	गानलोलुपा

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636	Gandharvasevitā	गन्धर्वसेविता
719	Gaṇāmbā	गणाम्बा
856	Garvitā	गर्विता
420	Gāyatree	गायत्री
69	Geyachakrarathārōḍhamantrinee -parisevitā	गेयचक्ररथारूढमन्त्रिणी -परिसेविता
605	Gomātā	गोमाता
42	Goḍhagulphā	गूढगुल्फा
266	Goptree	गोप्त्री
635	Gouree	गौरी
267	Govindaroopinee	गोविन्दरूपिणी
501	Guḍānnapreetamānasā	गुडान्नप्रीतमानसा
606	Guhajanmabhoo:	गुहजन्मभूः
706	Guhāmbā	गुहाम्बा
624	Guhyā	गुह्या
720	Guhyakārādhyā	गुह्यकाराध्या
707	Guhyaroopinee	गुह्यरूपिणी
604	Guṇanidhi:	गुणनिधिः
961	Guṇāteetā	गुणातीता
713	Gurumaṇḍalaroopinee	गुरुमण्डलरूपिणी
603	Gurumoorti:	गुरुमूर्तिः
722	Gurupriyā	गुरुप्रिया
527	Hākineeroopadhārinee	हाकिनीरूपधारिणी
525	Hamsavateemukhyashaktisamanvitā	हंसवतीमुख्यशक्तिसमन्विता
456	Hamsinee	हंसिनी
84	Haranetrāgnisamdagdha- kāmasamjeevanoushadhi:	हरनेत्राग्निसंदग्ध- कामसंजीवनौषधिः
297	Haribrahmendraseditā	हरिब्रह्मेन्द्रसेविता
526	Haridrānnaikarasikā	हरिद्रान्नैकरसिका
304	Heyopādeyavarjitā	हेयोपादेयवर्जिता
302	Hreematee	ह्रीमती

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301	Hreemkāree	ह्रींकारी
595	Hrudayasthā	हृदयस्था
303	Hrudyā	हुद्या
658	lcchāshaktijnānashaktikriyāshakti svaroopiṇee	इच्छाशक्तिजनशक्तिक्रियाशक्ति- स्वरूपिणी
594	Indradhanu:prabhā	इन्द्रधनुःप्रभा
41	Indragopaparikshipta- smaratoonābhajanghikā	इन्द्रगोपपरिक्षिप्त- स्मरतूणाभजङ्घिका
271	Ishvaree	ईश्वरी
418	Jadashakti:	जडशक्तिः
419	Jadātmikā	जडात्मिका
935	Jagaddhātsee	जगद्धात्री
257	Jāgarinee	जागरिणी
325	Jagateekandā	जगतीकन्दा
378	Jālandharasthitā	जालन्धरस्थिता
823	Jananee	जननी
851	Janmamrutyu Jarāapta Janavishrāntidāyinee	जन्ममृत्युजरातप्त जनविश्रान्तिदायिनी
766	Japāpushpa Nibhākruti:	जपापुष्प निभाकृतिः
745	Jarādhvāntaraviprabhā	जराध्वान्तरविप्रभा
377	Jayā	जया
788	Jayatsenā	जयत्सेना
643	Jnānadā	ज्ञानदा
980	Jnānagamyā	ज्ञानगम्या
981	Jnānajneyasvaroopiṇee	ज्ञानज्ञेयस्वरूपिणी
979	Jnānamudrā	ज्ञानमुद्रा
644	Jnānavigrahā	ज्ञानविग्रहः
71	Jwālāmālinikākshipta- vahniprākāramadhyagā	ज्वालामालिनिकाक्षिप्त- वह्निप्राकारमध्यगा
323	Kadambakusumapriyā	कदम्बकुसुमप्रिया
21	Kadambamanjareekluptakarnapoora -manoharā	कदम्बमंजरीक्लृप्तकर्णपूर- मनोहरा

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330	Kādambareepriyā	कादम्बरीप्रिया
60	Kadambavanavāsinee	कदंबवनवासिनी
625	Kaivalyapadadāyinee	कैवल्यपददायिनी
513	Kākineroopadhārinee	काकिनीरूपधारिणी
557	Kālahantree	कालहन्त्री
464	Kālakanṭhee	कालकण्ठी
328	Kalālāpā	कलालापा
794	Kalāmālā	कलामाला
612	Kalānāthā	कलानाथा
797	Kalānidhi:	कलानिधि:
491	Kālarātryādishaktyoughavrutā	कालरात्र्यादिशक्त्यौघवृता
611	Kalātmikā	कलात्मिका
327	Kalāvatee	कलावती
555	Kalikalmashanāshinee	कलिकल्मषनाशिनी
858	Kalpanārahitā	कल्पनारहिता
903	Kalyā	कल्या
324	Kalyānee	कल्याणी
63	Kāmadāyinee	कामदायिनी
795	Kāmadhuk	कामधुक
322	Kāmakalāroopā	कामकलारूपा
863	Kāmakelitarangitā	कामकेलितरङ्गिता
589	Kāmakotikā	कामकोटिका
62	Kāmākshee	कामाक्षी
558	Kamalāksha Nishevitā	कमलाक्ष निषेविता
375	Kāmapoojitā	कामपूजिता
796	Kāmaroopiṇee	कामरूपिणी
586	Kāmasevitā	कामसेविता
30	Kāmeshabaddhamāngalyasootra-Shobhitakandharā	कामेशबद्धमाङ्गल्यसूत्र- शोभितकन्धरा
39	Kāmeshajnātasoubhāgya-Mārdavorudvayānvitā	कामेशजातसौभाग्य- मार्दवोरुद्वयान्विता

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373	Kāmeshvaraprāṇanādee	कामेश्वरप्राणनाडी
33	Kāmeshvarapremaratnamaniprathi-Paṇastanee	कामेश्वरप्रेमरत्नमणिप्रथि- पणस्तनी
77	Kāmeshwaramukhālokakalpita-Śreegaṇeshvarā	कामेश्वरमुखालोककल्पित- श्रीगणेश्वरा
82	Kāmeshwarāstranirdagdhasabhaṇḍā-surashoonyakā	कामेश्वरास्त्रनिर्दग्धसभण्डा- -सुरशून्यका
321	Kāmyā	काम्या
31	Kanakāṅgadakeyoorakamaneeya-Bhujānvitā	कनकाङ्गदकेयूरकमनीय- भुजान्विता
864	Kanatkanakatātāṅkā	कनत्कनकताटङ्गा
329	Kāntā	कान्ता
861	Kāntārdhavigrahā	कान्तार्धविग्रहा
86	Kaṇṭhādhakaṭiparyantamadhyakooṭasvaroopiṇee	कण्ठाधकटिपर्यन्तमध्य- कूटस्वरूपिणी
449	Kānti:	कान्ति:
465	Kāntimatee	कान्तिमती
793	Kapardinee	कपर्दिनी
80	Karāṅgulinakhotpannanārāyaṇa-dashākṛuti:	कराङ्गुलिनखोत्पन्ननारायण- -दशाकृति:
26	Karpooraveetikāmodasamākarshi-digantarā	कर्पूरवीटिकामोदसमाकषि- -दिगन्तरा
326	Karuṇāśasa Sāgarā	करुणारस सागरा
862	Kāryakāraṇanirmuktā	कार्यकारणनिर्मुक्ता
859	Kāshṭhā	काष्ठा
590	Kaṭāksha Kinkaree Bhootakamalākoṭisevitā	कटाक्ष किङ्करी भूतकमलाकोटिसेविता
556	Kātyāyanee	कात्यायनी
798	Kāvyaikalā	काव्यकला
613	Kāvyaālāpavinodinee	काव्यालापविनोदिनी
623	Kevalā	केवला
478	Khaṭvāṅgādipraharanā	खट्वाङ्गादिप्रहरणा

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70	Kiricakrarathāroodhadanāthā-puraskrutā	किरिचक्ररथारूढदण्डनाथा- पुरस्कृता
622	Kleemkāree	क्लींकारी
437	Komalākārā	कोमलाकारा
721	Komalāngee	कोमलाङ्गी
43	Koormaprushthajayishnu-Prapadānvitā	कूर्मपृष्ठजयिष्णु- प्रपदान्विता
896	Kootasthā	कूटस्था
690	Koshanāthā	कोशनाथा
441	Koulamārgatatparasevitā	कौलमार्गतत्परसेविता
94	Koulinee	कौलिनी
925	Koulinee Kevalā	कौलिनी केवला
9	Krodhākārānkushoḥvalā	क्रोधाकाराङ्कुशोज्ज्वला
169	Krodhashamaneer	क्रोधशमनी
374	Krutajnā	कृतज्ञा
757	Ksharāksharātmikā	क्षराक्षरात्मिका
867	Kshayavinirmuktā	क्षयविनिर्मुक्ता
344	Kshayāvruddhivinirmuktā	क्षयवृद्धिविनिर्मुक्ता
343	Kshetrakshetrajnapālinee	क्षेत्रक्षेत्रज्ञपालिनी
345	Kshetrapālasamarchitā	क्षेत्रपालसमर्चिता
341	Kshetrasvaroopā	क्षेत्रस्वरूपा
342	Kshetreshee	क्षेत्रेशी
869	Kshipraprasādinee	क्षिप्रप्रसादिनी
466	Kshobhinee	क्षोभिणी
440	Kulakunḍālayā	कुलकुण्डालया
90	Kulāmrutaikarasikā	कुलामृतैकरसिका
92	Kulāṅganā	कुलाङ्गना
93	Kulāntasthā	कुलान्तस्था
897	Kularoopinee	कुलरूपिणी
91	Kulasanketapālinee	कुलसङ्केतपालिनी
95	Kulayoginee	कुलयोगिनी

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439	Kuleshvaree	कुलेश्वरी
714	Kulotteerṇā	कुलोत्तीर्णा
442	Kumāraganāthāmbā	कुमारगणनाथाम्बा
110	Kunḍalinee	कुण्डलिनी
438	Kurukullā	कुरुकुल्ला
14	Kuruvindamaṇishreneekanat-koṭeeramanḍitā	कुरुविन्दमणिश्रेणीकनत्-कोटीरमण्डिता
436	Kushalā	कुशला
740	Lajjā	लज्जा
503	Lākinyambāsvaroopiṇee	लाकिन्यम्बास्वरूपिणी
35	Lakshyaromalatādhāratāsamunneya-madhyamā	लक्ष्यरोमलताधारतासमुन्नेय-मध्यमा
1000	Lalitāmbikā	ललिताम्बिका
738	Lāsyapriyā	लास्यप्रिया
739	Layakaree	लयकरी
865	Leelā Vighradhārīnee	लीला विग्रहधारिणी
648	Leelākluptabrahmaṇḍamanḍalā	लीलाक्लुप्तब्रह्माण्डमण्डला
966	Leelāvinodīnee	लीलाविनोदिनी
171	Lobhanāshīnee	लोभनाशिनी
960	Lokāteetā	लोकातीता
664	Lokayātrāvidhāyīnee	लोकयात्राविधायिनी
454	Lolāksheekāmaroopiṇee	लोलाक्षीकामरूपिणी
647	Lopāmudrārchitā	लोपामुद्रार्चिता
432	Madaghoorṇitaraktākṣhee	मदघूर्णितरक्ताक्षी
159	Madanāshīnee	मदनाशिनी
433	Madapāṭalagaṇḍabhoo:	मदपाटलगण्डभूः
431	Madashālinee	मदशालिनी
717	Madhumatee	मधुमती
510	Madhupreetā	मधुप्रीता
575	Mādhveepānālasā	माध्वीपानालसा
370	Madhyamā	मध्यमा

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222	<i>Mahābalā</i>	महाबला
231	<i>Mahābhairavapoojitā</i>	महाभैरवपूजिता
219	<i>Mahābhogā</i>	महाभोगा
223	<i>Mahābuddhi:</i>	महाबुद्धिः
237	<i>Mahācatu:shashtikoṭiyogineegana-Sevitā</i>	महाचतुःषष्टिकोटियोगिनीगन-सेविता
209	<i>Mahādevēe</i>	महादेवी
78	<i>Mahāgaṇeshanirbhinnavighna-yantrapraharshitā</i>	महागणेशनिर्भिन्नविघ्न-यन्त्रप्रहर्षिता
752	<i>Mahāgrāsā</i>	महाग्रासा
220	<i>Mahaishvaryā</i>	महैश्वर्या
578	<i>Mahākailāsanilayā</i>	महाकैलासनिलया
751	<i>Mahākālee</i>	महाकाली
233	<i>Mahākāmeshamahishi</i>	महाकामेशमहिषी
403	<i>Mahākāmeshanayanakumudāhlāda-koumudee</i>	महाकामेशनयनकुमुदाह्लाद-कौमुदी
210	<i>Mahālakshmee</i>	महालक्ष्मी
48	<i>Mahālavanyashevadhi:</i>	महालावण्यशेवधिः
227	<i>Mahāmantra</i>	महामन्त्रा
215	<i>Mahāmāyā</i>	महामाया
580	<i>Mahaneeyā</i>	महनीया
59	<i>Mahāpadmāṭaveesamsthā</i>	महापद्माटवीसंस्था
81	<i>Mahāpāshupatāstrāgninirdhagdhā-Surasainikā</i>	महापाशुपतास्त्राग्निनिर्धग्धा-सुरसैनिका
214	<i>Mahāpātakanāshinee</i>	महापातकनाशिनी
213	<i>Mahāpoojyā</i>	महापूज्या
571	<i>Mahāpralayasākshinee</i>	महाप्रलयसाक्षिणी
218	<i>Mahārati:</i>	महारतिः
212	<i>Mahāroopā</i>	महारूपा
109	<i>Mahāsakti:</i>	महासक्तिः
582	<i>Mahāsāmrajyashālinee</i>	महासाम्राज्यशालिनी
229	<i>Mahāsanā</i>	महासना

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216	<i>Mahāsatvā</i>	महासत्त्वा
217	<i>Mahāshakti:</i>	महाशक्तिः
753	<i>Mahāshanā</i>	महाशना
224	<i>Mahāsiddhi:</i>	महासिद्धिः
226	<i>Mahātantra</i>	महातन्त्रा
774	<i>Mahatee</i>	महती
234	<i>Mahātripurasundaree</i>	महात्रिपुरसुन्दरी
493	<i>Mahāveerendravaraḍā</i>	महावीरेन्द्रवरदा
221	<i>Mahāveeryā</i>	महावीर्या
584	<i>Mahāvidyā</i>	महाविद्या
230	<i>Mahāyāgakramāyādhyā</i>	महायागक्रमाराध्या
228	<i>Mahāyantrā</i>	महायन्त्रा
225	<i>Mahāyogesvareshvaree</i>	महायोगेश्वरेश्वरी
718	<i>Mahee</i>	मही
932	<i>Maheshee</i>	महेशी
232	<i>Maheshvaramahākālpamahā -tāṇḍavasākshinee</i>	महेश्वरमहाकल्पमहा -ताण्डवसाक्षिणी
750	<i>Maheshvaree</i>	महेश्वरी
208	<i>Māheshvaree</i>	माहेश्वरी
570	<i>Maitryādivāsanālabhyā</i>	मैत्र्यादिवासनालभ्या
524	<i>Majjāsamsthā</i>	मज्जासंस्था
458	<i>Malayāchalavāsinee</i>	मलयाचलवासिनी
455	<i>Mālinee</i>	मालिनी
165	<i>Mamatāhantree</i>	ममताहन्त्री
500	<i>Māmsanishṭhā</i>	माम्सनिष्ठा
930	<i>Manasvinee</i>	मनस्विनी
931	<i>Mānavatee</i>	मानवती
776	<i>Mandārakusumapriyā</i>	मन्दारकुसुमप्रिया
28	<i>Mandasmitaprabhāpoora -majjatkāmeshamānasā</i>	मन्दस्मितप्रभापूर -मज्जत्कामेशमानसा
933	<i>Mangalākṛuti:</i>	मङ्गलाकृतिः

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40	Mānikyamukutākārajānudvaya -virājītā	माणिक्यमुकुटाकारजानुद्वय -विराजिता
941	Manomayee	मनोमयी
207	Manonmanee	मनोन्मनी
10	Manorupekshukodaṇḍā	मनोरुपेक्षुकोदण्डा
415	Manovāchāmagocharā	मनोवाचामगोचरा
846	Mantrasārā	मन्त्रसारा
786	Mantrineenyastarājyadhoo:	मन्त्रिणीन्यस्तराज्यधूः
75	Mantrinyambāvirachitavishanga -vadhatoshitā	मन्त्रिण्यम्बाविरचितविषङ्ग -वधतोषिता
238	Manuvidyā	मनुविद्या
495	Maṇipoorābjanilayā	मणिपूराब्जनिलया
101	Maṇipoorāntaruditā	मणिपूरान्तरुदिता
47	Marāleemandagamanā	मरालीमन्दगमना
785	Mārtāṇḍa Bhairavārādhya	मार्ताण्ड भैरवाराध्या
457	Mātā	माता
445	Mati:	मतिः
577	Matrukāvarṇaroopiṇee	मातृकावर्णरूपिणी
576	Mattā	मत्ता
716	Māyā	माया
538	Medhā	मेधा
509	Medonishthā	मेदोनिष्ठा
775	Merunilayā	मेरुनिलया
735	Mithyājagadadhishthānā	मिथ्याजगदधिष्ठाना
565	Mitraroopiṇee	मित्ररूपिणी
163	Mohanāshinee	मोहनाशिनी
562	Mohinee	मोहिनी
99	Moolādhāraikanilayā	मूलाधारैकनिलया
514	Moolādhārāmbujārooḍhā	मूलाधाराम्बुजारूढा
89	Moolakooṭatrayakalebarā	मूलकूटत्रयकलेबरा
88	Moolamantratmikā	मूलमन्त्रात्मिका

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397	Moolaprakruti:	मूलप्रकृतिः
840	Moolavigraharoopinee	मूलविग्रहरूपिणी
813	Moortā	मूर्ता
564	Mrudānee	मृडानी
211	Mrudapriyā	मृडप्रिया
561	Mrugākshee	मृगाक्षी
579	Mrunālamrududorlatā	मृणालमृदुदोर्लता
749	Mrutyudāruguthārikā	मृत्युदारुगुठारिका
181	Mrutyumathanee	मृत्युमथनी
519	Mudgoudanāsaktachittā	मुद्गौदनासक्तचित्ता
868	Mugdhā	मुग्धा
16	Mukhachandrakalannkābhā- mruganābhivisheshakā	मुखचन्द्रकलन्काभ- मृगनाभिविशेषका
563	Mukhyā	मुख्या
736	Muktidā	मुक्तिदा
839	Muktilinilayā	मुक्तिनिलया
737	Muktiroopinee	मुक्तिरूपिणी
838	Mukundā	मुकुन्दा
816	Munimānasa Hamsikā	मुनिमानस हंसिका
34	Nābhyālavālaromālilatāphala -kuchadvayee	नाभ्यालवालरोमालिलताफल -कुचद्वयी
299	Nādaroopā	नादरूपा
901	Nādaroopinee	नादरूपिणी
900	Naishkarmyā	नैष्कर्म्या
44	Nakhadeedhitisamchannanamajjana Tamogunā	नखदीधितिसंछन्ननमज्जन -तमोगुणा
460	Nalinee	नलिनी
732	Nāmapārāyaṇapreetā	नामपारायणप्रीता
300	Nāmaroopavivarjitā	नामरूपविवर्जिता
450	Nandinee	नन्दिनी
733	Nandividyā	नन्दिविद्या
298	Nārāyaṇee	नारायणी

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734	Naṭeshvaree	नटेश्वरी
19	Navachampakapushpābhanāsā -daṇḍavirājītā	नवचम्पकपुष्पाभनासा -दण्डविराजिता
24	Navavidrumabimba Shreenyakkāridashanaccadā	नवविद्रुमबिम्ब श्रीन्यक्कारिदशनच्छदा
185	Neelachikurā	नीलचिकुरा
156	Neerāgā	नीरागा
172	Ni:samshayā	निःसंशया
287	Nijāgnāroopanigamā	निजाग्ररूपनिगमा
12	Nijārūnaprabhāpooramajjad Brahmaṇḍamaṇḍalā	नजारुणप्रभापूरमज्जद् ब्रह्माण्डमण्डला
27	Nijasallāpamādhuryavinirbhartsita -kacchapee	निजसल्लापमाधुर्यविनिर्भर्त्सित -कच्छपी
569	Nikhileshvaree	निखिलेश्वरी
177	Nirābādhā	निराबाधा
132	Nirādhārā	निराधारा
161	Nirahamkārā	निरहंकारा
137	Nirākārā	निराकारा
138	Nirākulā	निराकुला
877	Nirālambā	निरालम्बा
876	Nirāmayā	निरामया
133	Niranjanā	निरन्जना
151	Nirantarā	निरन्तरा
186	Nirapāyā	निरपाया
147	Nirāshrayā	निराश्रया
187	Niratrayā	निरत्यया
150	Niravadyā	निरवद्या
174	Nirbhavā	निर्भवा
178	Nirbheda	निर्भेदा
667	Nirdvaitā	निर्द्वैता
155	Nireeshvarā	निरीश्वरा
139	Nirguṇā	निर्गुणा

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134	Nirlepā	निर्लेपा
170	Nirlobhā	निर्लोभा
158	Nirmadā	निर्मदा
135	Nirmalā	निर्मला
164	Nirmamā	निर्ममा
162	Nirmohā	निर्मोहा
180	Nirnāshā	निर्नाशा
154	Nirupādhi:	निरुपाधि:
389	Nirupamā	निरुपमा
143	Nirupaplavā	निरुपप्लवा
390	Nirvāṇasukhadāyinee	निर्वाणसुखदायिनी
176	Nirvikalpā	निर्विकल्पा
145	Nirvikārā	निर्विकारा
160	Nishcintā	निश्चिन्ता
140	Nishkalā	निष्कला
153	Nishkalamkā	निष्कलंका
142	Nishkāmā	निष्कामा
152	Nishkāraṇā	निष्कारणा
182	Nishkriyā	निष्क्रिया
168	Nishkrodhā	निष्क्रोधा
166	Nishpāpā	निष्पापा
183	Nishparigrahā	निष्परिग्रहा
146	Nishprapajñā	निष्प्रपञ्चा
429	Nisseemamahimā	निस्सीममहिमा
789	Nistraigun्यā	निस्त्रैगुण्या
184	Nistulā	निस्तुला
136	Nityā	नित्या
149	Nityabuddhā	नित्यबुद्धा
388	Nityaklinnā	नित्यक्लिन्ना
144	Nityamuktā	नित्यमुक्ता
73	Nityāparākramāṭopanireekshaṇa -samutsukā	नित्यापराक्रमाटोपनिरीक्षण

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		-समुत्सुका
391	Nityāshoḍashikāroopā	नित्याषोडशिकारूपा
148	Nityashuddhā	नित्यशुद्धा
566	Nityatruptā	नित्यतृप्ता
430	Nityayouvanā	नित्ययौवना
568	Niyantree	नियन्त्री
379	Oḍyānapēethanilayā	ओड्याणपीठनिलया
767	Ojovatee	ओजोवती
45	Padadvayaprabhājālaparākṛta -saroruhā	पदद्वयप्रभाजालपराकृत -सरोरुहा
280	Padmanābhasahodaree	पद्मनाभसहोदरी
247	Padmanayanā	पद्मनयना
248	Padmarāgasamaprabhā	पद्मरागसमप्रभा
23	Padmarāgashilādarshaparibhāvi -kapolabhoo:	पद्मरागशिलादर्शपरिभावि -कपोलभूः
278	Padmāsanā	पद्मासना
949	Pajnachabhooteshee	पञ्चभूतेशी
58	Pajnachabrahmasanasthitā	पञ्चब्रह्मासनस्थिता
428	Pajnachakoshāntarasthitā	पञ्चकोशान्तरस्थिता
948	Pajnachamee	पञ्चमी
947	Pajnachāpretamajnachādhishāyinee	पञ्चप्रेतमञ्चाधिशायिनी
950	Pajnachasankhyopachārinee	पञ्चसंख्योपचारिणी
833	Pajnachāshatpēetharoopinee	पञ्चाशत्पीठरूपिणी
11	Pajnchatanmātrasāyakā	पञ्चतन्मात्रसायका
946	Pajnachayajnapriyā	पञ्चयजुप्रिया
250	Panchabrahmasvaroopinee	पञ्चब्रह्मस्वरूपिणी
274	Panchakrutypaparāyanā	पञ्चकृत्यपरायणा
249	Panchapretāsanaśeenā	पञ्चप्रेतासनासीना
515	Panchavaktrā	पञ्चवक्त्रा
167	Pāpanāshinee	पापनाशिनी
743	Pāpāranyadavānalā	पापारण्यदवानला

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366	Parā	परा
369	Paradevatā	परदेवता
782	Parākāshā	पराकाशा
618	Paramā	परमा
252	Paramānandā	परमानन्दा
812	Paramantravibhedinee	परमन्त्रविभेदिनी
808	Paramānu:	परमाणुः
396	Parameshvaree	परमेश्वरी
806	Paramjyoti:	परंज्योतिः
940	Parāmodā	परामोदा
939	Paramodārā	परमोदारा
807	Parandhāma	परंधाम
573	Parānishthā	परानिष्ठा
790	Parāparā	परापरा
572	Parāshakti:	पराशक्तिः
809	Parātparā	परात्परा
246	Pārvatee	पार्वती
811	Pāshahantree	पाशहन्त्री
810	Pāshahastā	पाशहस्ता
482	Pashulokabhayankaree	पशुलोकभयङ्करी
354	Pashupāshavimochanee	पशुपाशविमोचनी
368	Pashyantee	पश्यन्ती
773	Pāṭaleekusumapriyā	पाटलीकुसुमप्रिया
619	Pāvanākṛuti:	पावनाकृतिः
480	Pāyasānnapriyā	पायसान्नप्रिया
507	Peetavarṇā	पीतवर्णा
803	Poojyā	पूज्या
292	Poorṇā	पूर्णा
975	Poorvajā	पूर्वजा
394	Prabhārōopā	प्रभारूपा
393	Prabhāvatī	प्रभावती

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827	<i>Prachanḍā</i>	प्रचण्डा
938	<i>Pragalbhā</i>	प्रगल्भा
574	<i>Prajnānaghanaroopiṇee</i>	प्रज्ञानघनरूपिणी
261	<i>Prajnātmikā</i>	प्रज्ञात्मिका
830	<i>Prakaṭākruti:</i>	प्रकटाकृतिः
783	<i>Prāṇadā</i>	प्राणदा
832	<i>Prāṇadāttee</i>	प्राणदात्री
784	<i>Prāṇaroopiṇee</i>	प्राणरूपिणी
831	<i>Prāṇeshvaree</i>	प्राणेश्वरी
826	<i>Prasavitree</i>	प्रसवित्री
395	<i>Prasiddhā</i>	प्रसिद्धा
610	<i>Pratipanmukhyarākāntatithi -maṇḍalapoojitā</i>	प्रतिपन्मुख्यराकान्ततिथि -मण्डलपूजिता
829	<i>Pratishṭhā</i>	प्रतिष्ठा
781	<i>Pratyagroopā</i>	प्रत्यग्रूपा
367	<i>Pratyakchiteeroopā</i>	प्रत्यक्चित्रीरूपा
730	<i>Premaroopā</i>	प्रेमरूपा
731	<i>Priyamkaree</i>	प्रियंकरी
770	<i>Priyavratā</i>	प्रियव्रता
545	<i>Pulomajārchitā</i>	पुलोमजार्चिता
542	<i>Punyakeertti:</i>	पुण्यकीर्तिः
543	<i>Punyalabhyā</i>	पुण्यलभ्या
288	<i>Punyāpunyaphlapradā</i>	पुण्यापुण्यफलप्रदा
544	<i>Punyashravaṇakeerttanā</i>	पुण्यश्रवणकीर्तना
802	<i>Purātanā</i>	पुरातना
291	<i>Purushārthapradā</i>	पुरुषार्थप्रदा
804	<i>Pushkarā</i>	पुष्करा
805	<i>Pushkarekshaṇā</i>	पुष्करेक्षणा
801	<i>Pushtā</i>	पुष्टा
444	<i>Pushti:</i>	पुष्टिः
157	<i>Rāgamathanee</i>	रागमथनी

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8	Rāgasvaroopapāshāḍhyā	रागस्वरूपपाशाढ्या
382	Rahastarpanatarpitā	रहस्तर्पणतर्पिता
381	Rahoyāgakrmārādhya	रहोयागक्रमाराध्या
688	Rājapeethaniveshitani jāshritā	राजपीठनिवेशितनिजाश्रिता
305	Rājarājārchitā	राजराजार्चिता
684	Rājarājeshvaree	राजराजेश्वरी
687	Rājatkrupā	राजत्कृपा
308	Rājeevalochanā	राजीवलोचना
306	Rājnee	राडी
309	Rajnjanee	रञ्जनी
685	Rājyadāyinee	राज्यदायिनी
689	Rājyalakshmee:	राज्यलक्ष्मी:
686	Rājyavallabhā	राज्यवल्लभा
314	Rākenduvadanā	राकेन्दुवदना
494	Rākinyambāsvaroopinee	राकिण्यम्बास्वरूपिणी
317	Rakshākaree	रक्षाकरी
318	Rākshasaghnee	राक्षसघ्नी
499	Raktavarṇā	रक्तवर्णा
313	Ramā	रमा
319	Rāmā	रामा
320	Ramaṇalampaṭā	रमणलम्पटा
310	Ramaṇee	रमणी
741	Rambhādi Vanditā	रम्भादिवन्दिता
307	Ramyā	रम्या
312	Raṇatkinkinjimekhalā	रणत्किङ्किणिमेखला
799	Rasajnā	रसज्ञा
800	Rasashevadhi:	रसशंवधि:
311	Rasyā	रस्या
316	Ratipriyā	रतिप्रिया
315	Ratiroopā	रतिरूपा
32	Ratnagraiveyachintākalola -muktāphalānvitā	रत्नग्रैवेयचिन्ताकलोल

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		–मुक्ताफलान्विता
38	Ratnakimkinjikāramyarashanā -dāmabhooshitā	रत्नकिंकिणिकारम्यरशना –दामभूषिता
596	Raviprakhyā	रविप्रख्या
748	Rogaparvatadambholi:	रोगपर्वतदम्भोली:
490	Rudhirasamsthitā	रुधिरसंस्थिता
104	Rudragranthivibhedinee	रुद्रग्रन्थिविभेदिनी
269	Rudraroopā	रुद्ररूपा
700	Saccidānandaroopiṇee	सच्चिदानन्दरूपिणी
614	Sachāmararamāvāṇee -savyadakshinasevitā	सचामररमावाणी –सव्यदक्षिणसेविता
356	Sadācārapravarttikā	सदाचारप्रवर्तिका
661	Sadasadroopadhāriṇee	सदसद्रूपधारिणी
272	Sadāshivā	सदाशिवा
911	Sadāshivakuṭumbinee	सदाशिवकुटुम्बिनी
709	Sadāshivapativratā	सदाशिवपतिव्रता
921	Sadātusṭā	सदातुष्टा
201	Sadgatipradā	सद्गतिप्रदा
711	Sādhu	साधु
128	Sādhvee	साध्वी
920	Sadoditā	सदोदिता
383	Sadya: Prasādinee	सद्यः प्रसादिनी
694	Sāgaramekhalā	सागरमेखला
528	Sahasradalapadmasthā	सहस्रदलपद्मस्था
283	Sahasrāksee	सहस्राक्षी
284	Sahasrapāt	सहस्रपात
105	Sahasrārāmbujārōdhā	सहस्राराम्बुजारूढा
282	SahasrasheersHAVAdanā	सहस्रशीर्षवदना
290	Sakalāgamasamdohashakti -samputāmouktikā	सकलागमसंदोहशक्ति –संपुटमौक्तिका
520	Sākinyambāsvarōopiṇee	साकिन्यम्बास्वरूपिणी
385	Sākshivarjitā	साक्षिवर्जिता

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909	<i>Sāmagānapriyā</i>	सामगानप्रिया
198	<i>Samānādhikavarjitā</i>	समानाधिकवर्जिता
792	<i>Sāmarasyaparāyaṇā</i>	सामरस्यपरायणा
502	<i>Samastabhaktasukhadā</i>	समस्तभक्तसुखदा
98	<i>Samayācāratatparā</i>	समयाचारतत्परा
97	<i>Samayāntasthā</i>	समयान्तस्था
268	<i>Samhāriṇee</i>	संहारिणी
355	<i>Samhrutāsheshapāshaṇḍā</i>	संहृताशेषपाशण्डा
66	<i>Sampatkareesamāroodha sindhuravrajasevitā</i>	सम्पत्करीसमारूढ -सिन्धुरव्रजसेविता
710	<i>Sampradāyeshvaree</i>	सम्प्रदायेश्वरी
692	<i>Sāmrajyadāyinee</i>	साम्राज्यदायिनी
880	<i>Samsāra Panka Nirmagna Samuddharāṇa Paṇḍitā</i>	संसारपङ्कनिर्मग्न समुद्धरण पण्डिता
173	<i>Samshayaghnee</i>	संशयघ्नी
726	<i>Sanakādi Samārādhyā</i>	सनकादि समाराध्या
422	<i>Sandhyā</i>	सन्ध्या
197	<i>Sāndrakaruṇā</i>	सान्द्रकरुणा
704	<i>Sarasvatee</i>	सरस्वती
51	<i>Sarvābharāṇabhooshitā</i>	सर्वाभरणभूषिता
659	<i>Sarvādhārā</i>	सर्वाधारा
702	<i>Sarvagā</i>	सर्वगा
196	<i>Sarvajnā</i>	सर्वज्ञ
697	<i>Sarvalokavashankaree</i>	सर्वलोकवशंकरी
758	<i>Sarvalokeshee</i>	सर्वलोकेशी
200	<i>Sarvamangalā</i>	सर्वमंगला
204	<i>Sarvamantrasvaroopiṇee</i>	सर्वमन्त्रस्वरूपिणी
203	<i>Sarvamayee</i>	सर्वमयी
703	<i>Sarvamohinee</i>	सर्वमोहिनी
552	<i>Sarvamrutyunivāriṇee</i>	सर्वमृत्युनिवारिणी
819	<i>Sarvāntaryāmiṇee</i>	सर्वान्तर्यामिणी

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995	<i>Sarvānullanghyashāsanā</i>	सर्वानुल्लङ्घ्यशासना
913	<i>Sarvāpadvinināriṇee</i>	सर्वापद्धिनिवारिणी
698	<i>Sarvārthadātṛee</i>	सर्वार्थदात्री
49	<i>Sarvāruṇā</i>	सर्वारुणा
199	<i>Sarvashaktimayee</i>	सर्वशक्तिमयी
206	<i>Sarvatantraroopā</i>	सर्वतन्त्ररूपा
724	<i>Sarvatantreshēe</i>	सर्वतन्त्रेशी
962	<i>Sarvāteetā</i>	सर्वातीता
532	<i>Sarvatomukhee</i>	सर्वतोमुखी
529	<i>Sarvavarṇopashobhitā</i>	सर्ववर्णोपशोभिता
263	<i>Sarvāvasthāvivarjitā</i>	सर्वावस्थाविवर्जिता
645	<i>Sarvavedāntasamvedyā</i>	सर्ववेदान्तसंवेद्या
551	<i>Sarvavyādhīprashamanee</i>	सर्वव्याधिप्रशमनी
205	<i>Sarvayantrātmikā</i>	सर्वयन्त्रात्मिका
530	<i>Sarvāyudhadharā</i>	सर्वायुधधरा
202	<i>Sarveshvaree</i>	सर्वेश्वरी
708	<i>Sarvopādhivinirmuktā</i>	सर्वोपाधिविनिर्मुक्ता
852	<i>Sarvopanishadudghuṣṭā</i>	सर्वोपनिषदुद्धुष्टा
533	<i>Sarvoudanapreetacittā</i>	सर्वोदनप्रीतचित्ता
820	<i>Satee</i>	सती
791	<i>Satyajñānānandaroopā</i>	सत्यज्ञानानन्दरूपा
646	<i>Satyānandasvaroopiṇee</i>	सत्यानन्दस्वरूपिणी
818	<i>Satyaroopā</i>	सत्यरूपा
693	<i>Satyasandhā</i>	सत्यसन्धा
817	<i>Satyavratā</i>	सत्यव्रता
699	<i>Sāvitree</i>	सावित्री
912	<i>Savyāpasavyamārgasthā</i>	सव्यापसव्यमार्गस्था
991	<i>Shaḍadhvāteetaroopiṇee</i>	षडध्वातीतरूपिणी
523	<i>Shaḍānanā</i>	षडानना
386	<i>Shaḍangadevatāyuktā</i>	षडङ्गदेवतायुक्ता
387	<i>Shāḍgunyaparipooritā</i>	षाड्गुण्यपरिपूरिता

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634	Shailendratanyā	शैलेन्द्रतनया
87	Shaktikooṭaikatāpannakatyadho -bhāgadhārinī	शक्तिकूटैकतापन्नकट्यधो -भागधारिणी
963	Shamātmikā	शमात्मिका
122	Shāmbhavee	शाम्भवी
954	Shambhumohinee	शम्भुमोहिनी
126	Shānkaree	शान्करी
141	Shāntā	शान्ता
447	Shānti:	शान्तिः
131	Shāntimatee	शान्तिमती
853	Shāntyateetakalātmikā	शान्त्यतीतकलात्मिका
129	Sharaccandranibhānanā	शरच्चन्द्रनिभानना
123	Shāradārādhyā	शारदाराध्या
953	Sharmadā	शर्मदा
125	Sharmadāyinee	शर्मदायिनी
124	Sharvāṇee	शर्वाणी
952	Shāshvataishvaryā	शाश्वतैश्वर्या
951	Shāshvatee	शाश्वती
705	Shāstramayee	शास्त्रमयी
845	Shāstrasārā	शास्त्रसारा
108	Shaṭchakroparisamsthitā	षट्चक्रोपरिसंस्थिता
130	Shātodaree	शातोदरी
591	Shira:sthitā	शिरःस्थिता
412	Shishṭapoojitā	शिष्टपूजिता
411	Shishṭeṣṭhā	शिष्टेष्टा
53	Shivā	शिवा
405	Shivadootee	शिवदूती
727	Shivajnnānapradāyinee	
52	Shivakāmeshvarāṅkasthā	शिवकामेश्वराङ्गस्था
408	Shivamkaree	शिवंकरी
407	Shivamoorti:	शिवमूर्तिः

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410	Shivaparā	शिवपरा
409	Shivapriyā	शिवप्रिया
406	Shivārādhyā	शिवाराध्या
999	Shivashaktyaikyaroopiṇee	शिवशक्त्यैक्यरूपिणी
462	Shobhanā	शोभना
683	Shobhanā Sulabhā Gati:	शोभना सुलभा गतिः
506	Shoolādhyāyudha Sampannā	शूलाद्यायुध संपन्ना
376	Shrungārarasasampoornā	शृंगाररससम्पूर्णा
682	Shubhakaree	शुभकरी
765	Shuddhā	शुद्धा
973	Shuddhamānasā	शुद्धमानसा
25	Shuddhavidyāṅkurākāradvijapankti -dwayojjwalā	शुद्धविद्याङ्कुराकारद्विजपङ्क्ति -द्वयोज्ज्वला
531	Shuklasamsthitā	शुक्लसंस्थिता
522	Shuklavarṇā	शुक्लवर्णा
486	Shyāmābhā	श्यामाभा
473	Siddhamātā	सिद्धमाता
472	Siddhavidyā	सिद्धविद्या
471	Siddheshvaree	सिद्धेश्वरी
46	Sijnjānamanjanjeeramanḍita -Śreepadāmbujā	सिञ्जानमणिमंजीरमण्डित -श्रीपदांबुजा
632	Sindooratilakājñcitā	सिन्दूरतिलकाञ्चिता
540	Smruti:	स्मृतिः
492	Snigdoudana Priyā	स्निग्दौदनप्रिया
910	Somyā (Soumyā)	सोम्या (सौम्या)
467	Sookshmaroopiṇee	सूक्ष्मरूपिणी
998	Śree Shivā	श्री शिवा
996	Śreechakrarājanilayā	श्रीचक्रराजनिलया
392	Śreekanthārdhashareeriṇee	श्रीकण्ठार्धशरीरिणी
127	Śreekaree	श्रीकरी
85	Śreemadvāgbhavakootaika -svaroopamukhapamkajā	श्रीमद्वाग्भवकूटैकस्व

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		—रूपमुखपंकजा
2	Śreemahārājnee	श्रीमहाराडी
56	Śreemannagaranāyikā	श्रीमन्नगरनायिका
1	Śreemātā	श्रीमाता
997	Śreematripurasundaree	श्रीमत्रिपुरसुन्दरी
3	Śreematsimhāsaneshwaree	श्रीमत्सिंहासनेश्वरी
587	Śreeshoḍashākshareevidyā	श्रीषोडशाक्षरीविद्या
585	Śreevidyā	श्रीविद्या
264	Srushtikartree	सृष्टिकर्त्री
539	Sruti:	श्रुति:
929	Srutisamstutavaibhavā	श्रुतिसंस्तुतवैभवा
289	Srutiseemantasindoorikrutapādābja- -dhoolikā	श्रुतिसीमन्तसिन्दूरिकृतपादाब्ज- -धूलिका
36	Stanabhārādanmadhyapaṭṭa -Bandhavalitrayā	स्तनभारदलन्मध्यपट्ट- -बन्धवलित्रया
927	Stotrapriyā	स्तोत्रप्रिया
928	Stutimatee	स्तुतिमती
761	Subhagā	सुभगा
461	Subhroo:	सुभू:
61	Sudhāsāgaramadhyasthā	सुधासागरमध्यस्था
106	Sudhāsārābhivarshīnee	सुधासाराभिवर्षिणी
879	Sudhāsruti:	सुधाश्रुति:
968	Sukhakaree	सुखकरी
192	Sukhapradā	सुखप्रदा
681	Sukhārādhyā	सुखाराध्या
967	Sumangalee	सुमङ्गली
55	Sumerumadhyasrungasthā	सुमेरुमध्यशृङ्गस्था
459	Sumukhee	सुमुखी
660	Supratishṭhā	सुप्रतिष्ठा
260	Suptā	सुप्ता
463	Suranāyikā	सुरनायिका

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970	<i>Suvāsinee</i>	सुवासिनी
971	<i>Suvāsinyarchanapreetā</i>	सुवासिन्यर्चनप्रीता
969	<i>Suveshāḍhyā</i>	सुवेषाढ्या
915	<i>Svabhāvamadhurā</i>	स्वभावमधुरा
536	<i>Svadhā</i>	स्वधा
54	<i>Svādheenavallabhā</i>	स्वाधीनवल्लभा
504	<i>Svādhishtānāmbujagatā</i>	स्वाधिष्ठानांबुजगता
535	<i>Svāhā</i>	स्वाहा
258	<i>Svapantee</i>	स्वपन्ती
414	<i>Svaprakāshā</i>	स्वप्रकाशा
764	<i>Svargāpavargadā</i>	स्वर्गापवर्गदा
638	<i>Svarṇagarbhā</i>	स्वर्णगर्भा
914	<i>Svasthā</i>	स्वस्था
448	<i>Svastimatee</i>	स्वस्तिमती
723	<i>Svatantra</i>	स्वतन्त्रा
365	<i>Svātmānandalavee</i> <i>Bhootabrahmadyananda Santati:</i>	स्वात्मानन्दलवी भूतब्रह्माद्यानन्द सन्ततिः
878	<i>Svātmārāmā</i>	स्वात्मारामा
107	<i>Taḍillatāsamaruchi:</i>	तडिल्लतासमरुचिः
259	<i>Taijasātmikā</i>	तैजसात्मिका
847	<i>Talodaree</i>	तलोदरी
559	<i>Tāmboolapooritamukhee</i>	ताम्बूलपूरितमुखी
361	<i>Tamopahā</i>	तमोपहा
360	<i>Tanumadhyā</i>	तनुमध्या
359	<i>Tāpasārādhya</i>	तापसाराध्या
357	<i>Tāpatrayāgnisantaptasamāhlādana</i> <i>-chandrikā</i>	तापत्रयाग्निसन्तप्तसमाह्लादन -चन्द्रिका
20	<i>Tārākāntitiraskāri -</i> <i>Nāsābharanabhāsūrā</i>	ताराकान्तितिरस्कारि- नासाभरणभासुरा
922	<i>Taruṇādityapāṭalā</i>	तरुणादित्यपाटला
358	<i>Taruṇee</i>	तरुणी
425	<i>Tat</i>	तत्

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22	Tātankayugaleebhootatapanodupa- maṇḍalā	ताटङ्कयुगलीभूततपनोडुप -मण्डला
363	Tatpadalakshyārthā	तत्पदलक्ष्यार्था
906	Tatvādhikā	तत्वाधिका
908	Tatvamarthasvaroopīṇee	तत्त्वमर्थस्वरूपिणी
907	Tatvamayee	तत्त्वमयी
424	Tatvāsanā	तत्वासना
452	Tejovatee	तेजोवती
270	Tirodhānakaree	तिरोधानकरी
872	Trayee	त्रयी
630	Triaksharee	त्र्यक्षरी
762	Triambakā	त्र्यम्बका
629	Tridasheshvaree	त्रिदशेश्वरी
984	Triguṇā	त्रिगुणा
763	Triguṇātmikā	त्रिगुणात्मिका
627	Trijagadvandyā	त्रिजगद्वन्द्या
983	Trikhaṇḍeshee	त्रिखण्डेशी
986	Trikoṇagā	त्रिकोणगा
597	Trikoṇāntaradeepikā	त्रिकोणान्तरदीपिका
588	Trikoṭā	त्रिकूटा
477	Trilochanā	त्रिलोचना
628	Trimoorṭti:	त्रिमूर्तिः
453	Trinayanā	त्रिनयना
626	Tripurā	त्रिपुरा
875	Tripuramālinee	त्रिपुरमालिनी
976	Tripurāmbikā	त्रिपुराम्बिका
978	Tripurāshreevashankaree	त्रिपुराश्रीवशन्करी
787	Tripureshee	त्रिपुरेशी
874	Tristhā	त्रिस्था
760	Trivargadhātṛee	त्रिवर्गधात्री
873	Trivarganilayā	त्रिवर्गनिलया

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262	Turyā	तुर्या
443	Tushṭi:	तुष्टिः
481	Tvaksthā	त्वक्स्था
426	Tvam	त्वम्
848	Udārakeerti:	उदारकीर्तिः
849	Uddhāma Vaibhavā	उद्धाम वैभवा
6	Udyadbhānusahasrābhā	उद्यद्भानुसहस्राभा
633	Umā	उमा
281	Unmeshanimishotpannavipanna -bhuvanāvalee	उन्मेषनिमिषोत्पन्नविपन्न -भुवनावली
487	Vadanadvayā	वदनद्वया
479	Vadanaikasamanvitā	वदनैकसमन्विता
17	Vadanasmaramāngalyagruhatoraṇa -cillikā	वदनस्मरमाङ्गल्यगृहतोरण -चिल्लिका
496	Vadanatrāyasamyutā	वदनत्रयसम्युता
640	Vāgadheeshvaree	वागधीश्वरी
350	Vāgvādinee	वाग्वादिनी
352	Vahnimanḍalavāsinee	वह्निमण्डलवासिनी
371	Vaikhareeroopā	वैखरीरूपा
892	Vaishṇavee	वैष्णवी
989	Vājñchitārthapradāyinee	वाञ्छितार्थप्रदायिनी
497	Vajrādikāyudhopetā	वज्रादिकायुधोपेता
468	Vajreshvaree	वज्रेश्वरी
944	Vajriṇee	वज्रिणी
18	Vaktralakshmeepareevāha- chalanmeenābhalochanā	वक्त्रलक्ष्मीपरीवाह -चलन्मीनाभलोचना
469	Vāmadevee	वामदेवी
351	Vāmakeshee	वामकेशी
945	Vāmakeshvaree	वामकेश्वरी
332	Vāmanayanā	वामनयना
349	Vandārujanavatsalā	वन्दारुजनवत्सला
348	Vandyā	वन्द्या

No.	Name in English	Name in Samskrit
331	Varadā	वरदा
518	Varadādinishevitā	वरदादिनिषेविता
850	Varṇaroopīṇee	वर्णरूपिणी
286	Varṇāshramavidhāyīṇee	वर्णाश्रमविधायिनी
333	Vāruṇee Madavihvalā	वारुणी मदविह्वला
670	Vasudā	वसुदा
470	Vayo'vasthāvivarjitā	वयोऽवस्थाविवर्जिता
338	Vedajanāṇee	वेदजननी
335	Vedavedyā	वेदवेद्या
652	Vedyavarjitā	वेद्यवर्जिता
899	Veerā	वीरा
898	Veeragoshṭheepriyā	वीरगोष्ठीप्रिया
836	Veeramātā	वीरमाता
777	Veerārādhyā	वीराराध्या
904	Vidagdā	विदग्धा
337	Vidhātṛee	विधात्री
549	Vidhyā	विद्या
402	Vidhyā'vidhyāsvaroopīṇee	विद्याऽविद्यास्वरूपिणी
891	Vidrumābhā	विद्रुमाभा
451	Vighnanāshīṇee	विघ्ननाशिनी
346	Vijayā	विजया
253	Vijnānaghanaroopīṇee	विज्ञानघनरूपिणी
902	Vijnānakalanā	विज्ञानकलना
651	Vijnātṛee	विज्ञात्री
340	Vilāsīṇee	विलासिनी
347	Vimalā	विमला
943	Vimānasthā	विमानस्था
548	Vimarsharoopīṇee	विमर्शरूपिणी
336	Vindhyāchalanivāsīṇee	विन्ध्याचलनिवासिनी
887	Viprapriyā	विप्रप्रिया
888	Vipraroopā	विप्ररूपा

No.	Name in English	Name in Samskrit
778	Virāḍroopā	विराड् रूपा
937	Virāgiṇee	विरागिणी
779	Virajā	विरजा
936	Vishālākshee	विशालाक्षी
102	Viṣṇugranthivibhedinee	विष्णुग्रन्थिविभेदिनी
339	Viṣṇumāyā	विष्णुमाया
893	Viṣṇuroopiṇee	विष्णुरूपिणी
834	Vishrunkhalā	विश्रुङ्खला
475	Vishuddhicakra Nilayā	विशुद्धिचक्र निलया
76	Vishukraprāṇaharaṇavārāhee Veeryananditā	विशुकप्राणहरणवाराही -वीर्यनंदिता
889	Vishvabhramanakāriṇee	विश्वभ्रमणकारिणी
759	Vishvadhāriṇee	विश्वधारिणी
334	Vishvādhikā	विश्वाधिका
637	Vishvagarbhā	विश्वगर्भा
890	Vishvagrāsā	विश्वग्रासा
934	Vishvamātā	विश्वमाता
256	Vishvaroopā	विश्वरूपा
384	Vishvasākshiṇee	विश्वसाक्षिणी
780	Vishvatomukhee	विश्वतोमुखी
401	Vividhākārā	विविधाकारा
835	Viviktasthā	विविक्तस्था
550	Viyadādi jagatprasoo:	वियदादिजगत्प्रसूः
837	Viyatprasoo:	वियत्प्रसूः
671	Vruddhā	वृद्धा
421	Vyāhṛti:	व्याहृतिः
399	Vyaktāvyaktasvaroopiṇee	व्यक्ताव्यक्तस्वरूपिणी
400	Vyāpinee	व्यापिनी
942	Vyomakeshee	व्योमकेशी
769	Yagnyaroopā	यज्ञयरूपा
883	Yajamānasvaroopiṇee	यजमानस्वरूपिणी

No.	Name in English	Name in Samskrit
882	<i>Yajna Kartree</i>	यज्ञकर्त्री
881	<i>Yajnayapriyā</i>	यज्ञयप्रिया
534	<i>Yākinyambāsvaroopiṇee</i>	याकिन्यम्बास्वरूपिणी
474	<i>Yashasvinee</i>	यशस्विनी
654	<i>Yogadā</i>	योगदा
656	<i>Yogānandā</i>	योगानन्दा
653	<i>Yoginee</i>	योगिनी
655	<i>Yogyā</i>	योग्या
982	<i>Yonimudrā</i>	योनिमुद्रा
895	<i>Yoninilayā</i>	योनिनिलया
657	<i>Yugamdharā</i>	युगंधरा

Appendix 3

All the words in Samskrit cannot be translated into English to provide complete meaning. An attempt has been made to describe the words in the below table;

No .	Sanskrit word	Description in English
1 .	<i>Agnī</i>	Fire
2 .	<i>Ākāśā</i>	Space, ether
3 .	<i>Apāna</i>	The seat and field of activity of <i>Apana</i> is from the navel to the soles of the feet It is characterised by heaviness and has a downward movement Its function is elimination It eliminates stool, urine, semen and menses It helps in the process of childbirth When this energy is not regulated one feels lazy, dull, heavy and confused It is yellow in colour
4 .	<i>Ashtānga Sankalpa</i>	During any <i>sankalpa</i> it is usual to describe the place, the time and the intention In time, the description is eight level viz 1 year, 2 ayanam [half of the year], 3 ritu, 4 month, 5 paksha [bright or dark half of lunar month], 6 day, 7 star of the day and 8 thithi [counting from previous new or full moon day] Hence it is called <i>Ashtānga</i>)
5 .	<i>Bhāga</i>	Part
6 .	<i>Brahma</i>	The God responsible for creation
7 .	<i>Chakra</i>	A wheel
8 .	<i>Deekshā</i>	Initiation
9 .	<i>Deva</i>	Deity, Godhead
10 .	<i>Devees</i>	Feminine form of <i>Devas</i>
11 .	<i>Dhyāna</i>	Meditation
12 .	<i>Graha</i>	House
13 .	<i>Guru</i>	Teacher
14 .	<i>Indrā</i>	King of <i>Devas</i>
15 .	<i>Jala</i>	Water
16 .	<i>Japa</i>	Pious repetition of a holy name or sacred <i>mantra</i> , practiced as a spiritual discipline
17 .	<i>Jeevā</i>	The soul
18 .	<i>Kalasam</i>	A holy pot with water, coconut, mango leaves, etc
19 .	<i>Katikā</i>	One sixtieth part of the day – 22 minutes – also called as <i>Nazhikai</i>

No .	Sanskrit word	Description in English
20 .	<i>Kriṣṇapāksha</i>	Dark half of the lunar month
21 .	<i>Kuṇḍalinee</i>	The coiled power or energy
22 .	<i>Mahabharatha</i>	One of the two epics of Hindu religion The other one is <i>Rāmāyana</i>
23 .	<i>Manmatha</i>	God of Love – Equivalent of Greek god Cupid – He has a bow made of sugarcane and arrows made of flowers
24 .	<i>Mantra</i>	Sacred chant - 3 types of measurement A mystical verse as a prayer or form of exorcism
25 .	<i>Nāḍis</i>	Pulse in the human body
26 .	<i>Nama:</i>	Salutations or bow to
27 .	<i>Nyāsā</i>	Mental appropriation
28 .	<i>Parvā</i>	Either full or new moon
29 .	<i>Pathivrathai</i>	One who is loyal to her husband by virtue
30 .	<i>Pooja</i>	Offering prayers
31 .	<i>Poorva</i>	First or initial
32 .	<i>Prana</i>	The seat and field of activity of <i>Prana</i> is from the heart to the throat Its main function is respiration It moves between the nostrils and the heart during inhalation/ exhalation It controls and regulates all the activities of the sense organs It helps in sound production, swallowing and regulates the body temperature It is golden in colour, light in weight and has an upward movement
33 .	<i>Pranavam</i>	The word <i>Om</i>
34 .	<i>Prithvi</i>	Earth
35 .	<i>Pūrāṇā</i>	A legendary tale containing accounts of gods, <i>Devas</i> , etc
36 .	<i>Rishi</i>	Sage
37 .	<i>Sahasranāmam</i>	1000 names
38 .	<i>Shakti</i>	Energy
39 .	<i>Samana</i>	The seat and filed of activity of <i>Samana</i> is from the navel to the heart Its function is digestion and assimilation It therefore nourishes the whole body and gives glowing health to it It is white in color and cool in nature
40 .	<i>Sankalpa</i>	Resolute, wish, intention Prior to initiating any ritualistic endeavor such as <i>pooja</i> , it is proper and traditional to state to God

No .	Sanskrit word	Description in English
		what it is that we are about to do, why, the geographical description of the place where we do <i>pooja</i> the astronomical time when we do <i>pooja</i> (sankalpa)
41 .	<i>Saraswathee</i>	Goddess of learning
42 .	<i>Sāstra</i>	A Hindu religious book as laid down and considered of divine origin or authority
43 .	<i>Siddha</i>	One of the eighteen classes of supernal or demigods inhabiting the middle air or region between the earth and the Sun embracing several sub divisions
44 .	<i>Sloka</i>	Verse, poem
45 .	<i>Shiva</i>	God responsible for destruction
46 .	<i>Śree</i>	Normally <i>Śree</i> stands for <i>Lakshmee</i> , the goddess of wealth It is also prefixed with names instead of Mr
47 .	<i>Stotram</i>	A prayer
48 .	<i>Suklapaksha</i>	Bright half of the lunar month
49 .	<i>Sumangali</i>	Ladies with living husband Antonym of widow
50 .	<i>Tantra</i>	Trick – 3 types of bodies
51 .	<i>Trishati</i>	300 names
52 .	<i>Udana</i>	The seat and filed of activity of <i>Udana</i> is from the throat to the head It keeps the body lifted upwards and does not allow it to fall down while running or turning in different directions It helps in vomiting It also helps in sound production, speaking, singing, etc By regulating this energy the body can be made very light It is green in colour After death a portion of this energy remains in the body This energy then decomposes the physical body reverting the physical matter of the body to its elemental forms
53 .	<i>Vāyu</i>	Wind/ Air
54 .	<i>Veda</i>	The holy book of Hindus
55 .	<i>Veena</i>	A string instrument – an Indian lute
56 .	<i>Vidyā</i>	Education
57 .	<i>Viṣṇu</i>	God responsible for protection
58 .	<i>Vyana</i>	This energy pervades the whole body Its major function is circulation It co-ordinates all activities of the nervous system It helps in maintaining co-ordination and balance It is sky-blue in colour

No.	Sanskrit word	Description in English
59.	Vyasā	The sage who compiled all the <i>Vedas</i>
60.	Yama	Lord of death
61.	Yantra	Talisman – 3 types of energies - A plate (normally of copper) where some drawing is made in a specific design to the concerned god Ardent devotees do <i>pooja</i> with the <i>Yantra</i> instead of idols

Appendix 4- Bibilography

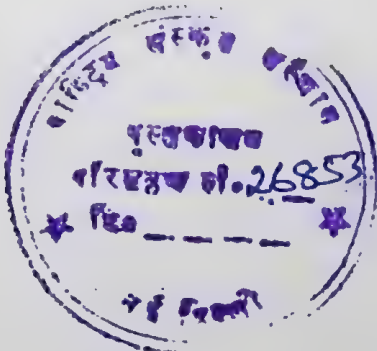
The important other books, which helped in writing this book are listed below;

#	Book/ site	Author/ Remarks
1.	<i>Soubhāgya Bhāskaram</i>	The detailed commentaries of Śree Bhāskararāyain Samskrit This is fundamental base for the entire book
2.	<i>Soundaryalaharee</i>	Alongwith the 9 commentaries published by ŚreeKānchi Mutt Further with the meanings of Śree GV Gaṇesaiyer and Tetiyoor BrahmaŚree Subramaṇja Sāstrigal
3.	Śree <i>DurgāsaptashateeliasC haṇḍi-Devee Mahātmyam</i>	The meanings of Śree Bhāskararāyaand others
4.	Śreemad Bhagavad Geeta	
5.	Śree Varivasyā Rahasyam	
6.	Śree LalitāTrishatee	Commentary by Śree Ādi Śaṅkara
7.	ŚreeViṣṇu Sahasranāmam	Commentary by Śree Ādi Śaṅkara
8.	<i>MahāShoḍanyāsam</i>	
9.	<i>NityāShoḍashikārnavam</i>	Including books on other tantra sāstrās like Tantrarājatantram, Kulārnavam, Gnānārnavam
10.	<i>ShivaSūtras</i>	
11.	<i>Pratyabhignāhrutayam</i>	
12.	<i>Sāṅkyakārikai</i>	
13.	Śree Lalitopākyānam	
14.	<i>Brahma Sūtram</i>	
15.	<i>Upanishads</i>	
16.	Śreevidyāsaparyāpaddh ati	
17.	<i>Devee Bhāgavatam</i>	
18.	<i>Lalitā Sahasranāmam</i>	Tamil meaning of Śree GV Gaṇesaiyer

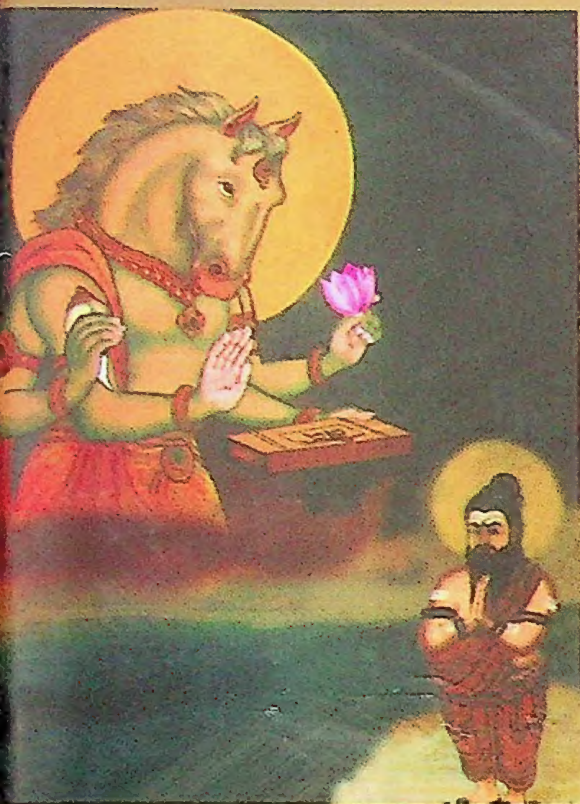
#	Book/ site	Author/ Remarks
19.	<i>Lalitā Sahasranāmam</i>	Tamil meaning of Śree SV RadhaKriṣṇa Sāstrigal
20.	<i>Lalitā Sahasranāmam</i>	English Translation of Śree AnandaKriṣṇa Sāstrigal
21.	<i>Patanjaliyoga Sutrās</i>	
22.	<i>Speeches on Lalitā Sahasranāmam</i>	<i>Brahma Śree Kotā Venkateshvara Sāstrigal</i> at <i>Gnānabhāskara Sangam</i> – every Sunday for nearly five years

Further the below sites and books were referred for translating into English;

#	Book/ site	Author/ Remarks
23.	http://www.indiavine.org	
24.	http://sanskritinriafr/DICO/indexhtml	
25.	http://www.tamildict.com	
26.	Tamil English Dictionary	Asian Educational Services Publications
27.	<i>Śreemad Bhagavad Geeta</i>	Commentary in English by Swami Chidbhavananda published by Śree Ramakriṣṇa Tapovanam
28.	The concise Sanskrit-English Dictionary	Motilal Banarsidass Publishers
29.	<i>Soundaryalaharee</i>	
30.	<i>Śree Lalitā Trishatee</i>	
31.	<i>Devee Bhāgavatam</i>	
32.	<i>Viṣṇu Sahasranāmam</i>	



While one side of him uses latest gadgets and moves around with PDAs and laptops, his other side always is dedicated to gaining spiritual knowledge. Vedas, s  stras and Samskrit language in particular impresses him. May be this is the reason for indulging in such an area for his doctorate research. He also actively participates in the activities of Rudra P  rayana Samithi and co-ordinates Mah   Rudrams and Athi Rudrams. It is certainly this interest which has made him successfully write this book, but it is his humility that he attributes his success to everyone else.



There are lot many books on Lalitâ Sahasranâma in English. This is not just one more. The best feature of this book is that every name is compared with the corresponding meanings/ analogies in 20+ Upanishads, various mantras, Brahma Sûtram, Devee Bhâgavatam, Maha Shodanyâsam, Nitya Shodashikânavam, different Sûtras, Shiva and other Purânas, Soundaryalaharee, Sree Lalitâ Trisatee, Sree Lalitopâkyânam, Sree Varivasyâ Rahasyam, Sreemad Bhagavad Geeta, SreeVidya saparyapaddhati,

Smrutis, Smrutis, Vishnu Sahasranâma and what not?

For instance 712th name Ē has explanations/ references running for 5 pages and the irony is that the smallest name and has got the longest explanation.

The forty verses called Paribhâsha stotras is a self-contained research paper on Lalitâ Sahasranâma. It is perfect allegory. At the outset the surface meaning of these verses is as praising and bowing Sreedeevee. But the deep inner meaning is that, it explains the structure of all the thousand names the starting letter of every name, etc. It is a delight to read these verses.

This book does not intend scholarly readers, but expects a very common audience. Hence while transliterating the Samskrit words in English, the international convention of diacritical markings have not been followed in its entirety, but still followed in an easy way of reading.

The names are written in Devanâgari also to make the reading easy for those who can read Samskrit.

Om Tat Sat

CBH PUBLICATIONS

(With meanings and commentaries in English)